



The new testament.

The gospell of S. Mathew.
The gospell of S. Marke.
The gospell of S. Luke.
The gospell of S. Iohn.
The Actes of the Apostles

The epistles of S. Paul.

The epistle vnto the Romaynes.
The first and seconde epistle to the Corinthians
The epistle to the Galathians.
The epistle to the Ephesians.
The epistle to the philippians.
The epistle to the Colossians.
The first and secōde epistle to the Tesselonians
The first and seconde epistle vnto Tymothy.
The epistle vnto Titus.
The epistle vnto Philemon.

The first and seconde epistle of S. peter.
The thre epistles of S. Iohn.
The epistle vnto the hebreues.
The epistle of S. James.
The epistle of S. Jude.
The Reuelacion of S. Iohn.



The Gospell of S. Mathew.

What S. Mathew conteyneth.

- Chap. I.** The genealogy of Christ, and marriage of his mother Mary. The angell satisfieth Josephs mynde.
- Chap. II.** The tyme & place of Christes byrth. The wyse men of the east their presentes. Christ flyeth in to Egipte, the yonge children are slayne. Christ turneth in to Galilee.
- Chap. III.** The baptyme, preachinge and office of Ihon, and how Christ was baptysed of him in Jordan.
- Chap. IIII.** Christ fasteth and is tempted: he calleth Peter, Andrew, James and Ihon, & healeth all the sicke.
- Chap. V.** In this Chapter and in the two next folowinge is conteyned the most excellent audlounge Sermon of Christ in the mount: Which sermon is the very keye that openeth the vnderstandinge in to the lawe. In this fifth chapter specially he preacheth of the VIII. beatitudes or blessings, of manslaughter, wrath and anger: of aduourtie, of swearing, of suffring wronge, and of loue cuen toward a mans enemies.
- Chap. VI.** Of Almes, prayer and fasting. He forbyddeth the carefull sekynge of wordly thinges.
- Chap. VII.** He forbyddeth foolish and temerarious iudgment, reproveth ypocrisie, exorteth vnto prayer, warneth to beware of false prophetes, and so concludeth his sermon.
- Chap. VIII.** Christ clenseth the leper, healeth the captaynes seruaunt and many other diseases: helpeth Peters mother in lawe, stillerth the see and the wynde, and dryueth the deuils out of the possessed in to the swyne.
- Chap. IX.** He healeth the palsye, calleth Mathew from the custome, answereth for his disciples, healeth the woman of the bloude yssue, helpeth Jairus daughter, geueth ij. blynd men their sight, maketh a domme man to speake, dryueth out a deuill.
- Chap. X.** Christ sendeth out his xij. Apostles to preach in Jewry, geueth them a charge, teacheth them, & comforteth them agaynst persecution and trouble.
- Chap. XI.** Ihon baptist sendeth his disciples vnto Christ, which geueth them their answer, rebuketh the vnthakfull cities, and loungly exorteth men to take his yock vpon them.
- Chap. XII.** The disciples plucke the eares of corne, he excuseth them, healeth the dried hande, helpeth the possessed that was blynde and deeme, rebuketh the vnfaithfull that wolde needs haue tokens, and sheweth who is his brother, sister and mother.
- Chap. XIII.** The parable of the sede, of the tares, of the mustarde sede, of the leuen, of the treasure hyd in the felde, of the perles, and of the nett.
- Chap. XIII.** Ihon is taken and headed, Christ seuerth fyue thousand men with v. loaves and two fishes, and appeareth by night vnto his disciples vpon the see.
- Chap. XV.** Christ excuseth his disciples, and rebuketh the scribes and pharises for transgressinge Gods comāndement thorow their owne tradicions. The thinge that goeth in to the mouth defyleth not the mā. He delyuereth the woman of Cananees daughter, healeth the multride, and with viij. loaves and a fewe litle fishes fedeth iij. men, besyde women & children.
- Chap. XVI.** The Pharises requyre a token. Jesus warneth his disciples of the pharises doctrine. The confession of peter. The keyes of heauen. The faithfull must beare the crosse after Christ.
- Chap. XVII.** The transfiguracion of Christ vpon the mount of Tabor. He healeth the lunatike and payeth tribute.
- Chap. XVIII.** He teacheth his disciples to be humble, and harmlesse, to avoyde occasiōs of euill, and one to forgiue anothers offence.
- Chap. XIX.** Christ geueth answer concernynge mariage, & teacheth not to be carefull net to loue worldly riches.
- Chap. XX.** Christ teacheth by a similitude that God is better vnto no man, and how he is alwaye callinge mē to his labour. He teacheth his disciples to be lowly, & geueth ij. blynde men their sight.
- Chap. XXI.** He rydeth in to Ierusalem, dryueth the marchauntes out of the temple, curseth the fyge tre, and rebuketh the Pharises with the similitude of the ij. sonnes and of the husbandmen, that slew soch as were sent vnto them.
- Chap. XXII.** The mariage of the kynges sonne. Tribute to be geue to the Emperoure. Christ confuteth the opynion of the Saduces concernynge the resurreccion, and answereth the scribes vnto his questyon.
- Chap. XXIII.** Christ crieth wo vnto the pharises scribes and ypocrites, and prophecieth the destruction of Ierusalem.
- Chap. XXIIII.** Christ sheweth his disciples the destruction of the temple, the ende of the worlde, the tokens of the latter dayes, and warneth the to wake, for the worlde shal sodely perishe.
- Chap. XXV.** The x. virgins, the talentes delyuered to the seruauntes, and of the generall iudgment.
- Chap. XXVI.** The Magdalene annoynteth Christ. They eate the easter lambe and the supper of the LORDE, Christ prayeth in the garden, Judas betrayeth him, Peter smyteth of Malcus eare, Christ is accused by false wytnesses. Peter denyeth him.
- Chap. XXVII.** Christ is delyuered vnto pilate. Judas hangeth himself. Christ is crucified among theuees, he dyeth and is buried. Watchmen kepe the graue.
- Chap. XXVIII.** The resurreccion of Christ. The hye prestes geue the souldiers large moneye, to saie that Christ was stollē out of his graue. Christ appeareth to his disciples, and sendeth them forth to preach and to baptise.

The gospel of S. Mathew.



The first Chapter.

A
Luc. 3. d

Gen. 21. a
Gen. 25. c
Gen. 29. f



This is the booke of the
generation of Jesus
Christ & sonne of Da
uid, the sonne of Abia
ham. Abiahā begat
Isaac: Isaac begat
Jacob: Jacob begat
Judas & his brethren:

Gen. 38. c
Gen. 40. b
Ruth. 4. d
2. Par. 2. a
Num. 1. a

Judas begat Phares & Zarā of Thamar:

Phares begat Hesrom:

Hesrom begat Aram:

Aram begat Aminadab:

Aminadab begat Naasson:

Naasson begat Salmon:

Salmon begat Boos of Rahab:

Boos begat Obed of Ruth:

Obed begat Jesse:

Jesse begat Dauid the Kyng:

Dauid the Kyng begat Salomon, of her
that was the wyfe of Dyr:

Salomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

Asa begat Josaphat:

B Josaphat begat Joram:

Joram begat Osias:

Osias begat Joatham:

Joatham begat Ahas:

Ahas begat Ezechias:

Ezechias begat Manasses:

Manasses begat Amon:

Amon begat Josias:

Josias begat Jechonias and his brethren
about the tyme of the captiuyte of Ba
bylon.

1. Par. 3. c
Agg. 1. a
1. Eld. 1. a

And after the captiuyte of Babylon, Je
chonias begat Salathiel:

Salathiel begat Zorobabel:

of S. Mathew. Ho. ii.

Zorobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Jacob:

Jacob begat Joseph the husbāde of Ma
ry, of whō was borne that Jesus, which is
called Christ.

All the generacions from Abrahā to Da
uid are fourtene generacions: From Dauid
vnto the captiuyte of Babylon, are fourte
ne generacions. From the captiuyte of Ba
bylon vnto Christ, are also fourtene genera
cions.

The byrth of Christ was on thys wyse: **C**
When his mother Mary was married to Jo
seph & before they came together, she was
founde with chylde by & holy goost. But Jo
seph her husbāde was a perfect man, and
wolde not bringe her to shame, but was myn
ded to put her awaie secretly. Neuertheles
whyle he thus thought, beholde, the angell
of the LORDE appered vnto him in a dre
me, saynge: Joseph thou sonne of Dauid, fea
renot to take vnto the Mary thy wyfe. For
that which is coceaued in her, is of & holy
goost. She shall brynge forth a sonne, and
thou shalt call his name Jesus. For he shall
saue his people from their synnes.

Luc. 1. b

Some rea
der before
they sat
at home
together.

Phi. 1. a
Act. 4. a

All this was done, & the thinge mighte,
be fulfilled, which was spoken of the LORDE
by the prophet, saynge: Beholde, a mayde
shall be with chylde, and shall brynge forth
a sonne, and they shall call his name Ema
nuel, which is by interpretacion, God wth vs.

Esa. 7. c

Now whan Joseph awoke out of slepe
he did as the angell of & LORDE bade hym,
and toke his wyfe vnto hym, and knewe her
not, tyll she had brought forth hir fyrst bo
ne sonne, and called his name Jesus.

Luc. 2. a

The II. Chapter.

When Jesus was borne at Bethlee
in Juy, in the tyme of Herode the
Kyng, Beholde, there came wyse
men from the east to Jerusale, saynge: Whe
re is the new borne Kyng of the Jues? We
haue sene his starre in the east, and are come
to worship him.

2

When Herode & Kyng had herde thys,
he was troubled, & all Jerusale with hym,
and he gathered all the hie priestes and
Scribes of & people, & asked of them, whe
re Christ shulde be borne. And they sayde vn
to hym

22 ii

The gospell

of S. Mathew.

Mich. 5. a
Iohan. 7. d to hym: at Bethleem in Iury. For thus it is written by the prophet: And thou Bethleem in the londe of Iury, art not the leest amonge the princes of Iuda. For out of y shall come vnto me the captrayne, that shall gouerne my people Israel.

B Then Herod preuely called the wyse men, and dyligently enquired of them, what tyme the starre appered, and sent them to Bethleem, sayinge: Go, and searche dyligently for the chylde. And when ye haue founde hym, bringe me worde agayne, that I maye come and worshippinge hym also.

Psal. 71. b
Esa. 60. a When they had heard the kynge, they departed: and lo, the starre which they sawe in the east, went before them, tyll it came, and stode ouer the place where the chylde was. When they sawe the starre, they were maruelously glad: and went into the house, and found the chylde with Mary his mother, and kneeled downe and worshipped hym, and opened ther treasures, and offred vnto hym gyftes: gold, fransysence and myre. And after they were warned of God in a dreame, that they shuld not go ageine to Herod, they returned into their awne countre another waye.

Exo. 4. d **Oze. 11. a**
Nu. 24. b **C** When they were departed: beholde, the angell of the LORDE appered to Ioseph in a dreame, sayinge: arise, and take the chylde and his mother, and fflye into Egypte, and abyde there tyll I brynge the worde. For Herod wyl seke the chylde to destroye hym. The he arose, and toke the chylde and his mother by night, and departed into Egypte, and was there vnto y deeth of Herod, that the thinge mighte be fulfilled which was spokē of the LORDE, by the prophet, which sayeth: out of Egypte haue I called my sonne.

Then Herod perceauynge y he was deceaued of the wyse men, was excedynge wroth, and sent forth, and slue all the chyl-dren that were in Bethleem, and in all the coastes there of, as many as were two yere olde and vnder, accordynge to the tyme which he had dyligently searched out of the wyse men.

ker. 31. c Then was y fulfilled which was spoken by y prophet Jeremy sayinge: On y hillies was a voyce herde, greate mournynge, we-pynge, and lamentacion: Rachel wepyng for her chyl-dren, and wolde not be comforted, because they were not.

D When Herode was deed: beholde, an angell of the LORDE appered in a dreame to Ioseph in Egypte, sayinge: arise and take the chylde and his mother, and go into y londe

of Israel. For they are deed, which sought the chylde's life. And he arose vp, and toke y chylde and his mother, and came into the londe of Israel. But whē he herde that Archelaus did raygne in Iury, in y rowme of his father Herode, he was afrayde to go thither. Notwithstandinge after he was warned of God in a dreame, he turned asyde into the parties of Galile, and went and dwelt in a cite called Nazareth, to fulfill y which was spoken by the prophetes: he shalbe called a Nazarite.

The III. Chapter.

Math. 4. b
Iohan. 1. b
Esa. 40. a **I**n those dayes Ihon the Baptyst came and preached in the wilderness of Iury, sayinge: Amēde youre selues, the kyngdome of heuen is at hande. This is he, of whom it is spokē by y prophet Esay, which sayeth: The voyce of a cryer in y wilderness, prepare the LORDES waye, and make his pathes straight.

4. Reg. 1. b
Marc. 1. a This Ihon had his garment of camels heer, and a lether girdell aboute his loynes. Hys meate was locustes and wyld honny. Then went out to hym Iernsalem, and all Iury, and all the region rounde aboute Iordan, and were baptised of him in Iordan, confessynge their synnes.

Luc. 3. b Now when he sawe many of the pharises and of y Saducees come to hys baptim, he sayde vnto them: ye generaciō of vipers, who hath certified you, that yeshal escape y vengeance to come? Bewarre, brynge forth due frutes of penitence. Think not now, to saye in your selues, we haue Abraham to oure father. For I saye vnto you, that God is able of these stones to rayse vp chyl-dren vnto Abraham. Euen now is the axeput vnto y rote of the trees: therfore euery tre which bringeth not forth good frute, shalbe hewē downe, and cast into the fyre.

Math. 7. b
Luc. 3. b I baptise you with water to repentance: but he that cometh after me, is myghtier thē I, whose shues I am not worthy to beare. He shall baptise you with y holy goost and w fyre: which hath also his fan in his hond, and will pouрге his floore, and gadie the wheet into his garner, and will burne y chaffe with vnquencheable fyre.

Luc. 3. c Then came Iesus from Galile to Iordan, vnto Ihon, to be baptised of hym. But Iho forbade hym, sayinge: I haue nede to be baptised of the: and comest thou to me? Iesus answered and sayd vnto hym: Let it be so now. For thus it becommeth vs to fulfill all righteousnes. Then he suffered hym. And Iesus assone as he was baptised, came straight

Iudic. 13. b

B
Marc. 1. b
Luc. 3. c
Iohan. 1. c

Marc. 1. a
Luc. 3. c
Iohan. 1. d

The gospell

out of the water. And lo, heuē was opē ouer hym: and Jhon sawe the spirite of God descende lyke a doue, and lyght vpon hym. And lo, there came a voyce frō heuē sayng: Thys ys that my beloued sonne, in whom is my delecte.

Elia. 4. 2. a
Mat. 17. 2
Luc. 9. d
1. Pet. 1. d

The III. Chapter.

A Then was Jesus ledd awaye of the spirite in to wildernes, to be tempted of the deuyl. And when he had fasted fourtye dayes and fourtye nightes, he was afterwarde an hungred. And the tēpter came to him and sayde: yf thou be the sonne of God, commaunde, that these stones be made bread. He answered & sayde: yt is wrytten: Man shall not lyue by bread onlye, but by euery worde that proceedeth out of the mouth of God.

Marc. 1. b
Luc. 4. a

Deut. 8. a
Sap. 16. e

Psal. 90. b

Deut. 6. c

Then the deuyl toke hym vp into the holy cite, and set hym on a pynacle of the temple, and sayde vnto hym: yf thou be & sonne of God, cast thy sylfe downe. For it is wrytten: he shall geue his angels charge ouer the and with their handes they shal holde the vp, that thou dashe not thy fote agaynst a stone. And Jesus sayde vnto hym: it ys wrytten also: Thou shalt not tempte thy LORD God.

Agayne, the deuyl toke hym vp and led hym into an exceedynge hye mountayne, and shewed hym all the kyngdomes of the world, and all the glorie of them, and sayde vnto hym: all these wil I geue the, yf thou wilt fall downe and worship me. Then sayde Jesus vnto hym: Auoyde Satā. For it ys wrytten: thou shalt worship the LORD thy God and hym onely shalt thou serue.

Deut. 6. c
1. Reg. 7. a

Marc. 1. b
Luc. 4. b

Luc. 4. d
Elia. 9. a

Then the deuyl left hym, and beholde, the angels came and ministred vnto hym. When Jesus had herde that Jhon was taken, he departed into Galile and lest Nazareth, and went and dwelt in Capernaum, which is a cite apon the see, in the coostes of zabulon and Neptalim, & the thinge might be fulfilled whiche was spoken by Esay the prophet, sayinge: The lande of zabulon and Neptalim, the waye of the see beyonde Jordan, and Galile of the Gentyls, the people which sat in darknes, sawe a greatelyght, & to them which sat in the region & shadowe of deeth, lyght is begōne to shyne.

From that tyme forth beganne Jesus to preach, and to saye: Amende youre selues, & kyngdome of heauen is at honde.

C As Jesus walked by the see of Galile, he sawe two brethien: Simon which was called Peter, & Andrew his brother, castynge a

of S. Mathew. Ho. iij.

net into & see, for they were fishers, and he sayde vnto them: foloweme, & I will make you fishers of mē. And they strayght waye lefte their nettes, and folowed hym.

Iere. 16. c
Eze. 47. b

And whan he wēt forth from thence, he sawe other two brethien, James the sonne of zebede, and Jhon his brother, in the ship with zebede their father, mendynge their nettes, and called them. And they without tarynge lefte & shyp and their father, and folowed hym.

Mat. 19. d
Luc. 5. b

And Jesus went aboute all Galile, teaching in their synagoges, and preaching the gospel of the kyngdome, and healed all maner of siknes, & all maner dyseases amonge the people. And his fame spred abroad thorough out all Siria. And they brought vnto hym all sick people, that were taken with diuers diseases and gripinges, and the & were possessed with deuils, & those which were lunatyke, and those that had the palsie: & he healed the. And ther folowed hym a greate nombre of people, from Galile, & from the ten cities, and from Jerusalem, and from the regions that lye beyonde Jordan.

Marc. 1. c

Marc. 9. a
Luc. 6. b

The V. Chapter.

When he sawe the people, he went vp into a mountayne: and when he was set, his disciples came to hym, and he opened his mouth, and taught them, sayinge: Blessed are the poore in sperte: for theirs is the kyngdome of heuē. Blessed are they that mourne: for they shal be comforted. Blessed are the meke: for they shal inheret the earth. Blessed are they which honger & thurst for rightewesnes: for they shal be filled. Blessed are the mercifull: for they shal obteyne mercy. Blessed are the pure in herte: for they shal se God. Blessed are the peacemakers: for they shal be called the chyldren of God. Blessed are they which suffre persecucion for rightewesnes sake: for theirs is the kyngdome of heuen. Blessed are ye when men reuyle you, and persecute you, and falsly say all manner of yuell saynges agaynst you for my sake. Reioyce and be glad, for greate is youre rewarde in heuē.

Luc. 6. c

Elia. 61. a
and 66. b

Iere. 31. d

1. Pet. 4. c

1. Pe. 3. c
and 3. c

Act. 5. c

For so persecuted they the prophetes which were before youre dayes.

Ye are & salt of the earth, but and yf the salt haue lost his saltnes, what can be salted therwith? It is thence forth good for nothyng, but to be cast out, and to be trodden vnder fote of men. Ye are the light of the world. A cite that is set on an hill, can not be hid: nether do men lyght a candell, and

Marc. 9. e

Luc. 14. d
Marc. 4. b

Luc. 8. b
and 11. c

The gospell

Math. 5. a
1. Pet. 2. b
put it vnder a busshell, but on a candelstick, and it lighteth all that are in the house. Let youre light so shyne before men, that they maye see youre good workes, and glorify your father which is in heauen.

Mat. 1. c
2. c. d
Luc. 16. c
17. c. d
Esa. 40. a
Thinke not, that I am come to destroye the lawe, or the prophetes: no, I am not come to destroye them, but to fulfyll them. For truly I saye vnto you: till heauen and earth perishe, one iott or one tytle of the lawe shall not escape, tyll all be fulfilled.

Iaco. 2. b
Ezec. 18. b
Whosoever breaketh one of these least commandmentes, and teacheth me so, he shall be called the least in the kyngdome of heauen. But whosoever obserueth and teacheth the same shall be called greate in the kyngdome of heauen.

For I saye vnto you: excepte youre righteousness excede the righteousnesses of the Scribes and Pharises, ye can not entre in to the kyngdome of heauen.

C
Exo. 20. c
2. d
Leu. 24. d
Deut. 5. c
Ye haue herde, how it was sayde to the of the olde tyme: Thou shalt not kyll. For whosoever killeth, shall be in danger of iudgement. But I saye vnto you: whosoever is angrie with his brother, is in danger of the iudgement. Whosoever sayeth vnto his brother: Racha, is in danger of 7 coulfe. But whosoever sayeth: thou foole, is in danger of hell fyre.

Job. 41. b
Mala. 2. b
Therefore when thou offrest thy gift at the altare, and there rememberest that thy brother hath ought agaynst thee: leaue there thyne offeringe before the altare, and go thy waye first, and reconcyle thy selfe to thy brother, & then come and offre thy gyfte.

Luc. 12. f
Prou. 25. b
Agree with thine aduersary quicklye, why le thou art in the waye with hym, lest that aduersary deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast into prison. I saye vnto the verely: thou shalt not come out thence, till thou haue payed the vtmost farthinge.

Exo. 10. c
Eccl. 4. c
Job. 31. a
Ye haue herde, how it was sayde to them of olde tyme: Thou shalt not committe aduoutrie. But I saye vnto you, that whosoever looketh on a wyfe lustinge after her, hath committed aduoutrie with hir already in his hert.

D
Deut. 19. a
Marc. 9. c
Wherefore yf thy right eye offendeth, plucke hym out, and cast him from the. Better it is for the, that one of thy membres perishe, then that thy whole body shoulde be cast into hell. Also yf thy right honde offendeth, cut hym of, and cast him from the. Better yt is that one of thy membres perishe, then yf all y body shoulde be cast in to hell.

of S. Mathew.

Deu. 24. a
Math. 19. b
Marc. 10. a
Luc. 16. c
It is sayde: whosoever putteth awaye his wyfe, let hym geue her a testimonyall of the deuorcerment. But I saye vnto you: whosoever putteth awaye his wyfe (except it be for fornicacio, useth her to breake matrymony. And whosoever marryeth her that is deuorced, breaketh wedlocke.

Agayne, ye haue herde, how it was sayde to the of olde tyme: Thou shalt not forswear thy selfe, but shalt performe thyne ooth to God. But I saye vnto you: sweare not at all, nether by heauen, for it is Godis seate: nor yet by the earth, for it is his fote stole: nether by Jerusalem, for it is the cyte of 3 greate kinges: nether shalt thou sweare by thy heed, because thou canst not make one heer whyte or blacke: But your communicacion shalbe, yee, yee: nay, nay. For what soever is more then that, commeth of euil.

Ye haue herde howe it is sayde: An eye for an eye, a toth for a toth. But I saye vnto you: that ye resist not euell. But whosoever geueth the a blowe on thy right cheeke, turne to him the other also. And yf any man will sue the at the lawe, & take awaye thy coate, let him haue thy cloake also. And who so compelleth the to go a myle, go w hym twayne. Geue to hym that aareth: and from hym that wolde borowe, turne not awaye.

Ye haue herde, how it is saide: thou shalt loue thyne neghbour, & hate thyne enemy. But I saye vnto you: loue youre enemies: Blesse the that curse you: Do good to the that hate you: Praye for the which do you wronge and persecute you, that ye maye be the chyldren of youre father which is in heauen: for he maketh his sonne to aryse on the euil and on the good, and sendeth his rayne on the iust and vniuste. For yf ye loue them which loue you, what rewarde shall ye haue? Do not the Publicans euil so? And yf ye be frendly to youre biethien onlye: what singular thyng do ye? Do not the Publicans also lyke wyse? Ye shall therefore be perfecte, euen as youre father in heauen is perfecte.

The VI. Chapter.

Take hede to youre almes, that ye geue it not in the syght of men, to the intent that ye wolde be sene of them: or els, ye get no rewarde of youre father which is in heauen. When soener therefore thou geuest thine almes, thou shalt not make a trompet to be blown before the, as the ypocrites do in the synagoges and in the stretes, for to be prayesed of men. Verely I saye

The Gospell

unto you: they haue their rewarde. But whē thou doest almes, let not thy lefte hande knowe, what thy righte hande doth, that thine almes maye be secrete: and thy father which seith in secrete, shall rewarde the openly.

3 Re. 18. d
Esa. 29. c
Luc. 11. a

And when thou prayest, thou shalt not be as the hypocrites are. For they loue to stonde and praye in the synagoges, and in the comers of the stretes, to be sene of men. Verely I saie vnto you: they haue their rewarde. But when thou prayest, entre in to thy chamber, and shut thy doore to the, & praye to thy father which is in secrete: and thy father which seith in secrete, shall rewarde the openly.

4 Re. 4. d
Act. 10. a

B And when ye praye, bable not moch, as the heathen do: for they thinke that they shall be herde, for their moch babylnges sake. Be not ye lyke them therfore. For youre father knoweth where of ye haue nede, before ye are of him. After this maner therfore shall ye praye:

Esa. 1. b

Rom. 8. d

Luc. 11. a

O our father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be fulfilled vpon earth as it is in heauen. Geue vs this daye oure dayly bred. And forgeue vs oure dettes, as we also forgeue oure detters. And lede vs not in to tēpacion: but deliuer vs from euell. For thine is the kyngdome, and the power, and the glorie for euer. Amen. For yf ye forgeue othier men their trespasses, youre heauenly father shall also forgeue you. But and ye wyll not forgeue mē their trespasses, nor we shall youre father forgeue you youre trespasses.

Mat. 18. d
Marc. 11. c

Esa. 15. a
Mat. 9. b

Moreouer when ye fast, be not sad as the hypocrites are. For they disfigure their faces, that they myght be sene of men to fast. Verely I saie vnto you: they haue their rewarde. But thou, whē thou fastest, annoynte thynce heed, and wash thy face, that it appeare not vnto men, that thou fastest: but vnto thy father which is in secrete: and thy father which seyth in secrete, shall rewarde the openly.

Luc. 12. d
Eccle. 29. b
Iere. 17. a
Pro. 23. a

C Se that ye gather you not treasure vpon the earth, where rust and mothes corrupte, and where theues breake through and steale. But gather you treasure together in heauen, where nether rust nor mothes corrupte, and where theues nether breake vp nor yet steale. For where youre treasure is, there is youre herte also.

Luc. 11. c

The eye is the light of the body. If thynce eye then be synge, all thy body shall be ful

of S. Mathew. Ho. iij.

of light: But and yf thynce eye be wycked, all thy body shall be full of darckenes: Wherefore yf the light that is in the, be darckenes, how greate then shall that darckenes be?

No mā can serue two masters. For ether he shall hate the one and loue the other: or els he shall leane to the one, and despise the other: Ye can not serue God and mammon. Therfore I saie vnto you: be not ye carefull for your lyfe, what ye shall eate, or what ye shall drinke: nor yet for youre body, what ye shall put on. As not the lyfe more worth than meate, and the body more of value than raimēt: Beholde the foules of the ayer: for they sowe not, nether reepe, nor yet cary in to the barnes: and yet youre heauenly father fedeth thē. Are ye not moch better than they?

Luc. 16. b

Luc. 11. c
Psal. 14. c
1. Pet. 5. a

Which of you (though he toke thought therfore) coulde put one cubit vnto his stature: why care ye then for rayment? Consider the lylies of the felde, how they growe. They labour not, nether spynne. And yet for all that I saie vnto you, that euen Salomon in all his royales was not arayed lyke vnto one of these. Wherefore yf God so cloth the grasse, which is to daye in the felde, and to morowe shall be cast into the founace: shall he not moch more do the same vnto you, o ye of lytle fayth?

Therfore take no thought, sayinge: what shall we eate, or what shall we drinke: or where with shall we be clothed? After all such thynges do the heithen seke. For youre heauenly father knoweth, that ye haue nede of all these thynges. Seke ye fyrst the kyngdome of heauen and the righte eoulnes therof, so shall all these thynges be ministred vnto you.

3. Reg. 1. b

Care not then for the morow, for the morow shall care for it self: Every daye hath ynough of his owne trauayll.

The VII. Chapter.

Judge not, that ye be not iudged: For as ye iudge, so shall ye be iudged. And with what measure ye meete, with the same shall it be measured to you agayne. Why seist thou a moate in thy brothers eye, and perceapest not the beame which is yn thine awne eye? Or why saiest thou to thy brother: holde, I wil plucke the moate out of thynce eye, and beholde, a beame is in thynce awne eye. Hypocrite, fyrst cast out the beame out of thynce awne eye, and then shalt thou see clearly, to plucke out the moate out of thy brothers eye.

Luc. 5. d
Rom. 2. a
Marc. 4. c

Pro. 18. c

The gospell

Psal. 116. c **Iere. 29. c** **Iohan. 16. c** **Luc. 11. b** **Gen. 3. a** **Eccle. 31. b** **Tob. 4. c** **Luc. 6. c** **Deut. 13. a** **I. Iohan. 4. a** **Luc. 6. c** **Math. 13. d** **Iere. 11. c** **Math. 3. a** **Luc. 3. b** **Math. 23. a** **Luc. 6. c** **and 13. c** **Act. 19. b** **Psal. 6. b** **Math. 23. d** **Luc. 6. c** **Rom. 1. b**

Geue not that which is holy, to dogges: nether cast ye youre pearles before swyne, lest they treade them vnder their fete, & the other turne agayne and all to rente you.

Aye, and it shalbe geuen you: Sete, and ye shall fynde: knocke, and it shalbe opened vnto you. For whosoener aareth, receaueth: and he that seeketh, fyndeth: and to hym & knocketh, it shal be opened. As there eny man amonge you, which ys his sonne a red hym bred, wolde offer him a stone: Or ys he a red fyssh, wolde he proffer hym a serpent: ys ye then which are euell, can geue youre chyl- dien good gyftes: how moche more shall youre father which is in heauen, geue good thynges to them that aere hym?

Therefore what soener ye wolde that me shulde do to you, euē so do ye to them. This ys the lawe and the prophetes.

B Enter in at the straye gate: for wyde is the gate, and broade is the waye, that lea- deth to destruccion: & many there be, which go in therat. But straye is the gate, and na- rowe ys the waye, which leadeth vnto lyfe, and fewe there be that fynde it.

Beware of false prophetes, which come to you in shypes clothinge, but inwardly they are rauenyngge wolues. Ye shall knowe them by their frutes. Do men gather gra- pes of thornes: or figges of thistles? Euen so euery good tree bryngeth forth good fru- te. But a corrupte tree, bryngeth forth euyl frute. A good tree can not bryng forth bad frute: nother can a rotten tre bryng forth good frute. Every tre that bryngeth not forth good frute, shalbe hewen downe, and cast into the fyre. Wherfore by their frutes ye shall knowe them.

Not all they that saye vnto me, LORDE LORDE, shall enter in to the kyngdome of heauen: but he that doth the will of my fa- ther which ys in heauen.

Many shall saye to me in that daye: LORDE, LORDE: haue we not prophecied in thy name? haue we not cast out deuyls in thy name? haue we not done many greate de- des in thy name? And then will I knowle- ge vnto them: I neuer knewe you, Departe fro me, ye workers of iniquite.

C Whosoever therfore heareth of me these sayynges, and doeth the same, I wyll lycke hym vnto a wyse man, which buylt hys hou- se vpon a rocke: Now whan abundaunce of rayne descended, and the wyndes blew and bet vpon that same house, it fel not, because it was grounde on the rocke. And who soever heareth of me these sayynges, &

of S. Mathew.

doth the not, shalbe lyckened vnto a folysh mā, which buylt his housse apon the sonde: Now whan abundaunce of rayne descended, & the wyndes blew, & bet vpon & housse, it fell, and great was the fall of it.

And it came to passe, that when Iesus had ended these sayynges, the people were astonnyed at hys doctryne. For he taught them as one hauynge power, and not as the Scribes.

The VIII. Chapter.

When he was come downe from the mountayne, moch people folowed him. And so, there came a le- per, and worshipped him, sayinge: LORDE, ys thou wylt, thou canst make me cleane. And Iesus put forth hys honde, & touched him, sayinge: I wyl, be thou cleane: & inme- diatly his leprosie was clenched. And Iesus sayde vnto hym: Se thou tell no mā, but go and shew thy selfe to the prieste, and offer the gyfte that Moses comaunded, in wit- nes to them.

When Iesus was entred into Caper- naum, there came vnto him a Captayne, & besought hym, sayinge: Syr, my seruaunt lyeth sicke at home of the palsye, and ys gre- uously payned. Iesus sayd vnto hym: I wil come & heale him. The Captayne answer- ed and sayde: Syr, I am not worthy, that thou shuldest come vnder my rose, but spea- ke the worde only, and my seruaunt shalbe healed. For I my selfe also am a mā subiect to & auctoite of another, & haue souldiers vnder me. Yet whā I saye to one: go, he go- eth, and to another: come, he cometh: & to my seruaunt: do this, he doeth it. When Iesus hearde that, he marueled, and sayde to them that folowed hym: Verely I say vnto you: I haue not founde so greate fayth: no not i Israel. But I say vnto you: Many shall come from the east and west, and shall rest with Abraham, Isaac and Jacob in the kyngdome of heauen: and the chyl- dien of the kyngdome shalbe cast out in- to vtter darcknes: there shalbe wepyng & gnashyng of teth. And Iesus sayd vnto & Captayne: go thy waye, and as thou bele- uest, so be it vnto the. And his seruaunt was healed the same houre.

And Iesus went in to Peters housse, and sawe hys wyues mother lyinge sicke of a fe- uer: so he touched her hande, and the feuer left hir: and she arose, and minisfred vnto them.

When the euen was come, they brought

Iaco. 2. b

Eze. 13. b

Marc. 1. b

Luc. 4. c

Marc. 1. d

Luc. 5. b

Leui. 14. a

Luc. 7. a

Iohan. 4. e

Psal. 105. c

Esa. 41. d

Luc. 13. c

I. Iohan. 4. d

Luc. 13. c

Luc. 4. c

The gospell

of S. Mathew. Ho. v.

unto him many that were possessed with deuylls. And he cast out y^e spirites with a worde, & healed all that were sicke, that y^e thinge might be fulfilled, which was spoken by Esay the prophet, sayinge: he toke on him oure infirmities, and bare oure sicknesses.

Wheⁿ Jesus sawe moche people about him, he commaunded to go ouer the water. And there came a scribe and sayde vnto hym: master, I wyll folowe the, whither so euer thou goest. And Jesus sayde vnto him: the foxes haue holes, and the byrddes of the ayer haue nestes, but y^e sonne of man hath not wher-on to rest his heede. Another that was one of his disciples, sayde vnto hym: Syr, geue me leue fyrst, to go & burye my father. But Jesus sayde vnto him: folowe thou me, and let the deed burie their deed.

And he entred in to a shyppe, & his disciples folowed him. And beholde, there arose a greate tempest in the see, in so moche that the shippe was couered with waves, & he was a slepe. And his disciples came vnto him, and a wolke hym, sayinge: LORDE, saue vs, we perishe. And he sayde vnto them: why are ye fearfull, o ye of lytell faith? Then he arose, and rebuked the wyndes and the see, & there folowed a greate calme. And the men marueyled and sayde: what man is this, that both wyndes and see obey hym?

And when he was come to y^e other syde, in to the countre of the Gergesites, there met him two possessed of deuyls, which came out of the graues, and were out of measure scarce, so that no man myght go by that waye. And beholde, they cryed out sayinge: Oh Jesu thou sonne of God, what haue we to do with thee? Art thou come hither to tommet vs, before the tyme be come? And there was a good waye off from them a greate heerd of swyne feedinge. Then the deuyles besought him, sayinge: yf thou cast vs out, suffre vs to go oure waye in to the heerd of swyne. And he sayde vnto them: go youre wayes. Then went they out, and departed in to the heerd of swyne. And beholde, y^e whoale heerd of swyne was carryed with violence headlinge in to the see, and perished in the water. The heerdmen fled and wente their ways in to the cyte, and tolde euery thinge, & what had fortunied vnto the possessed of the deuyls. And beholde, all the cyte came out and met Jesus. And when they sawe hym, they besought hym, for to departe out of their coostes.

The ix. Chapter.

Then entred he in to a shipp, and passed ouer and came in to his awne cite. And lo, they broughe vnto him a man sicke of y^e palsie, lyinge in his bed. And when Jesus sawe the faith of the, he sayde to the sicke of y^e palsie: my sonne, be of good cheare, thy synnes are forgiven the. And beholde, certeyne of the scribes sayde in them selues: this man blasphemeth. But when Jesus sawe their thoughtes, he sayde: wherfore thinke ye euill in youre hertes? Whether ys it easier to saye: thy synnes be forgiven y^e, or to saye: arise and walke? But that ye maye knowe, that the sonne of man hath power to forgieue synnes in earth, the sayde he vnto the sicke of y^e palsie: arise, take vp thy bed, and go home. And he arose and wente home. When y^e people sawe it, they marueyled, & glorified God, which had geue soch power vnto men.

And as Jesus passed forth from thence, he sawe a man syt a receyuinge of custome, named Mathew, & sayde vnto him: folowe me. And he arose, and folowed him. And it came to passe as he sat at meate in the house: beholde, many publicans and synners came and sat downe also with Jesus and his disciples.

When the pharises sawe that, they sayde to his disciples: why eateth youre master with publicans and synners? When Jesus herde that, he sayde vnto them: The whole nede not y^e phisiciō, but they that are sicke. Go and learne, what that meaneth: I haue pleasure in mercy, and not in offerynge. For I am not come to call the righteous, but y^e synners to repentance.

Then came the disciples of Ihon to hym sayinge: why do we & y^e pharises fast so oft: and thy disciples fast not? And Jesus sayde vnto the: Can the weddinge chyldre mourne as longe as the bridegrome is with them? The tyme will come, when the bridegrome shalbe taken from them, and the shall they fast. No man peceth an olde garment with a pece of newe clothe. For then taketh he awaye the pece agayne from the garment, & the rent ys made greater. Neither do men put new wyne in to olde vessels, for then the vessels breake, and the wyne runneth out, & y^e vessels peryshe. But they poure newe wyne in to newe vessels, and so are both saued together.

Whyle he thus spake vnto them, beholde there came a certayne ruler, and worshipped him, sayinge: My doughter is euē now deceased, but come and lay y^e honde on her.

Mar. 2.2
Luc. 5.2
Iohan. 5.2

Act. 9.2

Mar. 2.1
Luc. 5.2
15.2

Ofc. 6.1
Math. 23.2
1. Tim. 1.2

Mar. 2.1
Luc. 5.2

Act. 1.1

Mar. 5.2
Luc. 8.2

The gospell

of S. Mathew.

Mar. 5. c
Luc. 8. e
Leuit. 15. d

and she shall live. Jesus arose and folowed hym with hys disciples. And beholde, a woman which was diseased wth an yssue of bloude xij. yeres, came behynde hym, and touchēd the hem of hys vesture. For she sayde in her silfe: yf I maye touche but euen his vesture only, I shalbe safe. Then Jesus tourned him aboute, and behelde her, sayinge: Doughter be of good conforte, thy faith hath made y^e safe. And she was made whole, euen that same houre.

Mar. 5. d
Luc. 8. f

Ioh. 2. 11. b

And when Jesus came into the rulers house, and sawe the minstrels and the people raginge, he sayde vnto them: Get you hēce, for y^e mayde is not deed, but slepeth. And they laughed hym to scorne. But whan the people were put forth, he went in, and toke her by the honde, and the mayde arose. And this was noysed througħ out all that londe.

D

Mar. 8. b

And as Jesus departed thence, two blyndemen folowed hym, cryinge and sayinge: O thou sonne of David, haue mercy vpon vs. And when he was come home, the blynde came to hym, And Jesus sayde vnto them: Belene ye, that I am able to do thys: And they sayde vnto hym: yee, LORDE. Then touched he their eyes, sayinge: accordinge to your fayth, be it vnto you. And their eyes were opened. And Jesus charged thē, sayinge: Se that no mā knowe of it. But they departed, & spied abroad his name througħ out all the londe.

Mar. 7. d
Luc. 11. b

Whan these were gone out, beholde, they brought to hym a domme man possessed of a deuyl. And whan the deuyl was cast out, the domme spake: And the people merueled sayinge: it was neuer so sene in Israel. But y^e Pharises sayde: he casteth out deuyls, througħ the chefe deuyl.

Mat. 12. c
Mar. 3. b

Mar. 6. a
Luc. 11. b

Mar. 6. d

And Jesus wente aboute in all cities and townes, teachinge in their synagoges & preaching y^e gospel of y^e kyngdome, & healinge all maner sicknes & all maner desease amonge the people. And when he sawe the people, he had compassion on thē, because they were pyned awaye, and scattered abroad, euen as shepe hauinge no shepherd,

Luc. 10. a
a. Tel. 3. a

Then sayde he to hys disciples: y^e herneft is greate, but y^e laborers are fewe. Wherefore praye the LORDE of the harvest, to sende forth laborers into hys harvest.

The x. Chapter.

Mar. 3. b
Luc. 6. b
9. a. 10. a

And he called his xii. disciples vnto hym, & gaue them power ouer vncleane spites, to cast them out, & to heale all maner of sicknesses, and all maner of diseases.

The names of the xii. Apostels are these: The first, Simon called Peter: & Andrew his brother. James the sonne of Zebede, and Iohn his brother. Philip and Bartlemew. Thomas, and Mathew the publican. James the sonne of Alphe, and Lebbaus other wyse called Taddeus. Simon of Cane, and Judas Iscariot, which also betrayed hym.

Luc. 9. a

These twolue sent Jesus, and commaunded them, sayinge: Go not in to the wayes y^e leade to the heithen, and in to the cities of the Samaritans enter ye not. But go rather to the lost shepe of the housse of Israel. Go and preach, sayinge: The kyngdome of heuē is at hande. Heale the sicke, cleanse the lepers, raise the deed, cast out the deuils. Frely ye haue receaued, frely geue againe. Posses not golde, nor siluer, nor brasse yn youre girdels, nor yet scrip towardes your iorney: nether two cotes, nether shues, nor yet a staffe. For the workman is worthy of his meate. In to what soeuer cite or towne ye shall come, enquire in it, who is mete for you, and there abyde, tyll ye go thence.

Mar. 6. b

Act. 3. b
Mar. 6. a
Lu. 9. a.
and. 10. a

Phi. 2. c
1. Tim. 5. c

B

And whē ye come in to an house, salute y^e same. And yf the housse be mete for you, y^e peace shal come vpon it. But yf it be not mete for you, y^e peace shal turne to you againe.

And yf no man wil receaue you, ner heare youre preachinge, departe out of that house or that cite, and shake the dust of youre feete. Truly I saye vnto you: it shall be easyer for y^e londe of Sodoma and Gomorra in y^e daye of iudgment, then for that cite.

Mar. 6. b
Lu. 9. a.
an. 10. a
Act. 13. c.
an. 13. a
Luc. 10. a

Beholde, I sende you forth as shepe amonge wolues. Be ye therfore wyse as serpentes, and innocent as doves. Beware of men, for they shall deliuer you vp to the counsels, and shal scourge you in their synagoges. And ye shall be brought before prynces and kynges for my sake, in witnes to them and to the gentyls.

Mar. 13. b
Luc. 21. b
Ioh. 2. 16. a

But when they deliuer you vp, take no thought how or what ye shall speake, for yt shalbe geuen you, euen in that same houre, what ye shall saye. For it is not ye that speake, but the spire of your father which speaketh in you.

C
Mar. 13. b
Luc. 12. b
an. 21. b

The brother shall deliuer the brother to deeth, and the father the sonne. And the chylrien shal aryse agaynst their fathers & mothers, & shal helpe them to deeth: & ye shall be hated of all men for my names sake. But he y^e endureth to the ende, shalbe saued.

Mich. 7. a

Mat. 24. a

When they persecute you in one cite, flye in to another. I tell you for a trench, ye shall not synyshe all the cities of Israel, tyll the

Iere. 1. a
Mat. 2. c
Act. 8. a.
14. a

The gospell

Luc. 6. d
Iohā. 13. b
and. 13. b sonne of man come. The disciple is not aboue the master, neither the seruauit aboue the LORDE. It is ynough for the disciple, to be as his master, and the seruauit as his LORDE. If they haue called the good mā of the house Beelzebub, how much more shal they call them of his housholde so? Feare them not therfore.

D There is nothinge hyd, that shal not be openly shewed: and nothinge secrete, that shal not be knowne. What I tell you in darcknes, that speake ye in light: and what ye heare in the eare, that preach ye vpon the house toppes.

Luc. 12. a And feare ye not them that kyll the body, and be not able to kyll the soule. But rather feare hī, which is able to destroye both soule and body in to hell. Are not two sparowes solde for a farthinge? Yet doth there none of the light vpon the grounde without youre father. And now are all I hayres of youre heade tolde. Feare ye not therfore: ye are of more value then many sparowes.

Marc. 9. c
Luc. 9. c
and. 12. b Therfore whosoener knowlegeth me before mē, him wil I knowlege also before my father which is in heauen. But who soeuer denyeth me before mē, him wil I also denie before my father which is in heauen.

E Thynke not that I am come to sende peace vpon earth. I came not to sende peace, but a swerde. For I am come to set a mā at variaunce ageynst his father, and the doughter ageynst hir mocher, and the doughter in lawe ageynst her mother in lawe: and a mans foes shalbe they of his owne housholde.

Luc. 14. d
and. 17. d Who so loueth father and mother more then me, is not mete for me: and he that loueth sonne or doughter more then me, is not mete for me. And he I taketh not his crosse and foloweth me, is not mete for me. Who so synndeth his life, shal lose it: and he that loseth his life for my sake, shal fynde it.

Marc. 9. c
Iohā. 12. c
Luc. 9. b
and. 10. c
Ioh. 13. c He that receaueth you, receaueth me: and who so receaueth me, receaueth him I sent me. He that receaueth a prophet in the name of a prophet, shal receaue a prophetes rewarde. He I receaueth a righteous man in the name of a righteous man, shal receaue a righteous mans rewarde: And who

1. Reg. 18. a soeuer geueth vnto one of the least of these a cuppe of colde water onely to dunke, in I name of a disciple, verely I saie vnto you: he shal not lose his rewarde.

The XL. Chapter.

of S. Mathew. Cho. vi.

Made it came to passe, whā Iesus had made an ende of comaundinge his twolue disciples, he departed thence. to teach and to preach in their cities.

Luc. 7. b Whan Ihon beinge in prison herde of the workes of Chust, he sent two of his disciples, and sayde vnto him: Art thou he I shal come, or shal we loke for another? Iesus answered and sayde vnto the: Go youre waye and tell Ihon agayne, what ye se and heare. The blynde se, and the lame go: the lepers are censed, and I deaf heare: the deede aryse ageyne, and the gospell is preached to the poore: and blessed is he, that is not offended at me.

Luc. 7. c Whan they wente their waye, Iesus beganne to speake vnto the people, concerninge Ihon: What are ye gone out for to se in the wyldernes? Wolde ye se a rebe shaken with the wynde? Or what are ye gone out for to se? Wolde ye se a man clothed in soft rayment? Beholde, they that weare soft clothinge, are in kinges houses, But what are ye gone out for to se? A prophet? Yee I saye vnto you, and more the a prophet. For this is he, of whō it is written: Beholde, I sende my messainger before thy face, which shal prepare thy waye before the.

Some reader least.
Luc. 16. c Verely I saye vnto you: Amonge I children of women arose there not a greater then Ihon the baptist. Not withstandinge he that is lesse in the kyngdome of heauen, is greater then he. From the tyme of Ihon baptist hither to, I kyngdome of heauen suffereth violence, and the violent plucke it vnto them. For all the prophetes and the lawe prophecied vnto Ihon. Also yf ye wil receaue it, this is Elias, which shulde come. Who so hath eares to heare, let hī heare.

Luc. 1. a
Mala. 3. d
Ihon 1. b
Luc. 7. d But where vnto shal I liue this generation? It is like vnto childre which sit in the market, and call vnto their felowes, and saye: we haue pyped vnto you, and ye wolde not daunse: We haue morned vnto you, and ye wolde not wepe. For Ihon came neither eatinge nor drynkinge, and they saye: he hath the deuyll. The sonne of man came eatinge and drynkinge, and they saye: lo what a glutton and wyne bebbber this mā is, and a companyon of publicans and synners. And wisdom is iustified of hir children.

D Then beganne he to vpbraid the cities, in the which most of his miracles were done, because they amended not. Wo vnto the Chorazin, Wo vnto the Bethsaida: for yf the miracles which haue bene shewed amonge

The gospell

he you, had bene done in Tyre and Sidon, they had repented longe agoo in sackcloth and ashes. Neuertheles I saye vnto you: It shalbe easyer for Tyre and Sidon in the daye of iudgment, then for you. And thou Capernaum which art lift vp vnto heauen, shalt be brought downe vnto hel. For yf the miracles which haue bene done in the, had bene shewed in Sodom, they had remained vnto this daye. Neuertheles I saye vnto you: It shalbe easyer for the londe of Sodom in the daye of iudgment, the for the.

E At the sametyme Jesus answered, and sayde: I prayse the (O father and LORDE of heauen and earth) that thou hast hid these thinges from the wyse and prudent, and opened the vnto babes. Euen so father, for so it pleased the. All thinges are geuen ouer vnto me of my father: and no mā knoweth the sonne, but the father: nether knoweth eny man the father, saue the sonne, and he to whom the sonne wil open it. Come vnto me all ye that laboure and are laden, and I wil ease you. Take my yock vpon you, and lerne of me, for I am meke and lowlye of hert, & ye shal fynde rest vnto youre soules: for my yock is easy, and my burden is light.

The XII. Chapter.

At the sametyme were Jesus thorow the corne vpon the Sabbath, and his disciples were hongrie, and beganne to plucke of the eares of the corne, and to eate. When the pharises sawe that, they sayde vnto him: Beholde, thy disciples do that, which is not lausfull to do vpon the Sabbath. He sayde vnto them: haue ye not red what Dauid did, whan he was hongrie, & they also were with him? how he entred in to the house of God, & ate the shew breads which were not lausfull for him to eate, neither for the which were with him, but onely for the prestes? Or haue ye not red in the lawe how that the prestes in the temple breake the Sabbath, and yet are blamelesse? But I saye vnto you: the here is one greater then the temple. But yf ye wylt what this were (I haue pleasure in mercy, and not in offeringe) ye woldenot haue condemned innocentes: For the sonne of man is LORDE euen ouer the Sabbath.

And he departed thence, and wente in to their synagoge: and beholde, there was a mā which had his hāde dyed vp. And they axed him, sayenge: Is it lausfull to heale, vpon the Sabbath? because they might accuse him. But he sayde vnto the: Which of you is it, yf he had a shepe fallē in to a pytte

of S. Mathew.

vpon the Sabbath, that wolde not take him, and lift him out? And how moch is a man better then a shepe? Therfore it is lefull to do good vpon the Sabbath. Then sayde he to the mā: Stretch forth thine hande. And he stretched it forth: and it was whole agayne like vnto the other.

Then wente the pharises out, and helde a counsell agaynst him, how they might destroye him. But whā Jesus knew therof, he departed thence, & moch people folowed him: and he healed them all, and charged them, that they shulde not make him knowne: that the thinge might be fulfyllled, which was spoken by the prophet, which sayeth: Beholde, this is my seruunt, whom I haue chosen: and my beloued, in whom my soule delyteth: I wil put my spiete vpon hi, and he shal shewe iudgment vnto the heithen. He shal not stryue, ner crye, nether shal eny man heare his voyce in the stretes. A biosed rede shal he not breake, and flar that beginneth to burne shal he not quench, tyll he sende forth iudgment vnto victory. And in his name shal the heithen trust.

Then was there brought vnto him one possessed (of a deuell) the which was blynde and domne, and he healed him: in so moch that he blynde and domne both spake and sawe. And all the people were amased, and sayde: Is not this the sonne of Dauid? But whan the pharises herde that, they sayde: He dryueth the deuyls out none other wyse, but thorow Beelzebub the chiefe of the deuyls. Neuertheles Jesus knew their thoughtes, and sayde vnto them: Euery kyngdome deuuyded within it self, shalbe desolate: and euery cite or house deuuyded in it self, maye not contynue. So yf one Sathan cast out another, the is heat variaunce within him self: how maye then his kyngdome endure? But yf I cast out deuyls thorow Beelzebub, thorow whom do youre childre cast them out? Therfore shal they be youre iudges. But yf I cast out the deuyls by the spiete of God then is the kyngdome of God come vpon you. Or how cā a man entre in to a stronge mans house, and violently take awaye his goodes, excepte he first bynde the stronge mā, & the spoyle his house? He that is not wme, is agaynst me: & he which gathereth not wme, scattereth abroad. Therfore I saye vnto you: All synne and blasphemie shalbe forgiven vnto men, but the blasphemy agaynst the spiete shal not be forgiven vnto men: And whosoever speaketh a worde agaynst the sonne of man, it shalbe forgiven him. But

Deu. 22. 2

Marc. 3. 2
Iohā. 10. d
and. 11. f

Esa. 42. 2

Luc. 11. b

Math. 9. d
Marc. 3. b
Luc. 11. b

Luc. 11. a

Marc. 3. c
Luc. 12. a

1. Reg. 1. c

The gospel

whosoener speaketh agaynst the holy goost it shal not be forgiuen him, nether in this worlde, ner in the worlde to come.

D Either make the tre good and his frute good also, or els make the tre euell & his frute euell also. For the tre is knowne by the frute. O ye generaciō of vipers, how can ye speake good, whan ye youre selues are euell: For of y abundāce of y hert y mouth speaketh. A good man out of the good treasure of his hert, bringeth forth good thinges: & an euell man out of his euell treasure, bringeth forth euell thinges. But I saye vnto you, that of euery ydell worde that mē haue spoken, they shal geue accomptes at y daye of iudgmēt. Out of thy wordes thou shalt be iustified, & out of thy wordes thou shalt be cōdemned.

Then answered certayne of the scribes and pharises, and sayde: Master, we wolde fayne se a tokē of the. And he answered and saide vnto thē: This euell and aduouterous generacion seeketh a token: and there shal no token be geuen thē, but the token of the prophete Jonas. For as Jonas was thre dayes and thre nightes in the Whalles bely, so shal the sonne of mā be thie dayes and thie nightes in the hert of the earth. The men of Viryue shal ryse in the last iudgmēt with this generacion, and shal condemne it: for they dyd pēauince a cōdinge to y preachinge of Jonas. And beholde, here is one greater thē Jonas. The quene of the south shal aryse in the last iudgmēt with this generacion, and shal condēne it: for she came from the vttemost partes of the earth, to heare y wysdome of Salomon: And lo, here is one greater then Salomon.

E Whan the vncleane spirete is gone out of man, he walketh thorow dry places, seekinge rest, & fyndeth none. Thē saierh he: I wil turne agayne in to my house, fro whence I wēte out. And whan he cōmeth, he fyndeth it emptye, swepte and garnysht. Then goeth he his waye, & taketh vnto him seuen other spiretes worse then him self: and whan they are entred in, they dwell there: And the ende of that man is worse then the begynnyng. Euen so shal it go w this euell generacion.

Whyle he yet talked vnto the people, beholde, his mother & his brethē stode without desyng to speake w him. Then sayde one vnto him: Beholde, thy mother and thy brethē stonde without, & wolde speake w the. Neuertheles he answered & sayde vnto him that tolde him: Who is my mother? & who are my brethē? And he stretched forth his hande ouer his disciples, & sayde: Beholde

of S. Mathew. No. vii.

my mother and my brethē. For who soener doth y wyll of my father which is in heauē, lohā. 15. b the same is my brother, sister and mother.

The XIII. Chapter.

I The same daye wente Iesus out of y house, and sat by the see syde, & moch people resorted vnto him: so y he wēte in to a shyppe and satt him downe, and all the people stode vpo the shore. And he spake many thinges vnto thē in symilitudes, sayenge: Beholde, The sower wente forth to sowe: and as he sowed, some fell by the waye syde: Then came the foules, & ate it vp. Some fell vpon stony grounde, & anone it sprong vp, because it had no depth of earth: But whan the Sonne arose, it caught heate: and for so moch as it had no rote, it withied awaye. Some fell amōge the thornes, & the thornes grewe vp, and choked it. Some fell vpo good grounde, & gaue frute: some an hundred fold, some sixtie fold, some thirtie fold. Who so hath eares to heare, let hē heare.

And the disciples came vnto him, and sayde: Why speakest thou to thē by parables? He answered and sayde vnto thē: Vnto you it is geuen to knowe the mystery of the kingdome of heauen, but vnto them it is not geuen. For whoso hath, vnto him shal be geuen, and he shal haue abundaunce. But who so hath not, from him shal be taken awaye, eue that he hath. Therfore speake I vnto thē by parables, for with seynge eyes they se not, & with hearinge eares they heare not, for they vnderstonde it not. And in them is fulfilled y prophecie of Esay, which sayeth: Ye shal heare in dede, and shal not vnderstonde: and with seynge eyes shal ye se, and not perceaue. For y hert of this people is waxed grosse, & their eares are thicke of hearinge, & their eyes haue they closed, lest they shulde once se w y eyes, & heare w the eares, & vnderstode w the hert, & turne, that I might heale them.

But blessed are youre eyes, for they se: & youre eares, for they heare. Verely I saye vnto you: Many prophetes & righteous men haue desyred to se y thinges that ye se, and haue not sene thē: and to heare the thinges that ye heare, and haue not herde thē. Heare ye therfore the parable of the sower. Whan one heareth y worde of the kyngdome, and vnderstondeth it not, the euell man cōmeth, and plucketh it awaye that is sowne in his hert: & this is he y is sowne by the waye syde. But he y is sowne in the stony grounde, is this: whā one heareth the worde, & anone with ioy receaueh it: neuertheles he hath no rote i him, but endureth for a season: whā

B B

The gospel

trouble & persecucion aryseth because of the worde, immediatly he his offended. As for him that is sowne amonge & thornes, this is he: Whā one heareth the worde, & the carefulnes of this worlde, & the disceatfulnes of riches choke the worde, & so he becometh vnfrutefull. But he & is sowne in the good ground, is this: whan one heareth the worde, and vnderstandeth it, and bringeth forth frute: and some geueth an hundreth folde, some sixtie folde, and somethirtie folde.

D Another parable put he forth vnto the, Marc. 4. c & sayde: The kyngdome of heaue is like vnto a man, & sowed good sēde in his felde. But whyle mē siepte, there came an enemye, and sowed tares amonge & wheate, & wente his waye. Now w hā the blade was sprōge vp & brought forth frute, the & tares appeared also. Then came the seruantes to & housholder, & sayde vnto him: Syr, sowdest not thou good sēde in & felde? frō whēce the hath it tares? He sayde vnto the: that hath the enemye done. The sayde & seruantes: wilt thou then & we go & weede the out? He sayde: No, lest whyle ye weede out & tares, ye p'ucke vp the wheate also w the. Let the both growe together tyll the haruest, and in tyme of haruest I wil saye vnto the reapers: Gather & tares first, & bynde the in sheeues to be bñt: but gather the wheate in to my barne.

Another parable put he forth vnto the, Marc. 4. c and sayde: The kyngdome of heaue is like Luc. 13. b vnto a grane of mustarde sēde, which a man toke, and sowed it in his felde. Which is the leest amonge all sēdes. But whan it is growne, it is the greatest amonge herbes, and is a tre: so that the byrdes vnder the heauen come and dwell in the braunches of it.

E Another parable spake he vnto the: The Luc. 13. b kyngdome of heaue is like vnto lenē, which a woman toke, and myrre it amonge thre peckes of meale, tyll all was leuended.

Marc. 4. d All soch thinges spake Iesus vnto & people by parables, & without parables spake he nothinge vnto the: & the thinge might be fulfilled, which was spokē by & prophet, Psal. 77. a sayenge: I wil open my mouth in parables, and wil speake out the secretes from the begynnyng of the worlde.

Then sent Iesus the people awaye, and came home. And his disciples came vnto hī, and sayde: Declare vnto us & parable of & tares of & felde. Iesus answered, and sayde vnto them: He that soweth the good sēde, is the sonne of man: the felde is the worlde: & good sēde are the childrē of the kyngdome: The tares are the childrē of wickednes: & enemye that soweth the, is the deuell: & har

of S. Mathew.

uest is the ende of the worlde: & reapers are & angels. For like as & tares are weeded out, Apo. 14. d and bñt in the fyre, enē so shal it go in & ende of this worlde. The sonne of man shal sende forth his angels, & they shal gather out of his kyngdome all thinges & offende, & the & do iniquyte, & shal cast the in to a fornace of fyre, there shalbe waylinge and gnashinge of ceth. The shal the righteous shyne as the Sonne, in the kyngdome of their father. Who so hath eares to heare, let him heare. Dan. 12. w Sap. 7. b 1. Cor. 15. e

Agayne, the kyngdome of heauen is like S vnto a treasure hyd in the felde, which a mā founde and hid it, and for ioye therof he wēte & solde all & he had, and bought & felde.

Agayne, the kyngdome of heauen is like vnto a marchaūt, & sought good pearles: & whā he had founde a precions pearle, he wēte and solde all that he had, & bought it. Phil. 1. a

Agayne, & kyngdome of heaue is like vnto a nett cast in to & see, wherwith are takē all maner of fyshes: & whā it is ful, mē drawe it out vnto & shore, & syt & gather & good i to the vessels, but cast the bad awaye. So shal it be also in & ende of & worlde. The angels shal go out, & seuer the bad frō the righteous, & shal cast the in to a fornace of fyre, there shalbe waylinge & gnashinge of ceth. Mat. 22. b Mat. 15. c

And Iesus sayde vnto them: Haue ye vnderstōde all these thinges? They sayde: Yee Marc. 6. a Luc. 4. b **LORDE.** Then sayde he vnto the: Therfore every scribe taught vnto & kyngdome of heauen, is like an housholder, which bryngeth out of his treasure thinges new and olde.

And it came to passe whā Iesus had ended these parables, he departed thence, and came in to his owne countre, and taught the in their synagoges: in so moch, that they were astonnyed and sayde: Whēce cometh soch wysdome & power vnto him? Is not this the carpēters sonne? Is not his mother called Mary? and his brethrē James & Ioses, and Symon and Jude? And are not all his sisters here with us? Whence hath he the all these thinges? And they were offended at him. But Iesus sayde vnto the: A prophet is nowhere lesse sett by, the at home & amonge his owne. And he dyd not many miracles there, because of their vnbelene. Iohā. 6. e Marc. 6. a Luc. 4. c Iohā. 4. e

The XIII. Chapter.

In that tyme Herode & Tetrarcha her A Marc. 6. b Luc. 9. a de of & same of Iesu, & sayde vnto his seruantes: This is Ihs & baptist. He is rysen agayne frō the deed, therefore are his dedes so mightie. For Herode had takē Ihs bounde hī, & put him in prison for Herodias sake his brothers Philips wife. For Ihs sayde vnto him: * It is not lawfull for & to Luc. 1. c * Leui. 16. b

The gospel

of S. Mathew. Ch. viii

Mat. 21. b
Gen. 40. c
Marc. 6. c

haue her. And sayne wolde he haue put him to death, but he feared the people, because they helde him for a prophet.

But whan Herode helde his byrth daye, the doughter of Herodias daunced before the, and that pleased Herode well, wherfore he promysed her with an ooth, & he wolde geue her what soeuer she wolde axe. And she (beyng instructed of hir mother afore) sayde: geue me Jhon baptistes heade in a platter. And the kynge was sorry. Neuertheles for & ooth sake, & the & sat with him at & table, he commaunded it to be geuen her, and sent, & beheaded Jhon in the prison. And his heed was brought in a platter, and geuen to the damsell, & she brought it vnto her mother. Then came his disciples, and toke his body, and buried it, and wente and tolde Jesus.

Marc. 6. d
Luc. 9. b
Iohā. 6. a

Whan Jesus herde &, he departed thence by shippe in to a desert place alone. And whā the people herde therof, they folowed him on fote out of & cities. And Jesus wēte forth, and sawe moch people, and had pytie vpon them, and healed their sicke. But at euen his disciples came vnto him, & saide: This is a deserte place, and y night falleth on: let y people departe from the, that they maye go in to the townes, and bye them vy tayles. But Jesus sayde vnto them: They nede not go awaye, geue ye the to eate. The saide they vnto him: We haue here but fyue loanes and two fyshe. And he sayde: bringe the hither. And he commaunded & people to syt downe vpon the grasse, and toke y fyue loanes and two fishes, and loke vnto warde heauen, and gaue thankes, and brake and gaue the loanes vnto the disciples, and the disciples gaue them to the people. And they all ate, and were suffised. And they gathered vp of the broken meate that remayned ouer, twolue baskettes full. And they & ate, were aboute a fyne thousande men, besyde women and children.

1. Marc. 6. e
Iohā. 6. b
Luc. 6. b

And straight waye Jesus made his disciples to entre in to a shippe, & to go ouer besyde the, tyll he had sent & people awaye. And whan he had sent the people awaye, he wēte vp in to a mountayne alone, to make his prayer. And at euen he was there him self alone. And y shippe was already in y myddest of the see, & was toft w waves, for the wynde was contrary. But in y fourth watch of y night Jesus came vnto the, walkinge vpon the see. And whan his disciples sawe him goinge vpon the see, they were afayed, sayenge: It is some spiete, and cried out for feare. But straight waye Jesus spake vnto

them, and sayde: Be of good cheare, it is I, be not afayed.

Peter answered him, & saide: LORDE, yfit be thou, byd me come vnto the vpon & water. And he sayde: come on y waye. And Peter stepte out of the shippe, & wēte vpon the water, to come vnto Jesus. But whan he sawe a mightie wynde, he was afayed, & began to synke, & cried, sayenge: LORDE, helpe me. And immediatly Jesus stretched forth his hande, & caught him, & sayde vnto him: O thou of litle faith, wherfore doubtst thou? And they wente in to the shippe, & the wynde ceased. Then they that were in y shippe, came & fell downe before him, & sayde: Of a trueth thou art & sonne of God. And they shipped ouer, & came in to the lode of Genazereth. And whā y mā of y place had knowledge of hi, they sent out in to all that cōtere rounde aboute, & brought vnto him all that were sicke, & besought him, that they might but touch the hemme of his vesture onely: & as many as touched it, were made whole.

The XV. Chapter.

Then came vnto him the scribes and Pharises from Jerusalem, sayenge: Why do thy disciples transgresse & tradicions of the elders? for they wash not their hōdes whan they eate bread. He answered & sayde vnto the: Why do ye transgresse the cōmaundemēt of God, because of youre owne tradicions? For God cōmaunded, sayenge: Honour father & mother: & he y curseth father & mother, shal dye the death. But ye saye: Euery man shal saye to father or mother: The thige & I shulde helpe y withal, is geue vnto God. By this is it come to passe, that no man honoureth his father or his mother any more. And thus haue ye made the cōmaundement of God of none effecte, for youre owne tradicions. Ye hypocrites, full well hath Esaye prophesied of you, & sayde: This people draweth nye vnto me w their mouth, & honoureth me w their lippes, howbeit, their hert is farre from me. But in vayne do they serue me, whyle they teach soch doctrynes as are nothinge but the commaundementes of men.

And he called & people to hi, & saide vnto the: Heare & vnderstōde: That which goeth in to the mouth, defyleth not the mā: but y which cometh out of the mouth, defyleth &

Then came his disciples, & sayde vnto him: Knowest thou y the Pharises were offended, whan they herde this sayenge? He answered, and sayde: All plantes which my heauenly father hath not planted, shal be

BB ij

The gospel

of S. Mathew.

Esa. 41. c
Luc. 6. d

Marc. 7. b

plucked up by 3 rotes. Let the go, they are
of blynde leaders of 3 blynde. Whā one bli
deleadeh another, they fall both i 3 diche.
Then answered Peter z sayde vnto him:
Declare vnto us this parable. And Jesus
sayde vnto the: Are ye yet the without vn
derstandinge? Perceauē ye not, 3 what soe
uer goeth in at 3 mouth, descēdeth downe
in to 3 bely, z is cast out in to the draught?
But the thing that proceedeth out of the
mouth, cometh frō 3 hert, z that defyleth 3
mā. For out of 3 hert come euell thoughtes
murther, breakynge of wedlocke, whordome
theft, false witness, blasphemy. These are 3
thinges that defyle a man. But to eate w
unwashed hondes, defyleth not a man.

Marc. 7. c

And Jesus wente out from thence, z de
parted in to the coastes of Tyre of Sidon.
And beholde, a womā of Canaan wēte out
of 3 same coastes, z cried after him, sayēge:
O LORDE, thou sonne of David, haue mer
cy vpon me. My doughter is sore vered w
a deuell. And he answered her neuer a worde.
The came his disciples vnto him, z besought
him, sayēge: Sēde her awaye, for she crieth
after us. But he answered, z saide: I am not
sent, but vnto the lost shepe of the house of
Israel. Notwithstandinge she came z fell
downe before him, z sayde: LORDE, helpe me.
He answered z sayde: It is not good, to take
the childrens bried, z to cast it vnto dogges.
It is trueth LORDE (sayde she) Neuertheles
the whelpes eate of the crommes, that fall
frō their lordes table. Then answered Jesus
z sayde vnto her: O womā, greate is 3 faith
be it vnto the, euē as thou desyrest. And hir
doughter was made hole at 3 same houre.

Luc. 19. a

And Jesus departed thēce, and came nye
vnto the see of Galile, and wente vp in to a
mountayne, and sat downe there. And there
came vnto him moch people, hauinge with
them, lame, blynde, dōme, crepell, and other
many, and cast them downe at Jesus fete.
And he healed the, in so moch that the peo
ple wōdbied, to se the dōme speake, the crepell
whole, the halt to go, z the blynde to se. And
they praysed the God of Israel.

Esa 35. a

Marc. 8. a

And Jesus called his disciples vnto him,
z sayde: I haue cōpassion vpon the people,
for they haue cōrynued w me now thre day
es, z haue nothinge to eate, z I wil not let
the departe fastynge, lest they perishe in 3
waye. And his disciples sayde vnto him:
Whence shulde we get so moch bried in the
wyldernes, that we might satisfie so moch
people? And Jesus sayde vnto the: How ma
ny loaves haue ye? They sayde: senē, z a few
litle ffishes. And he cōmaunded 3 people to

syte downe vps the grounde, and toke 3 seuē
loaves, z the ffishes, z gaue thankes z brake
the, z gaue the to his disciples, z 3 disciples
gaue the vnto the people. And they all ate, z
were suff sed. And they toke vp of the brokē
meate 3 was left, seuē baskettes full. And
they 3 ate, were foure thousande mē, besyde
women and childien. And whan he had sent
awaye the people, he wente in to a shippe, z
came in to the parties of Magdala.

The XVI. Chapter.

Then came the Pharises z Saduces
vnto him, z tēpted him, requyringe
him to shewe the a tokē from heauē.
But he answered, z sayde: At euē ye saye: It
wil be sayre wedder. for 3 skye is reed. And
in 3 moynynge, ye saye: It wil be foule wed
der to daye, for the skye is reed, z gloometh.
O ye ypocrytes, ye can discerne the fashion
of 3 skye: can ye not the discerne the tokēs
of these tymes also? This euell and aduonte
rous generaciō seketh a tokē, z there shal no
tokē be geuē the, but the tokē of 3 prophet
Jonas. So he left the, and departed.

Marc. 8. b
Iohā 6. d

Lucas. 6

Mat. 13. d

Ionas. 2

Marc. 8. b

And whā his disciples were come to the
other syde of the water, they had forgotten
to take bried w them. Jesus sayde vnto the:
Take hede z bewarre of the leuē of 3 pha
rises z of the Saduces. The thought they in
the selues, sayēge: We haue takē no bried w
us. Whē Jesus perceaued 3, he sayde to the:
O ye of litle faith, why are ye combred in yō
mindes (because ye haue takē no bried w you?
Do ye not yet perceauē? Remembre ye not
those fyne loaves, whē there were fyne thou
sande mē, and how many baskettes toke ye
vp? Nether 3 seuē loaves whan there were
foure thousande men, z how many baskettes
toke ye vp? Why perceauē ye not then, 3 I
spake not to you of bried, whē I saide: bewar
re of 3 leuē of 3 pharises z of 3 Saduces?
The vnderstode they, how 3 he had not the
beware of the leuē of bried, but of 3 doctry
ne of the pharises and of the Saduces.

Luc. 12. a

Mat. 14. c

Mat. 15. d

B

Then came Jesus into the coastes of the
cite Cesarea philippi, z axed his disciples z
saide: Whō do mē saie, 3 3 sonne of mā is?
They sayde: Some saye, 3 thou art Ihs the
baptist, Some 3 thou art Elias, Some 3
thou art Jeremy, or one of 3 prophetes. He
saide to the: But whō saye ye 3 I am? The
answered Symō Peter and saide: Thou art
Christ 3 sonne of 3 lyuinge God. And Jesus
answered, z saide vnto hi: Blessed art thou
Symō 3 sonne of Jonas, for flesh z bloude
hath not opened 3 vnto the, but my father
3 is in heauē. And I saieto 3: Thou art pe
ter, z vps this rocke wil I builde my cōgre

Someres
deu that
I the son
ne of man
am.

Iohā 6. g

Iohā 6. e

1. Cor. 12. 2

The gospell

of S. Mathew. Ho. ix.

Esa. 28. a
1. Par. 18. b
Mat. 18. b
Iohā. 10. c
gacion: and y gates of hell shal not preuaile agaynst it. And the keyes of heauen wil I geue vnto the: Whatsoeuer thou shalt bynde vpon earth, shalbe bounde also in heauen: ⁊ whatsoeuer thou shalt loose vpon earth, shalbe loosed also in heauen. Then charged he his disciples, that they shulde tell no mā that he was Iesus Christ.

Marc. 8. d
Luc. 9. c
D From that tyme forth beganne Iesus to shew vnto his disciples, how that he must go vnto Ierusalem, and suffre many thinges of the elders, and of the hye prestes, and of the scribes, and be put to death, and ryse againe the thirde daye. But Peter toke him asyde, and beganne to rebuke him, sayenge: **LORDE**, fauoure thy self, let not this happen vnto the. Neuertheles he turned him aboute, ⁊ sayde vnto Peter: Auoyde fro me Sathā, thou hindrest me, for thou sauourest not y thinges that be of God, but of men.

Mat. 10. c
Marc. 9. c
Luc. 9. c
and 14. d
Iohā. 12. c
Then sayde Iesus vnto his disciples: If eny man wil folowe me, let him forsake him self, ⁊ take vp his crosse, and folowe me. For who so wil saue his life, shal lose it: but who so loseth his life for my sake, shal fynde it. What helpeth it a man though he wanne the whole worlde, and yet suffred harme in his soule? Or what can a man geue, to rede-me his soule withall? For it wil come to passe, that the sonne of mā shal come in the glory of his father with his angels, and then shal he rewarde euery one acordinge to his dedes. Verely I saye vnto you: there stonde here some, which shal not taiste of death, tyll they se y sonne of mā come in his kingdome.

Rom. 2. a

Marc. 8. c

Luc. 9. c

The XVII. Chapter.

After sixe dayes Iesus toke Peter James, and Ihon his brother, and brought them vp in to an hye mountayne out of the waye, and was transfigured before the: ⁊ his face shone as y Sonne, and his clothes were as white as the light. And beholde, there appeared vnto the Moses and Elias talkinge with him. Then answered Peter, and sayde vnto Iesus: **LORDE**, here is good beyng for us. If thou wilt, let us make here thre tabernacles: one for the, one for Moses, and one for Elias. Whyle he yet spake, beholde, a bright cloude ouershadowed them: and lo, there came a voyce out of the cloude, sayenge: This is my deare sonne, in whom I delyte, heare him. Whan y disciples herde that, they fell vpon their faces, and were sore afrayed. But Iesus came and touched them, and sayde: Aryse, and be not afrayed. And whan they loked vp, they sawe no man, but Iesus onely.

Esa. 41. a

Math. 3. b

Marc. 1. a

Iohā. 1. d

Deu. 13. c

And whā they came downe fro y mountayne, Iesus charged them, and sayde: Tell no man of this vision, tyll the sonne of man be ryse agayne from y deed. And his disciples axed him, and sayde: Why saye the scribes then, that Elias must first come? Iesus answered and sayde vnto them: Elias shall come first in dede, and bunge all thinges to right agayne. But I saye vnto you: Elias is come all ready, ⁊ they knewe him not, but haue done vnto him what they wolde. Lue so shal also the sonne of man suffre of them. Then the disciples perceaued, that he spake vnto them of Ihon the baptist.

And whan they were come to the people, there came vnto him a certayne man, and kneled vnto him, and sayde: **LORDE**, haue mercy vpon my sonne, for he is lunatike, ⁊ sore vexed. He falleth oft tymes in to y fyre, and oft in to y water: and I brought him vnto thy disciples, and they coude not heale him. Iesus answered, and sayde: O thou faithles and frowarde generacion, how longe shal I be with you? How longe shal I suffre you? Bunge him hither to me. And Iesus rebuked him, and y deuyl wete out of him, and y childe was healed, euen that same houre.

Then came the disciples vnto Iesus secretly, ⁊ sayde: Why coude not we cast him out? Iesus sayde vnto them: Because of youre vnbelene. For I saye verely vnto you: If ye haue faith as a grane of mustarde sede, ye maye saye vnto this mountayne: Remoue hence to yonder place, and he shal remoue, nether shal eny thinge be vnpossible vnto you. How beit this kinde goeth not out, but by prayer and fastyng.

D Whyle they occupied in Galile, Iesus sayde vnto them: it wil come to passe, that the sonne of man shalbe deliuered in to the hondes of men, and they shal kyll him, and the thirde daye shal he aryse agayne. And they were very sorry. Now whā they were come to Capernaum, they that receaued y tribute money, came to Peter, and sayde: Doth youre master paye tribute? He sayed: yee. And when he was come home, Iesus preuented him, and sayde: What thinkest thou Symon? Of whom do the kynges of the earth take toll or tribute? Of their childien, or of straungers? Then sayde Peter to him: Of straungers. Iesus sayde vnto him: Then are y childien fre. Neuertheles lest we offende them, go thy waye to the see, and cast thine angle, and take the fysh that first cometh vp, and whan thou hast opened his mouth,

BB iij

The gospel

thou shalt fynde a pece of twenty pens, take that, and geue it them for me and the.

The XVIII. Chapter.

At the same tyme came the disciples vnto Iesus, and sayde: Who is the greatest in the kyngdome of heauen? And Iesus called a childe vnto him, and set him in the myddest amonge them, and sayde: Verely I saye vnto you: Excepte ye turne and become as children, ye shal not entre into the kyngdome of heauen. Whosoeuer therfore humbleth him self as this childe, & same is the greatest in y kyngdome of heauen. And who so receaueth such a childe in my name, receaueth me. But who so offendeth one of these litle ones which beleue in me, it were better for him, that a myllstone were hanged aboute his neck, and he drowned in the depth of the see.

Wo vnto the worlde because of slaunders. For there must slaunders come: but wo vnto that man, by whom slaunders commeth. But yf thy hande or thy fote offende the, cut him of, and cast him from the. It is better for y to entre in vnto life lame or crepell, the y thou shuldest haue two hōdes or two fete, and be cast in to enerlastinge fyre. And yf thyne eye offende the, plucke it out, & cast it from the. Better it is for the to entre in vnto life with one eye, the to haue two eyes, and to be cast in to hell fyre.

Take hede, y ye despyse not one of these litle ones. For I saye vnto you: their angels do alwaye beholde the face of my father which is in heauen: for the sonne of man is come to saue that which is lost. How thinke ye? If a man haue an hundreth shepe, and one of the be gone astraye, doth not he leaue the nyentie and nyene in the mountaynes, and goeth, and seketh that one which is gone astraye? And yf it happen that he fynde it, verely I saye vnto you: he reioyseth more ouer it, then ouer the nyentie & nyene which were not astraye. Euen so is it not the will before youre father in heauen, that one of these litle ones shulde perishe.

If thy brother trespasse agaynst the, go and tell him his fante betwene the and him alone. If he heare the, thou hast wonethy brother. But yf he heare the not, then take yet with the one or two, that in the mouth of two or thre wytnesses, every matter maye be stablyshed. If he heare not them, tell it vnto the congregacion. If he heare not the cōgregacion, holde him as an heithen and Publican. Verely I saye vnto you: what soeuer ye shal bynde vpon earth, shalbe boude

of S. Mathew.

also in heauen: & what soeuer ye loose vpon earth, shalbe loosed also in heaue. Agayne, I saye vnto you: If two of you shal agree vpon earth (for what thinge soeuer it be y they wolde desyre) they shal haue it of my father which is in heaue. For where two or thre are gathered together i my name, there am I in the myddest amonge them.

Then came Peter vnto him, & sayde, LORDE, how ofte shal I forgiue my brother, y trespaceth agaynst me? Seue tymes? Iesus saide vnto hi: I saye not vnto y seue tymes, but seuentie tymes seuen tymes. Therfore is y kyngdome of heaue likened vnto a kyng which wolde reken w his seruantes. And whan he beganne to reke, one was brought vnto him, which ought him ten thousande pounde. Now whā he had nothinge to paye his lorde cōmaunded him to be solde, & his wife & his childre, & all y he had, & payment to be made. Then the seruauit fell downe, & besought him, sayenge: Syr, haue paciēce w me, and I wil paye the all. Then had the lorde pytie on that seruauit, & discharged him, and forgaue him the dett.

And the same seruauit wote out, & soude one of his felowes, which ought him an hūdieth pens, and layed hande vpon him, and toke him by the throte, and sayde: paye me that thou owest. The his felowe fell downe, and besought him, sayenge: haue paciēce w me, and I wil paye the all. Neuertheles, he wolde not, but wente and cast him in to prison, tyll he shulde paye the dett. Whan his felowes sawe what was done, they were very sorry, and came and tolde their lorde all that had happened. Then his lorde called for him, and sayde vnto him: O thou wicked seruauit, I forgaue the all this dett, because thou praydest me: shuldest not thou then haue had compassion also vpon thy felowe, euen as I had pytie vpon the? And his lorde was wroth, and delyuered him vnto the iaylers, tyll he payed all that he ought. So shal my heauenly father do also vnto you, yf ye euery one of you fro youre hertes, forgiue not his brother his trespasses.

The XIX. Chapter.

And it came to passe, whā Iesus had ended these sayenges, he gat him fro Galile, & came i to y coastes of Jewry beyonde Jordane, & moch people folowed him, and he healed them there.

Then came vnto him the Pharises & teped him, & sayde vnto him: Is it lausfull for a man to put away his wife for eny maner of cause? he answered & sayde vnto the: ha-

The gospell

Gen. 2. d. ne yet not red, how þ he which made (man) at the begynnynge, made the mā z womā, z sayde: For this cause shal a mā leaue father z mother, z cleue vnto his wife, z they two shalbe one fleshe. Now are they not twayne then, but one flesh. Let not man therfore put a sinder, þ which God hath coupled together.

Deu. 24. a
Iere. 3. a
Mala. 2. c. Then sayde they: Why dyd Moses then comaunde to geue a testimonyall of deuor- sement, z to put her awaye? He sayde vnto the: Moses (because of þ hardnes of yō her- tes) suffred you to put awaye youre wyues:

Mat. 5. d
Marc. 10. a
Luc. 16. d. **B** Neuertheles frō the begynnynge it hath not bene so. But I saye vnto you: Whoso- euer putteth awaye his wife (excepte it be for fornicacion) and marieth another, brea- keth wedlocke. And who so marieth her þ is deuorced, commytteth aduoutrye.

Sap. 9. c. Then sayde his disciples vnto him: If þ matter be so betwene mā and wife, the is it not good to mary. But he sayde vnto them: All mē can not cōprehende þ sayenge, saue they to who it is geuē. For there be some gel- ded, which are so borne from their mothers wombe: and there be some gelded, which are gelded of men: z there be some gelded, which haue gelded the selues for the kyngdome of heauens sake. He that can cōprehende it, let him comprehend it.

Marc. 10. b
Luc. 18. b. Then were brought vnto him yōge chil- dren, þ he shulde put his hondes vpon the, z praye. And þ disciples rebuked them. But Jesus sayde: Suffre þ childrē, z forbyd the not to come vnto me, for vnto soch belōgeth the kyngdome of heauen. And whā he had layed his hōdes vpo the, he departed thece.

Marc. 10. b
Luc. 18. c. **C** And beholde, one came vnto him, and say- de: Good master, what good shal I do, þ I maye haue the euer lastinge life? He sayde vnto him: Why callest thou me good? there

Psal. 118. i
*Exo. 20. d
Deu. 4. a
and. 5. a. is none good, but God onely. Neuertheles if thou wilt entre into life, kepe þ * cōmañ- demētes. The sayde, he vnto him: Which?

Rom. 13. b. Jesus saide: Thou shalt not kyll: thou shalt not breake wedlocke: thou shalt not steale: thou shalt beare no false wytnes: Honoure father and mother: and thou shalt loue thy

Gal. 3. b. neghboure as thy self. Then sayde the yon- ge mā vnto him: All these haue I kepte fro my youth vp: what lack I yet? Jesus sayde vnto him: If thou wilt be perfecte, go thy

Luc. 12. d
Mat. 5. c. waye and sell that thou hast, z geue it vnto the poore, and thou shalt haue a treasure in heauen, and come and folowe me. Whan þ yonge man herde þ worde, he wente awaye sorry, for he had greate possessions.

of S. Matthew. Ho. 1.

Marc. 10. c
Luc. 18. c. Jesus sayde vnto his disciples: Verely I saie vnto you: it shalbe harde for a rich man to entre in to the kyngdome of heauē. And **D** morouer I saye vnto you: It is easier for a Camell to go thorow the eye of a nedle, the for a rich man to entre in to the kyngdome of heauen. Whan his disciples herde that, they were exceedingly amased, and sayde: Who can the be saued? Neuertheles Jesus behelde them, and sayde vnto them: With men it is vnpossyble, but with God all thin- ges are possyble.

Marc. 10. c
Luc. 18. c
Mat. 4. c
Luc. 21. b
Sap. 9. a
Deu. 33. b
Mat. 20. b
Luc. 13. c. Then answered Peter z sayde vnto him: Beholde, we haue forsake all, and folowed the: What shal we haue therfore? Jesus say- de vnto the: Verely I saye vnto you: that when the sonne of man shal sitt in the seate of his maiestye, ye which haue folowed me in the new byrth, shal sitt also vpon twolue seates, and iudge þ twolue trybes of Israel. And who so euer forsaketh houses or bre- thre, or sisters, or father, or mother, or wife, or children, or londes, for my names sake, the same shal receaue an hundreth folde, and in- heret euerlastinge life. But many that be the first, shalbe the last: and the last shalbe the first.

The XX. Chapter.

The kyngdome of heauen is like vnto **A** an housholder, which wete out early in the mornynge, to hyre labourers in to his vnyarde. And whā he had agreed with the labourers for a peny a daye, he sent the in to his vnyarde. And aboute þ thirde houre he wente out, and sawe other stondin- ge ydle in the market place, and sayde vnto them: Go ye also in to my vnyarde, z what so euer is right, I wil geue it you. And they wete their waye. Agayne, he wete out abou- te the sirte and nyenth houre, and dyd like- wyse. And aboute the eleuenth houre he wē- te out, and founde other stōdynge ydle, and sayde vnto them: Why stonde ye here all the daye ydle? They sayde vnto him: becau- se no man hath hyred us. He saide vnto the: Go ye also in to my vnyarde, and loke what is right, ye shal haue it. Now whan euen was come, the lord of the vnyarde sayde vnto his stewart: Call the labourers, and geue them their hyre, begynnynge from the last vnto þ first. Then they that were hyred aboute the eleuenth houre, came and recea- ued every man a peny. But whan the first **B** came, they supposed that they shulde recea- ue more: and they also receaued every man a peny. And whan they had receaued it, they murmured agaynst the housholder, and

The gospell

of S. Mathew.

sayde: These last haue wrought but one houre, and thou hast made the equall vnto us, which haue borne the burthen and heate of the daye. He answered and sayde vnto one of them: frende, I do & no wronge: diddest not thou agree with me for a peny? Take that thine is, and go thy waye. I wil geue vnto this last also, like as vnto the. Or haue I not power, to do as me listeth with myne owne? Is thine eye euell, because I am good? So the last shalbe the first, & the first the last. For many are called, but few are chosen.

And Jesus wente vp to Jerusalem, and toke the twelue disciples asyde in the waye, and sayde vnto them: Beholde, we go vp to Jerusalem, and the sonne of man shalbe deliuered vnto the hye prestes and scribes: & they shal condemne him to death, and shal deliuer him vnto & heithen, to be mocked to be scourged, and to be crucified. And the thirde daye he shal rise agayne.

Then came vnto him the mother of Zebedes childre with hir sonnes, fell down before him, and desyred a certayne thinge of hi. And he saide vnto her: What wilt thou? She sayde vnto him: Let these two sonnes of myne sit in thy kyngdome: the one vpon thy right honde, & the other vpon thy left honde. But Jesus answered, and sayde: Ye wote not what ye axe. Maye ye drynke the cuppe, that I shal drynke? & to be baptised with the baptyme, that I shalbe baptised withall? They sayde vnto him: Yee that we maye. And he sayde vnto them: My cuppe truly shal ye drynke, & with the baptyme & I shalbe baptised withall, shal ye be baptised: Neuertheles to sit vpon my right honde & on my left, is not myne to geue, but vnto the for whō it is prepared of my father.

Whan the ten herde that, they disdayned at the two brethren. But Jesus called them vnto him, and sayde: Ye knowe that if prynces of the worlde haue domynacion of the people, and the greatest exercise power amonge the. It shal not be so amonge you. But who so euer wyl be greate amonge you, let him be youre mynister: & who soeuer wyl be chiefe, let him be youre seruaunt: Euen as the sonne of man came, not to be serued, but to do seruyce, and to geue his life to a redemption for many.

And when they departed from Jericho, moch people folowed him: and beholde, two blyndemen sat by the waye syde: And when they herde that Jesus passed by, they cried & sayde. O LORDE, thou sonne Dauid, haue

mercy vpon vs. But & people rebuked the, that they shulde holde their peace. Neuer theles they cried the more, & sayde: O LORDE, thou sonne of Dauid, haue mercy vpon vs. And Jesus stode styll, and called them, and sayde: What wil ye, & I shal do vnto you? They sayde vnto him: LORDE, that oure eyes maye be opened. And Jesus had compassion vpon them, and touched their eyes: & immediatly their eyes receaued sight. And they folowed him.

The XXI. Chapter.

Whan they drew nye vnto Jerusalem, and were come to Bethphage vnto mount Olinere, Jesus sent two of his disciples, and sayde vnto them: Go in to the towne that lyeth before you, & anone ye shal fynde an Asse bounde, and hir foale with her: lowse them, and brynge the vnto me. And yf eny man saye ought vnto you, saye ye: the LORDE hath nede of the. And straight waye he wil let them go. But all this was done, that the thinge might be fulfilled, which was spoken by the prophet, sayenge: Tell the doughter of Sion: beholde, thy kyng commeth vnto & meke, sittynge vpon an Asse and a foale of & Asse vfed to the yocke. The disciples wente, and dyd as Jesus commaunded them, and brought the Asse and the foale, & layed their clothes vpon them, and set him thereon. But many of the people spred their garmentes in the waye: other cut downe braunches from the trees, and strawed them in the waye. As for the people that wente before and that came after, they cryed and sayde: Hosanna vnto the sonne of Dauid, Blessed be he that commeth in the name of the LORDE, Hosanna in the height.

And whan he was come into Jerusalem, all the cite was moued, and sayde: Who is this? And the people sayde: This is Jesus & prophet of Nazareth out of Galile. And Jesus wente in to the temple of God, and cast out all them that bought and solde in the temple, and ouerthrew the tables of the money chaungers, and the seates of them that solde doves, and sayde vnto them: It is writte: My house shalbe called & house of prayer, but ye haue made it a denne of murtherers. The blynde also and & lame came vnto him in the temple, and he healed them.

But whan the hye prestes and the scribes sawe the wonders that he dyd, and the children crienge in the temple and sayenge: Hosanna vnto the sonne of Dauid, they disdayned, and sayde vnto him: Hearest thou

Rom. 11. c

Mat. 19. d

Marc. 10. c

Luc. 13. c

Mat. 23. b

Mar. 10. d

Luc. 18. d

Mar. 10. d

Mat. 25. c

Marc. 9. d

and 10. e

Luc. 9. e

and 22. b

Some

reade

The

greatest

deale

with vs

lence

Marc. 10. e

Luc. 18. d

21

Marc. 11. a

Luc. 19. c

Zach. 9. b

Esa. 62. c

Iohā. 12. b

Psal. 117. c

22

Marc. 11. b

Luc. 19. d

Iohā. 2. b

Iohā. 7. d

3. Reg. 8. d

Esa. 56. b

Ierc. 7. a

The gospell

of S. Mathew. Ho. xi.

what these saye: Jesus sayde vnto them: **Psal. 8. a** See. haue ye neuer red: Out of the mouth of very babes and sucklinges thou hast ordey-
Iohā. 8. a ned prayse: And he left them there, and wen-
Marc. 11. c te out of the cite vnto Bethania, and there
Luc. 13. a abode ouer night.
 But in the mornynge as he returned in to
 the cite, he hūgred. And in the waye he sawe
 a fygge tre, and came vnto it, and founde
 nothynge thereon, but leaues onely, and say-
 de vnto it: Neuer frute growe on the frons
 hence forth. And immediatly the fygge tre
 wythred awaye. And whan his disciples
 sawe that, they marueyled, and sayde. How
C is þ fygge tre wythred awaye so soone? Je-
 sus answered and sayde vnto them: Verely
Mat. 17. c I saye vnto you: If ye haue faith & doute
Luc. 17. a not, ye shal not onely do this with the fyg-
 ge tre, but yf ye shal saye vnto this mountay-
 ne: A voyde, and cast thy self in to the see, it
 shal be done. And what soeuer ye are in
 prayer, yf ye belene, ye shal receaue it.
 And when he was come in to the tēple,
 the chiefe prestes and the elders of the peo-
 ple came vnto him (as he was teachinge) &
 sayde: By what auctorite doest thou these
 thinges? and who gaue the this auctorite?
 Jesus answered and sayde vnto them: I wil
 are a worde of you also: which yf ye tell me,
 I in like wyse wil tell you, by what auctori-
 te I do these thinges. The baptisme of Ihs,
 whēce was it: from heauē, or of men? Then
 thought they amonge them selues, and saide:
 If we saye it was from heauē, then shal he
 saye vnto us: Why dyd ye not then belene
 him? But yf we saye it was of men, the fea-
Mat. 14. a re we the people: For euery mā helde Ihon
 for a prophet. And they answered Jesus, &
 sayde: We can not tell. Then sayde he vnto
 them: Neither tell I you, by what auctorite
 I do these thinges. But what thinke ye? A
 certayne man had two sonnes, and came to
 the first, and sayde: Gothy waye my sonne,
 & worke to daye in my vynyarde. He answe-
 red and sayde: I wil not, but afterwarde he
 repented, and wente. He came also vnto the
D secōde, and sayde likewise. And he answered
 and saide: I wil sye. And wēte not. Whether
 of them twayne dyd the wil of the facher?
 They sayde vnto him: the first. Jesus sayde
 vnto thē: Verely I saye vnto you: The pub-
 licans and harlottes shal come in to the
 kyngdome of God before you. For Ihon ca-
 me vnto you, and taught you þ right waye
 and ye beleued him not: but the publicans
 & harlottes beleued hī. As for you, though
 ye sawe it, yet were ye not moued with repē-

taunce, that ye might afterwarde haue be-
 leued him.

Heare another parable. There was a cer-
 tayne housholder which planted a vynyar-
 de, and hedged it rounde aboute, and dygged
 a wyne presse in it, and built a tower, and let
 it out vnto husbandmen, and wente in to
 a straunge countre. Now whā the tyme of
 the frute drew neare, he sent his seruautes to
 the husbandmen, to receaue the frutes of it.
 Then the husbandmen caught his seruaun-
 tes: one they bett, another they kylled, the
 thirde they stoned. Agayne, he sent other ser-
 uautes, moo then the first, and they dyd vn-
 to them in like maner. At the last he sent his
 owne sonne vnto them, and sayde: they wil
 stōde in awe of my sonne. But whē the hus-
 bandmē sawe the sonne, they sayde amonge
 thē selues: This is the heyre, come, let us kyl
 hym, and take his inheritance vnto oure sel-
 ues. And they caught him, and thrust him
 out of the vynyarde, & slew him. Now whē
 the lord of the vynyarde commeth, what
 wil he do w those husbandmen? They say-
 de vnto him: He wil cruelly destroye those
 euell personnes, & let out his vynyarde vnto
 other husbandmen, which shal deliuer him
 the frute at tymes conuenient.

Jesus sayde vnto thē: Dyd ye neuer rede
 in the scriptures: The same stone which the
 buylders refused, is become the heade stone
 in the corner: This was the LORDES doyn-
 ge, & it is maruelous i oure eyes Therfore I
 saie vnto you: The kyngdome of God shal be
 takē frō you, & shalbe geuē vnto the heithē,
 which shal brynge forth y frutes of it. And
 who so fallett vps this stone, shalbe brokē
 in peces: & loke vps whom it fallett, it shal
 grynde him to poulder. And when the hye
 prestes & pharises herde his parables, they
 perceaued, that he spake of them. And they
 wente about to take him, but they feared þ
 people, because they helde hī for a prophet.

The XXII. Chapter.

Now Jesus answered, and spake vnto
 thē agayne by parables, & sayde: The
 kyngdome of heauen is like vnto a kyn-
 ge, which married his sonne. And sent forth
 his seruautes, to call the gastes vnto the
 mariage, & they wolde not come. Agayne,
 he sent forth other seruautes, and sayde:
 Tell the gastes: Beholde, I haue prepared
 my dynner, myne oxen and my fed catell
 are kylled, and all thinges are readye, come
 to the mariage. But they made light of it,
 and wente their wayes: one to his hus-
 bandrye, another to his marchaundise. As

Gen. 2. c
 Esa. 5. a
 Iere. 12. b
 Marc. 12. b
 Luc. 20. a

Gen. 27. d

12

Psal. 117. c
 Act. 4. a
 1. Pet. 2. a

Zach. 11. a

Dan. 2. a

Marc. 11. c
 Luc. 19. a
 and 20. b

Iohā. 7. d
 A

Luc. 14

Apo. 19. 4

The gospel

for the remnant, they toke his seruantes, and intreated the shamefully, and slew the. When the kynge herde that, he was wroth, and sent forth his warryers, and destroyed those murtherers, and set fyre vpon their cite. Then sayde he vnto his seruantes: The mariage in dede is prepared, but the gestic were not worthy. So youre waye out therfore into 3 hye wayes, and as many as ye fynde, byd them to the mariage. And the seruantes wete out into the hye wayes, and gathered together as many as they coulde fynde, both goodd and bad, & the tables were all full. Then the kynge wete in, to se the gestic, and spyed there a man that had not on a weddyng garment, and sayde vnto him: Frende, how camest thou in hither, & hast not on a weddyng garment? And he was euen spechlesse. Then sayde the kynge vnto his seruantes: Take and bynde him hande and fote, & cast him into 3 vtter darcknes: there shal be waylinge and gnashinge of teth. For many be called, but few are chose.

Mat. 22. f
and 25. c

Mat. 20. b

Marc. 12. a
Luc. 20. c
Iohā. 7. d

Then wente the pharises, and toke counsell, how they might tangle him in his wordes, and sent vnto him their disciples with Herodes officers, and sayde: Master, we knowe that thou art true, and teachest the waye of God truly, and carest for no mā: for thou regardest not the outward appearance of mā. Tell us therfore, how thinkest thou: Is it lawfull to geue tribute vnto the Emperoure, or not? Now whā Jesus perceaued their wickednes, he sayde: O ye hypocrites, why tepte ye me? Shewe me 3 tribute money. And they toke hi a peny. And he sayde vnto the: Whose is this ymage and superscription? They sayde vnto him: The Emperours. Then sayde he vnto them: Geue therfore vnto the Emperour, that which is the Emperours: and geue vnto God, that which is Gods. When they herde that, they marueyled, and left him, & wete their waye.

Mat. 17. d
Rom. 13. b

Marc. 12. b
Luc. 20. d
Act. 23. a
Deut. 25. a

The same daye there came vnto him the Saduces (which holde that there is no resurrection) and axed him, and sayde: Master, Moses sayde: If a man dye, hauynge no children, his brother shal mary his wife, & rayse vp sede vnto his brother. Now were there with us seuen brethien. The first married a wife, and dyed: & for somoch as he had no sede, he left his wife vnto his brother. Like wyse the secōde, and thirde vnto the seuen. Last of all the woman dyed also. Now in the resurrection, whose wife shal she be of the seuen? For they all had her. Jesus answered, and sayde vnto them: Ye erre, and vndersto

of S. Mathew.

de not the scriptures, ner the power of God. In the resurrection they shal nether mary, ner be married, but are as the angels of God in heauen.

As touching the resurrection of the deed, D haue ye notred, what is spoken vnto you of God, which sayeth: I am the God of Abrahā, and 3 God of Isaac, and the God of Jacob? Yet is not God a God of the deed, but of the luyng. And whan the people herde that, they were astonnyed at his doctrine.

Exod. 3. a
Heb. 11. c

When the pharises herde, that he had stopped the mouth of the Saduces, they gathered them selues together. And one of them (a Scribe) tepted him, and sayde: Master, which is the chiefe commandement in the lawe? Jesus saide vnto him: Thou shalt loue the LORDE thy God with all thy hert, with all thy soule, and with all thy mynde: this is the principall and greatest commandement. As for the secōde, it is like vnto it: Thou shalt loue thy neighbour as thy self. In these two commandementes hange all the lawe and the prophetes.

Marc. 12. e
Luc. 10. c

Deut. 6. b
and 30. b

Leui. 19. e
Rom. 13. b

Now whyle the pharises were gathered together, Jesus axed them, and sayde: What thinke ye of Christ? Whose sonne is he? They sayde vnto him: Dauids. He sayde vnto them: How then doth Dauid in spiete, call him LORDE, sayenge: The LORDE sayde vnto my LORDE: Syt thou on my right honde, tyll I make thine enemies thy fote stole. If Dauid now call him LORDE, how is he then his sonne? And no man coude answer him one worde, nether durst eny man axe him eny mo questios, fro that daye forth.

Marc. 12. d

Psal. 109. a

The XXIII. Chapter.

Then spake Jesus vnto 3 people and 3 to his disciples, and sayde: The scribes & pharises are set downe vpon Moses seate. Therfore what soeuer they bid you obserue, that obserue and do, but after their workes shal ye not do, for they saye & do not. For they bynde heuy and intollerable burthens, and laye them vpon mens shulders: But they them selues wil not heaue at them with one of their fyngers. All their workes do they to be sene of men. They set abroad their *philateries, and make large borders vpon their garmentes, and loue to syt vppermost at the table, and to haue the chiefe seates in the synagoges, and loue to be saluted in the market, and to be called of mā Rabbi.

Deut. 17. c

Esa. 10. a
and 28. b
Luc. 11. d

*philateries were writings wherin the commandementes were wrytten.
Iacob. 2. a

But ye shal not suffre youre selues to be

The gospel

called Rabbi, for one is youre master, enen Chust, and all ye are biethren. And call no man father vpon earth, for one is youre father, which is in heauē. And ye shal not suffre youre selues to be called masters; for one is youre master, namely, Chust. He that is greatest amōge you, shalbe youre seruaunt. For who so exalterth himself, shal be brought lowe: and he that humbleth himself, shalbe exalted.

Luc. 14. b
and 18. b

Luc. 20. c

Wo vnto you Scribes and Pharises, ye ypocrytes, that shut vp the kyngdome of heauen before men: Ye come not in youre selues, nether suffre ye them to enter, that wolde be in.

Wo vnto you Scribes and Pharises, ye ypocrytes, that deuoure wyddowes houses, and that vnder the couloure of prayenge longe prayers, therfore shal ye receaue y greater damnacion.

Wo vnto you Scribes and Pharises, ye ypocrytes, which compasse see and lode to make one. Profelyte: and whan he is become one, yemake of him a childe of hell, twofolde more then ye youre selues are.

* Profelyte, a nouwe or conuerter, turned from the beleue of the Jewes then vnto the Jewes

Wo vnto you blyndegydys, which saye: Who so euer sweareth by the temple, that is nothinge: but who so euer sweareth by the golde of the temple, he is giltye. Ye fooles and blynde, whether is greater: the golde, or the temple that sanctifieth the golde: And who so euer sweareth by the altare, that is nothinge: but who so euer sweareth by the offeringe that is vpon it, he is giltye. Ye fooles and blynde, whether is greater: the offeringe, or the altare that sanctifieth the offeringe: Therfore who so sweareth by the altare, sweareth by the same, and by all that is thereon: and who so sweareth by the temple, sweareth by the same, and by him that dwelleth therein. And who so sweareth by heauen, sweareth by the seate of God, and by him that sitteth thereon.

Mat. 23. d

Luc. 11. d

Wo vnto you scribes and Pharises, ye ypocrytes, which tyche Mynt, Anyse and Commyn, and leaue the waightier matters of the lawe behynde: namely, iudgment, mercy, and sayth. These ought to haue bene done, and not to leaue the other behynde. O ye blynde gydes, which strayne out a gnat, but swalow vpon a Camell.

Wo vnto you scribes and Pharises, ye ypocrytes, which make cleane the vter syde of the cuppe and platter, but within are ye full of robbery and excessse. Thou blynde Pharise, cleanse first the in syde of the cup-

Some reader vnderstandes.

of S. Mathew. Ch. xij.

pe and platter, that the out syde maye be cleane also.

Wo vnto you scribes and pharises, ye ypocrites, which be like vnto paynted Sepulcres, that appeare kentyfull outwarde, but within they are full of deed mens bones and all fylchines. Euen so are ye also: Outwarde ye appeare righteous vnto men, but within ye are full of ypocrisye and iniquyte.

Wo vnto you scribes and Pharises, ye ypocrites, which buylda the tombes of the prophetes, and garnyshe the sepulcres of the righteous, and saye: If we had bene in oure fathers tyme, we wolde not haue bene partakers with them in the bloude of the prophetes. Therfore ye be wytnesses vnto youre selues, that ye are the childien of them, which slew the prophetes. So to, fulfyll ye also the measure of youre fathers. O ye serpent, O ye generacion of vipers, how wyl ye escape the damnacion of hell?

1. Tell. 2. c

Therfore beholde, I sende vnto you prophetes and wysemen, and scribes, and some of them shal ye kyll and crucisye, and some of them shal ye scourge in youre synagoges, and persecute them from cite to cite: that vpon you maye come all the righteous bloude which hath bene shed vpon y earth, from the bloude of righteous Abel, vnto y bloude of Zachary y some of Barachias, whom ye slew betwene the temple and the altare. Verely I saye vnto you: All these thinges shal light vpon this generacion. O Jerusalem Jerusalem, thou that slayest the prophetes, and stonest them that are sent vnto the: How oft wolde I haue gathered thy childien together, enen as the henne gathereth hir chickens vnder hir wynges, and ye wolde not: Beholde, youre habitacion shalbe left vnto you desolate. For I saye vnto you: Ye shal not se me hence forth, tyll ye saye: Blessed be he, that commeth in the name of the LORDE.

Mat. 10. b
Luc. 11. c
Iohā. 8. a
Act. 5. c
and 7. g

Gen. 4. b

2. Pa. 24. d

Luc. 13. d

4. E. 1. c

Psal. 68. d

Psal. 117. c

The XXIII. Chapter.

¶ And Jesus wente out and departed from the temple, and his disciples came vnto him, to shew him the buyldinge of the temple. But Jesus sayde vnto them: Se ye not all these thinges: Verely I saye vnto you: there shal not be left here one stone vpon another, y shal not be cast downe. And as he sat vpon the mount Oliuete, his disciples came vnto him secretly, and saide: Tell us, whē shal these thinges come to

Marc. 13. a
Luc. 21. a

Luc. 19. d

The gospell

of S. Mathew.

Col. 3. c
Mat. 10. b
Marc. 13. b
Luc. 21. b
Ioh. 16. a
4. El. 13. c
4. El. 14. b
Mat. 10. c
Marc. 13. b
Dan. 12. a

pasſe: and which ſhal be the token of thy comynge, and of the ende of the worlde: Jeſus answered and ſayde vnto them: Take hede, that no man diſceauē you. For there ſhal many come in my name, and ſaye: I am Chriſt, and ſhal diſceauē many.

Ye ſhal heare of warres, and of ʒ noyſe of warres: take hede, and be not ye troubled. All theſe thinges muſt firſt come to paſſe, but the ende is not yet. For one people ſhall ryſe vp agaynſt another, and one realme agaynſt another: and there ſhal be peſtilēce, hunger, and earthquakes here ʒ there. All theſe are the begynnynge of ſorowes.

Then ſhal they put you to trouble, ʒ ſhall kyll you, and ye ſhal be hated of all people for my names ſake. There ſhal many be offended, and ſhal betraye one another, and ſhal hate one the other. And many falſe prophetes ſhal aryſe, and ſhal diſceauē many: and because iniquyte ſhal haue the vpper hande, the loue of many ſhal abate. But whoſo endureth vnto ʒ ende, ʒ ſame ſhal be ſaued. And this goſpell of the kyngdome ſhal be preached in all the worlde for a wytnes vnto all people, and then ſhal the ende come.

B Whan ye therfore ſhal ſe the abhominacion of deſolacion (wher of it is ſpoke by Daniel the prophet) ſtonde in the holy place (who ſo readeth it, let him marck it well) the let the which be in Jewry, flye vnto ʒ mountaynes: and let him which is on the houſe toppe, not come downe to ſet eny thinge out of his houſe: and let him which is in ʒ felde, not turne back to fetch his clothes. But two vnto them that are with childe, and to them that geue ſuck in thoſe dayes. But praye ye, that youre flight be not in ʒ wynter, ner on the Sabbath. For then ſhal there be greate trouble, ſoch as was not from the begynnynge of the worlde vnto this tyme, ner ſhal be. Yee and excepte thoſe daies ſhulde be ſhortened, there ſhulde no fleſh be ſaued: but for ʒ choſens ſake thoſe dayes ſhal be ſhortened.

Marc. 13. c
Luc. 17. c
1. Teſt. 1. b
Deut. 13. a

Then yf eny man ſhal ſaye vnto you: lo, here is Chriſt, or there, beleue it not. For there ſhal aryſe falſe Chriſtes and falſe prophetes, and ſhal do greate tokes and wonders: In ſomoch, that (yf it were poſſible) the very choſen ſhulde be brought in to erreure. Beholde, I haue tolde you before. Wherefore yf they ſhal ſaye vnto you: Beholde, he is in the wildernes, go not ye forth: Beholde, he is in the chamber, beleue it not. For like as the lightenyng goeth out from the Eaſt, and ſhyneth vnto the weſt, ſo ſhal the com-

myng of the ſonne of man be. For where ſo ener a deed carcaſe is, there wyl the Aegles be gathered together. Iob. 29. d

Immediately after the trouble of the ſame tyme, ſhal the Sonne and Moone loſe their light, and the ſtarres ſhall fall from heauen, and the powers of heauen ſhal moue: and then ſhal appeare the token of the ſonne of man in heauē: and then ſhal all the kynreds of the earth mourne, and they ſhal ſe the ſonne of man come in the cloudes of heauen with greate power and glory. And he ſhal ſende his angels with ʒ greate voyce of a trompe, ʒ they ſhal gather together his choſen from the ſoure wyndes, from one ende of the heauen to the other. Marc. 13. c
Luc. 21. c
Ioh. 1. b
Act. 1. b
1. Teſt. 4. c

Learn a ſymilitude of ʒ fygge tre. When his bnanche is yet tender, and his leaues ſpronge, ye knowe that Sommer is nye. So likewyſe ye, whan ye ſe all theſe thinges, be ye ſure, that it is nye euen at the doores. Verely I ſaye vnto you: This generacion ſhal not paſſe, tyll all theſe be fulfilled. Heauen and earth ſhal periſhe, but my wordes ſhal not periſhe. Where theſe of that daye ʒ houre knoweth no man, no nor the angels of heauen, but my father onely. Euen as it was in the tyme of Noe, ſo ſhal the comynge of the ſonne of man be alſo. For as they were in the dayes before ʒ floude (they ate, they dronke, they married, and were married, euen vnto the daye ʒ Noe entred in to the ſhippe, and they regarded it not, tyll the floude came and toke them all awaye) ſo ſhal alſo the comynge of the ſonne of man be. There ſhal two be in the felde: the one ſhal be receaued, and the other ſhal be reſuſed: Two ſhal be gryndinge at the Myll, the one ſhal be receaued, and the other ſhal be reſuſed: Two in the bed, the one ſhal be receaued, and the other reſuſed.) Luc. 17. d

Watch therfore, for ye knowe not what houre youre LORDE wil come. But be ſure of this, that yf the good man of the houſe knewe what houre the theſe wolde come, he wolde ſurely watch, and not ſuffre his houſe to be broken vp. Therefore be ye ready alſo, for in the houre that ye thynke not, ſhal the ſonne of man come. Who is now a faithfull and wyſe ſeruaunt, whom his lord hath made ruler ouer his houſholde, that he maye geue them meate in due ſeaſon: Blessed is ʒ ſeruaunt, whom his lord (whan he cometh) ſhal fynde ſo doynge. Verely, I ſaye vnto you: he ſhal ſet him ouer all his goodes. But and yf the euell ſeruaunt ſhal ſaye in his hert: Tuſh, it wil be longe or my lord come, and

The gospell

begynne to smyte his felowes, yee and to eate and drynke with the dronken: The same seruautes lorde shal come in a daye, whā he loketh not for him, and in an houre that he is not ware of, and shal hew him in peces and geue him his rewarde with ypocrytes: there shal be waylinge and gnashinge of teth.

The XXV. Chapter.

A Zen shal the kyngdome of heauen be like vnto ten virgins, which toke their lāpes, and wente forth to mete the brydegome. But fyue of them were foolish, and fyue were wyse. The foolish toke their lāpes, neuertheles they toke none oyle with them. But the wyse toke oyle in their vessels with their lampes. Now whyle the brydegome taried, they slombred all and slepte. But at mydnight there was a crye made: Beholde, the brydegome commeth, go youre waye out for to mete him. Then all those virgins arose, and prepared their lampes. But the foolish sayde vnto the wyse: geue vs of youre oyle, for oure lāpes are gone out. Then answered the wyse, and sayde: Not so, lest there be not ynough for vs and you, but go rather vnto them that sell, and bye for youre selues. And whyle they wente to bye, the brydegome came: and they that were readye, wente in with him vnto the marriage, and the gate was shut vp. At y last came y other virgins also, and sayde: LORDE LORDE, opō vnto vs. But he answered, and sayde: Verely I saye vnto you: I knowe you not. Watch ye therfore, for ye knowe nether the daye ner yet the houre, whan y sonne of man shal come.

Mat. 7. b

Luc. 6. c
Mat. 24. d
Marc. 13. d
Luc. 12. d
and 21. d

Marc. 13. d
Luc. 19. a

Like wyse as a certayne mā ready to take his iourney in to a straunge countre, called his seruautes, and deliuered his goodes vnto thē. And vnto one he gaue fyue talentes, to another two, and to another one: vnto euery man after his abyltye, and straight waye departed. Then he that had receaued the fyue talentes, wente and occupied with the same, and wanne other fyue talentes. Likewyse he y receaued two talentes, wāne other two also. But he that receaued y one wente and dygged a pyt in the earth, and hyd his lordes money. After a longe season the lorde of those seruautes came, and rekened with them. Then came he that had receaued fyue talentes, and brought other fyue talentes, and sayde: Syr, thou deliuerdest vnto me fyue talentes: Beholde, with them haue I wonne fyue talētes mo. Then sayde his lorde vnto hi: wel thou good z faithfull

Mat. 24. d

of S. Mathew. Jo. xij.

seruaunt, thou hast bene faithfull ouer litle, I wil set the ouer moch: entre thou in to the ioye of thy lorde. Thē came he also that had receaued two talentes, and sayde: Syr, thou deliuerdest vnto me two talentes: Beholde, I haue wonne two other talētes with thē. His lorde sayde vnto him: Wel thou good and faithfull seruaunt, thou hast bene faithfull ouer litle, I wil set the ouer moch: entre thou in to the ioye of thy lorde.

Then he that had receaued the one talēt, came and sayde: Syr, I knew that thou art an hard man: thou reapest where thou hast not sowed, and gatherest where thou hast not strowed, and so I was afrayed, and wēte and hyd thy talent in the earth: lo, there thou hast thine owne. But his lorde answered, and sayde vnto him: Thou euell and slouthfull seruaunt, knewest thou that I reape where I sowed not, and gather where I strowed not? Thou shuldest therfore haue had my money to the chaungers, and then at my commynge shulde I haue receaued myne owne with vantage. Therfore take the talent fro him, and geue it vnto him that hath ten talentes. For who so hath, to him shalbe geuen, and he shal haue abundaunce. But who so hath not, fro him shalbe takē awaye even that he hath. And cast the vnprofitable seruaunt in to vtter darcknes: there shalbe waylinge and gnashinge of teth.

Mat. 13. b
Marc. 4. a
Luc. 8. b
and 19. c

Mat. 11. f

But whan the sonne of man shal come in his glory, and all holy angels with him, then shal he sit vpon the seate of his glory. And all people shalbe gathered before him: and he shal separate them one from another as a shepheard deuydeth the shepe from y goates. And he shal set y shepe on his right honde, and the goates on the lefte. Then shal the kyng saye vnto them that shalbe on his right honde: Come hither ye blessed of my fater, inheret ye y kyngdome, which is prepared for you from the begynnyng of the worlde. For I was hongrie, and ye gaue me meate: I was thirstie, and ye gaue me drynke: I was harbourlesse, and ye lodged me: I was naked, z ye clothed me: I was sicke, and ye vsited me: I was in prison, and ye came vnto me.

2. Tell. 1. b

Ezec. 34. c

Mat. 10. c

Esa. 58. b

Ezec. 18. a

Eccli. 7. d

2. Tim. 1. c

Then shal the righteous answer him, z saye: LORDE, whē sawe we the hōgrie, and fed the? Or thirstie, and gaue the drynke? When sawe we the harbourlesse, and lodged the? Or naked, and clothed y? Or whē sawe we y sicke or in prison, and came vnto the? And the kyng shal answer and saye vnto

CC

The gospell

them: Verely I saye vnto you: Loke what ye haue done vnto one of the least of these my brethien, the same haue ye done vnto me.

Then shal he saye also vnto them that shalbe on the left hande: Departe fro me ye cursed in to the euerlastinge fyre, which is prepared for the deuell and his angels. For I was hōgrie, and ye gaue me no meate: I was thiryste, and ye gaue me no drynke: I was herbourlesse, and ye lodged me not: I was naked, and ye clothed me not: I was sicke and in prison, and ye vsited me not.

Then shal they also answer hī, and saye: LORDE, when sawe we the hōgrie, or thyrstie, or herbourlesse, or naked, or sicke, or in prison, and haue not mynistred vnto the? The shal he answer them, and saye: Verely I saye vnto you: Loke what ye haue not done vnto one of the least of these, the same haue ye not done vnto me. And these shal go in to euerlastinge payne, but the righteous in to euerlastinge life.

The XXVI. Chapter.

And it came to passe whā Jesus had fynished all these wordes, he sayde vnto his disciples: Ye knowe, that after two dayes shalbe Easter, and the sonne of man shalbe deliuered to be crucified.

Then assembled together the hye prestes and the scribes, and the elders of the people in to the palace of the hye prest which was called Caiphas, and helde a counsell, how they might take Jesus by disceate, and kyll him. But they sayde: Not on the holy daye, lest there be an vpioure in the people.

Now when Jesus was at Bethany in the house of Symon the leper, there came vnto hī a woman, which had a bore with precious oyntment, and poured it vpon his heade, as he sat at the table. Whan his disciples sawe that, they disdayned, and sayde: Where to serueth this waist? This oyntmēt might haue bene wel solde, and genēto the poore. Whē Jesus perceaued that, he sayde vnto them: Why trouble ye the woman? She hath wrought a good worke vpon me for ye haue allwaye the poore with you, but me shal ye not haue allwayes. Where as she hath poured this oyntmēt vpon my body, she dyd it to bury me. Verely I saye vnto you: where so euer this gospell shalbe preached thorow out all the worlde, there shal this also that she hath done, be tolde for a memoriail of her.

Then one of the twolue (called Judas

of S. Mathew.

Jscarioth) wente vnto the hye prestes, and sayde: What wil ye geue me, and I shal deliuer him vnto you? And they offred hī thirtie syluer pens. And from that tyme forth, he sought oportunitie to betraye him.

The first daye of swete bried came the disciples to Jesus, and sayde vnto him: Where wilt thou that we prepare for the, to eate the Easter lambe? He sayde: Go in to the cite to such a man, and saye vnto him: The Master sendeth the worde: My tyme is at honde, I wil kepe myne Easter by the with my disciples. And the disciples dyd as Jesus had appoynted them, and made ready the Easter lambe.

And at euen he sat downe at the table with the twolue. And as they ate, he sayde: Verely I saye vnto you: One of you shal betraye me. And they were excedinge sorowfull, and beganne euery one of them to saye vnto him: Syr, is it I? He answered and sayde: He that deppeth his honde with me in the dyshe, the same shal betraye me. The sonne of man goeth forth, as it is wyrtten of him: but wo vnto that man by whō the sonne of man shalbe betrayed: It had bene better for that mā, yf he had neuer bene borne. The Judas that betrayed him, answered and sayde: Master, is it I? He sayde vnto him: Thou hast sayde.

And as they ate, Jesus toke the bried, gaue thanks, brake it, and gaue it to the disciples, and sayde: Take, eate, this is my body. And he toke the cuppe, and thanked, and gaue it thē, and sayde: Drynke ye all therof, this is my bloude of the new testament, that shalbe shed for many for the remission of synnes. I saye vnto you: I wil not drynke hence forth of this frute of the vyne tre, vntill that daye that I shal drynke it new with you in my fathers kyngdome.

And whan they had sayde grace, they wente forth vnto mount Oliuete. Then sayde Jesus vnto them: This night shal ye all be offended in me. For it is wyrtten: I wil smyte the shepherde, and the shepe of the flocke shalbe scatered abrode. But after that I ryse agayne, I wil go before you in to Galile. Peter answered and sayde vnto him: Though all men shulde be offended in y, yet wyl I neuer be offēded. Jesus sayde vnto hī: Verely I saye vnto y: This same night before y cock crowe, shalt thou denie me thryse. Peter saide vnto him: And though I shulde dye with the, yet wil I not denye

Mar. 14. b
Luc. 22. a
Iohā. 13. a

Marc. 14. b
Luc. 22. a

Marc. 14. c
Luc. 22. b
Iohā. 13. c

C
Marc. 14. c
Luc. 22. b
1. Cor. 11. c

Mar. 14. d
Luc. 21. c
Iohā. 13. a
* Mar. 14. f
Zach. 13. b
Mar. 14. d
Iohā. 13. d

Act. 1. a
* Mar. 14. d
Luc. 22. c
Iohā. 14. d

Psal. 6. b
Mat. 7. b
Luc. 13. c
Esa. 30. f
Dan. 7. b
Apo. 19. d
and 20. c

Zach. 2. b
Iere. 30. c
Pro. 14. p
and 17. a
Iohā. 5. c

Mar. 14. a
Luc. 22. a
Iohā. 13. a

Iohā. 11. c

Mar. 14. a
Luc. 7. d
Iohā. 13. a
Some
rende:
* A glas
with pre
cious wa
ter

Deut. 15. b

The gospell

of S. Mathew. Jo. xiiij.

the. Likewyse also sayde all the disciples.

D Then came Jesus with them into a felde
Mar. 14. d which is called Gethsemane, and sayde vn-
to the disciples: Syt ye here, whyle I go
yonder & praye. And he toke with him Pe-
ter, and the two sonnes of Zebede, and be-
ganne to wexe sorowfull and to be in an ago-
nye. Then sayde Jesus vnto them: My soule
Iohā. 12. c is heuy euen vnto the death. Tary ye here,
Luc. 22. c and watch with me. And he wente forth a
litle, and fell flat vpon his face, and prayed
sayenge: O my father, yf it be possible, let
this cuppe passe fro me: neuertheles not as
I wil but as thou wilt. And he came to his
disciples, and founde the a slepe, & sayde vn-
to Peter: What? coude ye not watch with
me one honre? Watch & praye, that ye fall
Gal. 5. c not in to temptacion. The spiete is wyllin-
ge, but the flesh is weake.

Mar. 14. e Agayne, he wete forth the seconde tyme
and prayed, sayenge: O my father, yf this
cuppe can not passe awaye fro me (excepte
I drynke of it) thy will be fulfilled. And he
came, and founde them a slepe agayne, and
their eyes were heuy. And he left them, and
wente forth agayne, and prayed the thirde
tyme, sayenge the same wordes. Then came
he to his disciples, and sayde vnto them:
Slepe on now, and take youre rest. Beholde,
the houre is come, & the sonne of man shal
be delyuered in to the hondes of synners:
Aryse, let us be goynge. Beholde, he is at hō
de, that betrayeth me.

12 Whyle he yet spake, lo, Judas one of the
Mar. 14. b twolue came, and with him a greate multi-
Luc. 22. d tude with swerdes and staues, sent frō the
Iohā. 18. a hye prestes and elders of the people. And he
that betrayed him, had geuen them a tokē,
sayenge: Whom so euer I kysse, that same
is he, laye hōdes vpon him. And forth withal
he came to Jesus, and sayde: Hail master,
and kysed him. And Jesus sayde vnto him:
Frende, wherfore art thou comen? Then ca-
me they, and layed hondes vpon Jesus, and
toke him. And beholde, one of them that we
re with Jesus, stretched out his honde, and
druue his swerde, and stroke a seruaunt of the
hye prestes, & smote of his eare: Then sayde
Jesus vnto him: Put vp y swerde in to his
place. For all that take the swerde, shal pe-
rish with the swerde. Or thinkest thou that
I can not praye my father now, to sende me
more then twolue legions of angels? But
how the shulde the scriptures be fulfilled?
* Lu. 14. d For thus must it be.

S In the same houre sayde Jesus vnto the
Mar. 14. f multitude: Ye are come out as it were to a
Luc. 21. d

murthurer with swerdes and staues for to
take me. I sat daylie teachinge in the tem-
ple amonge you, and ye toke me not. But all
this is done, that the scriptures of the pro-
phetes might be fulfilled. The all the dis-
ciples left him, and fled. But they that toke
Jesus, led him to Caiphās the hye prest,
where the scribes and the elders were ga-
thered together. As for Peter, he folowed
him a farre of vnto the hye prestes palace, &
wente in, and sat with the seruautes, that
he might sethe ende.

But the hye prestes and the elders, and
the whole counsell sought false wytnesse
agaynst Jesus, that they might put him to
death, and founde none. And though many
false wytnesses stepte forth, yet founde they
none. At the last there stepte forth two fal-
se wytnesses, & spake: he sayde: I can brea-
ke downe the temple of God, and buylde it
agayne in thre dayes.

And the hye prest stode vp, and sayde vn-
to him: Answerest thou nothinge, vnto it,
that these testifie agaynst the? Neuerthe-
les Jesus helde his tonge. And the hye prest
answered, and sayde vnto him: I charge the
by y luyng God, that thou tell us, yf thou
be Christ the sonne of God. Jesus spake:
Thou hast sayde it. Neuerthelesse I saye
vnto you: From this tyme forth it shal co-
me to passe, that ye shal se the sonne of man
syttinge vpon the right hande of the power
(of God) and commynge in the cloudes of
the heauen.

Then the hye prest rente his clothes, and
sayde: He hath blasphemed, what nede we
eny mo wytnesses? Lo, now haue ye herde
his blasphemy: What thinke ye? They an-
swered, & sayde: He is gyltie of death. Then
spytte they in his face, & smote him with
fistes. Some smote him vpon the face, and
sayde: prophecie vnto us thou Christ, who
is it, that smote the?

As for Peter, he sat without in the pala-
ce. And there came vnto him a damsell, and
sayde: And thou wast with Jesus of Galile
also. Neuertheles he denyed before the all,
and sayde: I can not tell what thou sayest.
But whan he wete out at the doore, another
damzell sawe him, and sayde vnto them that
were there: This was also with Jesus of
Nazareth. And he denyed agayne, and
sware also: I knowe not the mā. And after
a litle whyle, they that stode there, stepte
forth, and sayde vnto Peter: Of a trueth
thou art one of them also, for thy speech be-
trayeth the. Then begane he to curse and

The gospel

to sweare: I knowe not the man. And immediately the cock crew. Then thought Peter upon the wordes of Jesus, which sayde vnto him: before the cock crow, thou shalt deny me thrise. And he wente out, and wepte bitterly.

Mat. 26. c

The XXVII. Chapter.

Apon the morow, all the hye priestes and elders of the people helde a counsell agaynst Jesus, that they might put him to death, and bounde him, and led him forth, and delyuered him vnto Pontius pilate the debyte.

Plal. 2. a

Marc. 15. a

Luc. 23. a

Iohā. 18. d

Act. 3. b

When Judas which betrayed him, sawe this that he was condemned vnto death, it repented him, and brought agayne the thirtie syluer pens to the hye priestes and the elders, and sayde: I haue done euell, in that I haue betrayed innocēt bloude. They sayde: What haue we to do with þ? Se thou therto. And he cast the syluer pens in the tēple, and gat him awaye, and wente and hanged him self.

a. Re. 17. d

Act. 1. c

So the hye priestes toke the syluer pens, and sayde: It is not lausfull to put them in to the Gods chest, for it is bloud money. Neuertheles they helde a counsell, and bought with thē a potters felde, for to burye straungers in. Wherfore the same felde is called the bloudfelde vnto this daye. Then was that fulfilled, which was spoken by Jeremy the prophet sayenge: And they toke thirtie syluer pens, the pryce of him that was solde, whom they bought of the children of Israell: and these they gaue for a potters felde, as the LORDE commaunded me.

Iere. 31. b

Zach. 11. c

As for Jesus, he stode before the debyte, and the debyte axed him, and sayde: Art thou the kynge of the Jewes? And Jesus sayde vnto him: Thou sayest it. And whā he was accused of the hye priestes and elders, he answered nothinge. Then sayde pylate vnto him: Hearest thou not, how soe they accuse the? And he answered him not one worde: in so moch that the debyte marueled exceedingly.

Marc. 15. a

Luc. 23. a

Iohā. 18. d

¶ Esa. 55. b

Marc. 15. a

Luc. 23. b

Iohā. 18. c

At that feaste, the debyte was wōte to delyuer a prisoner fre vnto the people, whom they wolde. And at the same tyme he had a notable prisoner called Barrabas. And whan they were gathered together, pylate sayde vnto them: Whether wil ye, that I geue lowse vnto you? Barrabas, or Jesus which is called Christ? For he knewe well that they had delyuered him of enuye. And whā he sat vpon the iudgmet seate, his wife

of S. Mathew.

sent vnto him, sayenge: Haue thou nothinge to do with that righteous man, for I haue suffred many thinges this daye in a dreame because of him.

But the hye priestes and the elders persua-
ded the people, that they shulde axe Barrabas, and destroye Jesus. Then answered the debyte, and sayde vnto thē: Whether of these two wyl ye þ? I geue lowse vnto you? They sayde: Barrabas: pylate sayde vnto them: What shal I do then with Jesus, which is called Christ? They sayde all: let him be crucified. The debyte saide: What euell hath he done thē? Neuertheles they cried yet more and sayde, let him be crucified. So whan pylate sawe, that he coude not helpe, but that there was a greater vproure, he toke water, and washed his handes before the people, and sayde: I am vngiltie of þ bloude of this righteous man. Se ye therto. Then answered all the people, and sayde: his bloude come vpon vs, and vpon oure children. Then gaue he Barrabas lowse vnto thē, but caused Jesus be scourged, and delyuered him to be crucified.

C

Mar. 15. a

Luc. 23. b

Act. 3. b

Marc. 15. b

Act. 5. d

Marc. 15. b

Luc. 23. c

Iohā. 19. a

Then the debites sondyers toke Jesus, in to the comon hall, and gathered the whole multitude ouer him, and stryped him out of his clothes, and put a purple robe vpon him, and plated a crowne of thorne, and set it vpon his heade, and a rede in his hāde, and kneeled before him, and mocked him, and sayde: hay le kynge of the Jewes. And spytted vpon him, and toke þ rede, and smote him vpon the heade. And whā they had mocked hī, they toke the robe of him ageyne, and put his owne clothes vpon him, and led him forth, þ they might crucifie hī. And as they were goinge out, they founde a man of Cyren called Symon: him they compelled to beare his crosse. And when they came vnto the place called Golgatha (that is to saye by interpreta-
cion a place of deede mens sculles) they gaue him to drynke, veneger myrte & gall. And whan he had tasted therof, he wolde not drynke.

D

Marc. 15. b

Iohā. 19. a

Marc. 15. c

Luc. 23. c

Iohā. 19. b

Marc. 15. c

Iohā. 19. c

Plal. 21. b

So whan they had crucified him, they parted his garmētes, and cast lottes therfore: that the thinge might be fulfilled, which was spoken by the prophet: They haue parted my garmētes amonge thē, and cast lottes vpon my vesture. And there they sat, and watched hī. And aboue ouer his heade, they put vp the cause of his death in wytynges: namely: This is the kynge of the Jewes.

Then were there two murtherers crucified with him, the one of the right hande, and the other on the left. They that

E

Esa. 55. b

The gospell

wente by, reuyled him, and wagged their heades and sayde: Thou that breakest downe the temple of God, and buyldest it in thre dayes, helpe thy self. If thou be the sonne of God, come downe from the crosse. The hye prestes also in like maner with the scribes z elders, laughed him to scorne, and sayde: he hath helped other, and can not helpe him self: If he be the kynge of Israel, let him come downe now from the crosse, and we wil beleue him. He trusted in God, let him deliuer him now, yf he wil haue him. For he hath sayde: I am the sonne of God. The murtherers also that were crucified with him, cast the same in his tethe.

And from y^e sixte houre there was darcknes ouer the whole earth vnto the nyenth houre. And aboute the nyenth houre, Jesus cried with a loude voyce, and sayde: Eli, Eli, Lamma asabthani: that is, My God, my God, why hast thou forsaken me: But some of the that stode there, when they herde y^e sayde: He calleth Eliass. And immediatly one of them ranne, and toke a spooge, and fylled it with veneger, and put it vpon a reede, and gaue him to dryncke. But y^e other sayde: holde, let se whether Elias wyl come, and deliuer him. Jesus cried agayne with a loude voyce, and gaue vp the goost.

And beholde, the vale of the temple was rente in two peces, from aboue tyll beneth, and the earth quaked, and the stones rent, and the graues opened, and many bodies of the sayntes that slepte, arose, and wete out of the graues after his resurreccion, and came in to the holy cite, and appeared vnto many.

But the captayne and they that were with him, and kepte Jesus, when they sawe the earthquake and the thinges that were done, they were sore afrayed, and sayde: Verely this was Gods sonne. And there were many women there loyng to a farre of, which had folowed Jesus from Galile, and had mynistred vnto him: amonge whom was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of the children of Zebede.

At euen there came a rich man of Arimathea, called Ioseph, which was also a disciple of Jesus. He wete vnto Pylate, and asked the body of Jesus. Then commaunded Pylate that the body shulde be geue him. And Ioseph toke the body, and wrapped it in a cleane lymmen cloth, and layed it in his owne new sepulcre, which he had heryen out in a rocke, and rolled a greate stone to the dore

of S. Mathew. Jo. xv.

of the sepulcre, and wente his waye. And there was Mary Magdalene and y^e other Mary, sittinge ouer agaynst the sepulcre. Marc. 15. e

The next daye that foloweth the daye of preparyng, the hye prestes and pharises came together vnto Pylate, and saide: Syr, we haue called to remembraunce, that this deceauer sayde whyle he was yet alyue: After thre dayes I wyl ryse agayne. Comaunde therfore that the sepulcre be kepte vnto the thirde daye, lest peraduenture his disciples come, and steale him awaye, and saye vnto the people: He is risen from the deed, and so shal the last error be worse the first. Pylate sayde vnto them: There haue ye watchme, go youre waye, and kepe it as ye can. They wete and kepte the sepulcre wth watchmen, and sealed the stone. * Marc. 16. c
17. c. d
Marc. 9. d
Luc. 18. d

The XXVIII. Chapter.

Upon the euenyngs of the Sabbath **A** holy daye, which dawneeth y^e morow of the first daye of y^e Sabbathes, came Mary Magdalene and y^e other Mary, to se y^e sepulcre. And beholde, there was made a greate earthquake: for the angell of the LORDE descended from heauen, and came and rolled backe y^e stone from the dore, and sat vpon it. And his countenaunce was as y^e lightenyng, and his clothinge whyte as snowe. But y^e watchme were troubled for feare of him, and became as though they were deed. Marc. 16. a
Luc. 24. a
Iohā. 20. a

The angell answered, and sayde vnto y^e women: Be not ye afrayed. I knowe that ye seke Jesus that was crucified. He is not here. He is risen, as he sayde. Come, and se y^e place, wherethe LORDE was layed, and go youre wayes soone, and tell his disciples, that he is risen from the deed. And beholde, he wyl go before you in to Galile, there shal ye se him. Lo, I haue tolde you. Marc. 16. a
Luc. 24. a

And they departed from the graue in all the haist with feare and greate ioye, z ranne to bryge his disciples worde. And as they were goinge to tell his disciples, beholde, Jesus met them, and sayde: God spede you. And they wente vnto him, and helde his fete, and fell downe before him. The sayde Jesus vnto them: Be not afrayed: go youre waye and tell my brethren, that they go in to Galile, there shal they se me. Marc. 16. b
Luc. 24. a
1. Cor. 15. a

And whan they were gone, beholde, certayne of the watchmen came in to the cite, z tolde the hye prestes every thinge that had happened. And they came together with the elders, and helde a councell, and gaue y^e soulders money ynough, and sayde: Saye ye

The gospell

his disciples came by night, and stole him away, whyle we were a slepe. And yf this come to the debytes eares, we wyl styll him, and brynge it so to passe, that ye shal be safe. And they toke the money, and dyd as they were taught. And this sayenge is noysed amonge the Jewes vnto this daye.

The eleuen disciples wente vnto Galile in to a mountayne, where Iesus had appoynted them. And whan they sawe him, they fell downe before him: but some of them doubted. And Iesus came vnto them, talked with them, and sayde: Vnto me is geue all power in heauen and in earth. So ye youre waye therfore, and teach all nacions, and baptysse them in the name of the father, and of the sonne, and of the holy goost: and teach them to kepe all thinges, what soener I haue com maunded you. And lo, I am with you euery daye vnto the ende of the worlde.

Mat. 11. c
Iohā 17. a
Phil. 2. a
Mar. 16. b

Iohā 14. b

The ende of the gospell
of S. Mathew.

The gospell of S. Marke.

What S. Marke conteyneth.

Chap. I. The office of Ihon the baptist, The baptyme of Christ, his fastynge, his preaching, and the callinge of Peter, Andrew, James and Ihon. Christ healeth the man with the vncleane spere, helpeth Peters mother in lawe, and clenseth the leper.

Chap. II. He healeth the man of the palsye, calleth Leui the customer, eateth with open synners, and excuseth his disciples.

Chap. III. He helpeth the man with the dried hande, choseth his apostles, and casteth out the vncleane spere, which the Pharises ascribeto vnto the deuill. The brother, sister and mother of Christ.

Chap. IIII. The parable of the sower. Christ stilleth the tempest of the see, which obeyeth him.

Chap. V. He deliuereth the possessed from the vncleane spere, the woman from the blow

of S. Marke.

dye yssue, and rayseth the captaynes daughter.

Chap. VI. Christ preacheth at home and is not regarded. He sendeth out his disciples. Ihon baptist is taken and headed. Christ feedeth fyue thousande men with fyue loaves and two fishes. He walketh vpon the see.

Chap. VII. The Pharises are not cōtent, that the disciples eate with vnywashed handes; but Christ rebuketh the selues for breakeinge the commaundementes of God, healeth the woman of Canaans daughter, and maketh the deuill to speake.

Chap. VIII. He feedeth foure thousande men with viij. loaves, reproveth the Pharises that are so desyrous of tokens, warneth his disciples to beware of their leuen, maketh a blynde man to see, argeth his disciples what men holde of him, reproveth Peter, telleth his disciples of his passion, and exorteth them to folowe him.

Chap. IX. The transfiguracion of Christ, which healeth the childe that was possided of a deuill spere, teacheth his disciples to be lowly, and to auoyde occasions of euell.

Chap. X. Christ geueth his answer concerninge mariage, and that it is harde for the rich to come in to heauē: reproveth the dissonne of his disciples, lerneth the to be meke, and restoreth blynde Barthimeus to his sight.

Chap. XI. Christ rydeth in to Ierusalem, dryueth the marchauntes out of the temple, curseth the figgetre, and confoundeth the Pharises.

Chap. XII. He rebuketh the synne and vnthankfulnesse of the Jewes with a goodly similitude, taketh the in their owne disceatfull questions, exorteth to beware of their doctrine and luyng, and commendeth the good wyll of the poore wyddowe.

Chap. XIII. He warneth his disciples to beware of false teachers and disceauers, comforteth them agaynst the trouble for to come, telleth them of the horrible destruction of Ierusalem, of his commynge, and ende of the worlde.

Chap. XIII. The Magdalene annoynteth Christ. They eate the easter lambe, and the supper of the LORDE. Christ is taken, and brought in to Caiphas house. Peter denyeth him.

Chap. XV. The crucifienge of Christ, and how he was buried.

Chap. XVI. The resurrection of Christ, which appeareth vnto Mary Magdalene and to his disciples, whom he sendeth forth in to the worlde to preache the gospell, and ascēdeth vp in to heauen himself.

The Gospell The Gospell of S. Marke.



The first Chapter.

21



This is the begynnynge of the gospell of Jesus Christ the sonne of God, as it is wyttē in the prophe-
tes. Beholde, I sende my messaūger be-
fore thy face, which

Mal. 3. a
Mat. 11. b
Luc. 7. c

Isa. 40. a
Mat. 3. a
Luc. 3. a
Iohā. 1. b

shal prepare thy waye before the. The voy-
ce of a cryer is in the wyldernes; prepare
the waye of the LORDE, make his pathes
straight.

Iohā. 3. d

Ihon was in the wyldernes, and bapty-
sed, and preached the baptye of amend-
ment, for the remyssion of synnes. And the-
re wente out vnto him the whole londe of
Jewry, and they of Jerusalem, and were
all baptyfed of him in Jordan, and knowle-
ged their synnes.

Mat. 3. a

Mat. 3. b
Luc. 3. c
Iohā. 1. c

Ihon was clothed with Camels heer,
and with a lethron gerdell aboute his. Ioy-
nes, and ate locustes and wylde hony, and
preached, and sayde: There cometh one
after me, which is stronger then I: before
whom I am not worthy to stoupe downe,
and to lowse vp 3 lacher of his shue. I bap-
tysē you with water, but he shal baptyse
you with the holy goost.

Mat. 3. b
Luc. 3. c
Iohā. 1. d

Some
reade:
*In who
I am pa-
cified.

Mat. 4. a
Luc. 4. a

And it happened at the same tyme, that
Jesus came out of Galile from Nazareth,
and was baptyfed of Ihon in Jordan. And
as soone as he was come out of the water,
he sawe that the heauens opened, and the
goost as a doue cōmyng downe vpon him.
And there came a voyce from heaue: Thou
art my deare sonne, in whom I delyte.

And immediatly the spiete droue him in
to the wyldernes: and he was in the wylder-
nes fourtye dayes, and was temptred of Sa-

of S. Marke. Fo. xvi.

than, and was with the wylde beestes. And
the angels mynistred vnto him.

But after that Ihon was taken, Jesus
came in to Galile, and preached the gospell
of the kyngdome of God, and sayde: the ty-
me is fulfylled, and the kyngdome of God is
at hande: Amende youre selues, and beleue
the gospell.

So as he walked by the see of Galile, he
sawe Symon and Andrew his brother, cas-
tinge their nettes in the see, for they were
fyschers. And Jesus sayde vnto the: Solowe
me, and I wil make you fyschers of mē. And
immediatly they left their nettes, and fo-
lowed him.

And when he was gone a lytle further
from thence, he sawe James the sonne of
Zebede, and Ihon his brother, as they were
in the shyppe mendyng their nettes. And
anone he called them. And they left their fa-
ther Zebede in the shyppe with the hyred ser-
uauntes, and folowed him.

And they wente in to Capernaum, and
immediatly vpon the Sabbathes, he entred
in to the synagoge, and taught. And they
were astonnyed at his doctryne: for he
taught them as one hauynge power, and
not as the Scribes.

And in their synagoge there was a man
possessed with a foule spiete, which cried and
sayde: Oh what haue we to do with the,
thou Jesus of Nazareth, Art thou come to
destroie us? I knowe that thou art even 3
holy one of God. And Jesus reprocued him,
and sayde: holde thy tonge, and departe
out of him. And the foule spiete tare him,
and cried with a loude voyce, and departed
out of him. And they were all astonnyed, in
so moch that they ased one another amon-
ge the selues, 7 sayde: What is this? What
new lernynge is this? For he cōmaundeth
the foule spietes with power, and they are
obedient vnto him. And immediatly the sa-
me of him was noysed rounde aboute in the
coastes and borders of Galile.

And forth with they wente out of the sy-
nagoge, and came in to the house of Symō
and Andrew, 3 James and Ihon. And Sy-
mons mother in lawe laye, 7 had the feuers,
and anone they tolde him of her. And he ca-
me to her, and set her vp, and toke her by 3
hande, and the feuer left her immediatly.
And she mynistred vnto them.

At euen whan the Sonne was gone
downe, they brought vnto him all that we-
re sick and possessed, and the whole cite
was gathered together at the dore, and

The gospell

of S. Marke.

he healed many that were diseased with diverse sicknesses, and cast out many devils, and suffered not the devils to speake, because they knew him.

D And in the mornynge before daye, he arose, and wente out. And Jesus departed in to a deserte place, and prayed there. Peter also and they that were with him, folowed after him. And whan they had founde him, they sayde vnto him: Every man seeketh the. And he sayde vnto them: Let us go in to the next townes, that I maye preach there also, for therto am I come. And he preached in their synagoges, in all Galile, and drove out the devyls.

Mat. 8. a
Luc. 5. b

Marc. 7. d
and 9. a

Leui. 14. a

And there came vnto him a leper, which besought him, and kneeled before him, and sayde vnto him: If thou wilt, thou canst make me cleane. And it pitied Jesus, and he stretched forth his honde, and touched him, and sayde: I wyll, be thou cleane. And whā he had so spoken, immediatly the leprosy departed fro him, and he was clensed. And Jesus forbade him strately, and forth with sent him awaye, and sayde vnto him: Take hede, that thou saye nothinge to eny man, but go thy waye, and shew thy self vnto the priest, and offre for thy clensynge what Moses commaunded, for a wytnesse vnto them. But he whan he was departed, beganne to speake moch of it, and made the dede knowne: in so moch that Jesus coude no more go into the cite openly, but was without in deserte places, and they came vnto him fro all quarters.

The II. Chapter.

Mat. 9. a
Luc. 5. c
Iohā. 5. a

After certayne dayes he wente agayne vnto Capernaum, and it was noysed that he was in y house. And immediatly there was gathered a greete multitude, in so moch that they had no rowme, no nor without before the dore. And he spake the worde vnto thē. And there came vnto him certayne, which brought one sicke of the palsy boorne offoure. And when they coude not come nye him for y people, they vncouered y rofe of y house where he was. And when they had made a hole, they let downe the bed (by coardes) wherin the sicke of y palsy laye. But when Jesus sawe their faith, he sayde vnto the sicke of the palsy: My sonne, thy synnes are forgiven the.

Ma. 4. d

Nevertheless there were certayne scribes which sat there, and thought in their hertes: How speaketh this man soch blasphemy? How can forgive synnes, but onely God? And immediatly Jesus knew in his spere, that they thought so in thē selues, and saide

vnto them: Why thynke ye soch thinges in youre hertes? Whether is easier to saye to the sicke of the palsy: Thy synnes are forgiven the, or to saye: arise, take vp thy bed and walke. But that ye maye knowe, that y sonne of man hath power to forgene synnes vpon earth, he sayde vnto the sicke of y palsy: I saye vnto the, arise, take vp thy bed, and go home. And immediatly he arose, took his bed, and wente forth before them all: in so moch that they were all astonnied, and praysed God, and sayde: We neuer sawe soch.

Act. 9. c

And he wente forth agayne vnto the see, and all the people came vnto him, and he taught them. And as Jesus passed by, he sawe Levi the sonne of Alphæus sittinge at the receate of custome, and sayde vnto him: Follow me. And he arose, and folowed him. And it came to passe as he sat at the table in his house, there sat many publicans and synners at the table with Jesus and his disciples: For there were many y folowed him. And whan the scribes and Pharises sawe that he ate with publicans and synners, they sayde vnto his disciples: Why doth he eate and dryncke with y publicans and synners? Whan Jesus herde that, he sayde vnto thē: The whole nede not y phisician, but they that are sycke. I am not come to call the righteous, but the synners to repetaunce.

Mat. 9. a
Luc. 5. d
and 15. a

1. Tim. 1. c

Mat. 9. b
Luc. 5. c

And the disciples of Ihon and of y Pharises fasted. And there came certayne, which sayde vnto him: Why fast the disciples of Ihon, and of y Pharises, and thy disciples fast not? And Jesus sayde vnto them: How can the weddinge childrien fast, whyle the brydegrome is with them? So longe as y brydegrome is with them, they cannot fast. But the tyme wyl come, that the brydegrome shalbe taken from them, and then shal they fast.

No man soweth a pece of new cloth vnto an olde garment, for els he taketh awaye the new pece from the olde, and so is the ree worse. And no man putteh new wyne into olde vessels, els the new wyne breaketh the vessels, and the wyne is spyle, and y vessels perishe: but new wyne must be put in to new vessels.

And it chaunfed that vpon y Sabbath he wente thorow the cornfeldes, and his disciples begane to make a waye thorow, and to plucke the eares of y come. And the Pharises sayde vnto him: Beholde, what thy disciples do, which is not lauffull vpo the Sabbath. And he sayde vnto thē: Haue ye neuer

Mat. 12. a
Luc. 6. 9

The gospell

red what Danid dyd, whā he had nebe, and was an hongred, both he and they that were wth him: how he wente in to the house of God in the tyme of Abiathar the hye priest, and ate the shewbreds (which was lausfull for no man to eate, but for the prestes) and he gaue them vnto him, and to them that were with him: And he sayde vnto them: The Sabbath was made for mans sake, and not man for the Sabbathes sake. Therfore is the sonne of man LORD Euen ouer the Sabbath.

The III. Chapter.

A And he wente agayne also in to the synagoge, and there was there a mā that had a wythred hande. And they marked him, whether he wolde heale him on the Sabbath, that they might accuse him. And he sayde vnto y^e mā with the wythred hande: Steppe forth here. And he sayde vnto the: Is it lausfull to do good on the Sabbath? Or is it lausfull to do euell? to save life, or to kyll? But they helde their tounge. And he looked rounde aboute vpon them with wrath, and was fory for the harde hertes of the, and sayde vnto the man: Stretch out thine hande. And he stretched it out. And his hande was made whole like as y^e other.

And the pharises wote out, and straight waye they helde a counsell with Herodes officers agaynst him, how they might destroye him. But Iesus departed awaye with his disciples vnto the see. And there folowed him moch people out of Galile, and fro Jewry, and from Iherusalem, and out of Iudumea, and from beyonde Jordan, and they that dwelt aboute Tyre and Sydon, a great multitude which had herde of his noble actes, and came vnto him.

B And he spake vnto his disciples y^e they shulde kepe a shyppe for him because of the people, lest they shulde thrunge him: for he healed many of them, in so moch, that all they which were plagued, pleased vpon him, that they might touch him. And whan the foule spretes sawe him, they fell downe before him, and cried, and sayde: Thou art the sonne of God. And he charged them strately, that they shulde not make him knowne.

And he wente vp in to a mountayne, and called vnto him whom he wolde, and they came vnto him. And he ordeyned y^e twelue, that they shulde be with him, and that he might sende them out to preach, and that they might haue power to heale sicknesses, and to cast out deuyls. And vnto Symon

of S. Marke. Fo. xvij.

he gaue the name peter, and James the sonne of Zebede, and Ihon the brother of James, and gaue the name Bonarges, that is to saye, the childien of thonder: and Andrew, and Philippe, and Bartylmew, and Mathew, and Thomas, and James y^e sonne of Alpheus, and Taddeus, and Symon of Cana, and Judas Iscarioth which betrayed him.

And they came to house. Then assembled the people together agayne, in so moch that they had no leysure to eate. And when they that were aboute him herde of it, they wente out to holde him. For they sayde: he taketh to moch vpon him. But the scribes that were come downe from Iherusalem, sayde: he hath Belzebub, and thow the chefe deuell casteth he out deuyls. And he called them together, and spake vnto them in symilitudes:

How can one Sathan dryue out another? And yf a realme be deuyled in it self, how can it endure? And yf a house be deuyled agaynst it self, it can not contynue. If Sathan now ryse agaynst him self, and be at variaunce with him self, he can not endure, but is at an ende. No man can entre in to a stronge mans house, and take awaye his goodes, excepte he first bynde the stronge man, and then spoyle his house.

Verely I saye vnto you: All synnes shal be forgiuen the childien of men, and the blasphemy also wherwith they blaspheme. But who so blasphemeth the holy goost, hath neuer forgiuenes, but is giltye of the everlastinge iudgment. For they sayde: he hath an vnclane spirete.

And there came his mother and his brethren, and stode without, and sente vnto him, and called him. And the people sat aboute him, and sayde vnto him: Beholde, thy mother and thy brethren are after the without. And he answered, and sayde: Who is my mother and my brethren? And he looked rounde aboute him vpon his disciples, which sat rounde in compasse aboute him, and sayde: Beholde, my mother and my brethren. For who so euer doth the will of God the same is my brother, and my sister and my mother.

The III. Chapter.

A And he began agayne to teach by y^e see side. And there gathered moch people vnto him, so that he wente in to a shippe, and sat vpon the water. And all the people stode vpon the londe by the see

Some reader: he wil go out of his witt.

Mat. 9. d and 12. c Luc. 11. b

C

Mat. 12. e Luc. 12. a 1. Ioh. 5. c

Mat. 13. e Luc. 8. c

Mat. 13. a Luc. 8. b

The gospell

syde. And he preached longe vnto the by parables, and sayde vnto the in his doctryne: Herken to, beholde, there reente out a sower to sowe: & it happened whyle he was sowinge, that some fell by the waye syde. Then came the foules vnder the heauen, and ate it vp. Some fell vpon stonye grounde, where it had not moch earth: and anone it came vp, because it had not depe earth. Now whā the Sonne arose, it caught heate: and in so moch as it had no rote, it wythred awaye. And some fel amonge the thornes, & the thornes grew vp, and choked it, and it gaue no frute. And some fell vpon a good grounde, which gaue frute, that came vp and grew. And some bare thirtie folde, and some sirtie folde, and some an hundred folde. And he sayde vnto them: Who so hath eares to heare, let him heare.

Mat. 13. b
Luc. 8. b

Esa. 6. b
Iohā. 12. c
Act. 28. d
Rom. 11. b

And whan he was alone, they that were aboute him & the twolue, asked him concerning this parable. And he sayde vnto the: Vnto you it is geuen, to knowe the mystery of the Kyngdome of God: but vnto them that are without, all thinges happen by parables, that with seynge eyes they maye se, and not discerne: and that with hearinge eares they maye heare, and not vnderstode, lest at any tyme they turne, and their synnes be forgiven them. And he sayde vnto them: Vnderstonde ye not this parable? How wyl ye then vnderstonde all other parables?

B
Mat. 13. c

The sower soweth the worde. These be they that are by the waye syde: where the worde is sowne, and as soone as they haue herde it, immediatly commeth Sathā, and taketh awaye the worde that was sowne in their hertes. And likewyse are they that are sowne on the stonye grounde: which when they haue herde the worde, receaue it with ioye, and haue no rote in them: but endure for a tyme. When trouble and persecucion aryseth for y^e wordes sake, immediatly they are offended. And these are they that are sowne amonge the thornes: which heare the worde, and y^e carefulnes of this worlde, and the disceatfulnes of riches, and many other lustes entre in, and choke the worde, and so is it made vnfrutefull. And these are they y^e are sowne vpon a good grounde: Which heare y^e worde, and receaue it, and brynge forth frute: some thirtie folde, and some sirtie folde, and some an hundred folde.

Mat. 5. b
Luc. 8. b
and 11. c

And he sayde vnto the: Is a candle lighted to be put vnder a bushell, or vnder a table? Is it not lighted, to be set vpon a candlestick? For there is nothinge hyd, that

of S. Marke.

shal not be openly shewed: and there is nothinge secrete, y^e shal not be knowne. Who so hath eares to heare, let him heare. And he sayde vnto them: Take hede what ye heare. With what measure ye mete, with the same shal it be measured vnto you agayne. And vnto you that heare this, shal more be geuen. For who so hath, vnto him shal be geuen: and who so hath not, from him shal be taken awaye, euen that he hath.

Mat. 10. d
Luc. 8. b
and 12. a

C

Mat. 7. a
Luc. 6. d

Mat. 13. b
and 25. c
Luc. 8. b
and 19. c

And he sayde: The Kyngdome of God is after this maner, as when a man casteth seede vpon the londe, and slepeth, and stonderth vp night and daye, and the seede spryngeth vp, & groweth, he not knowinge of it. (For the earth bryngeth forth frute of her selfe: first the grasse, afterwarde the eare, then the full wheate in the eare) But whan she hath brought forth the frute, he putteth to the sickell, because the haruest is come.

Mat. 13. d

And he sayde: Where vnto wyl welicken the Kyngdome of God? Or by what similitude wyl we compare it? It is like a grayne of mustarde seede, which whā it is sowne vpon the londe, is the leest amonge all seedes of the earth. And whā it is sowne, it groweth vp, and is greater then all herbes, and getteth greete braunches, so y^e the foules vnder the heauē maye dwell vnder y^e shadowe therof.

Mat. 13. d
Luc. 13. b

And by many soch parables he spake the worde vnto the, there after as they might heare it, & without parables spake he nothinge vnto them: but vnto his disciples he expounded all thinges pryuately. And the same daye at euen he sayde vnto them: let us passe ouer. And they let the people go, and toke him as he was in the shippe, and there were no shippes with him. And there arose a greete stourme of wynde, and dashed the waves in to the shippe, so that the shippe was full. And he was behynde in the shippe and slepte vpon a pelowe. And they awoke him & sayde vnto him: Master, Carest thou not, that we perishe? And he arose, and rebuked y^e wynde, and sayde vnto the see: Peace, and be styll. And the wynde was layed, & there folowed a greete calme. And he sayde vnto them: Why are ye so fearfull? How is it, that ye haue no faith? And they feared exceedingly, & sayde one to another: What is he this? For wynde and see are obedient vnto him.

D
Mat. 13. e

Mat. 9. c
Luc. 8. c

The V. Chapter.

And they came ouer vnto the other syde of the see in to the countre of the Gaderenites. And whan he were out of the shippe, there met him a mā possessed

A
Mat. 9. d
Luc. 8. c

The gospel

of an uncleane sprete, which had his dwelling in the graues. And no man coude bynde hym, no not with cheynes: for he was oft bounde with fetters & cheynes, and plucked the cheynes in sunder, and brake the fetters in peces, and no man coude tame him. And he was allwaye both daye and night vpon the mountaynes and in the graues crienge, and beatinge him self with stones. But whan he sawe Iesus a farre off, he ranne, and fell downe before him, and cried loude, and sayde: What haue I to do with the O Iesus thou sonne of I. Ihesu God? I charge the by God, that thou torment me not. Neuertheles he sayde vnto him: Go out of the man thou foule sprete. And he ayed him: What is thy name? And he answered and sayde: My name is Legion, for there be many of vs. And he prayed him instantly, that he wolde not sende them awaye out of that countre.

Act. 16. c

B And even there in the mountaynes there was a greate heerd of swyne fedyng, and all the deuyls praied him, and sayde: Let vs departe in to the swyne. And anone Iesus gaue them leue. Then the foule spretes wente out, and intred in to the swyne. And the heerd of swyne, ranne heedlinges in to y see with a storme. They were aboute a two thousande swyne, and were drowned in the see.

Mat. 8. d
Luc. 8. c

And the swyneherdes fled, and tolde it in the cite, and in the countre. And they wente out for to se what had happened, and came to Iesus, and sawe hym which was possessed and had had y legion, that he sat, and was clothed, and in his right mynde, and they were afrayed. And they that had sene it, tolde them what had happened to the possessed, and of the swyne.

And they beganne to praye him, that he wolde departe out of their coastes. And whan he came in to the shyppe, the possessed prayed him, that he might be with him.

Neuertheles Iesus wolde not suffre hi, but saide vnto hi: Go i to y house & to thine awne, and tell the how greate benefites the LORDE hath done for y, and how he hath had mercy vpon the. And he wente his waye, and beganne to publish in the ten cities how greate benefites Iesus had done for him. And every man marueyled.

C And whan Iesus passed ouer agayne by shippe, there gathered moch people vnto him, and was by the see syde. And behol-

Mat. 9. c
Luc. 8. c

of S. Marke. Ho. xviij.

de, there came one of the rulers of the synagoge, whose name was Jairus. And whan he sawe him, he fell downe at his fete, and besought him greatly, & sayde: My daughter is at the poynte (of death) let it be thy pleasure to come and laye thine honde vpon her, that she maye be whole and lyue. And he wente with him, and moch people followed him, and thronged him.

And there was a woman, which had had the bloudeysse twolue yeaes, and had suffered moch of many phisicians, and spent all that she had, and was not helped, but rather in worse case. Whan she herde of Iesus, she came behynde amonge the people, and touched his garment. For she sayde: If I maye but touch his clothes, I shal be whole.

Mat. 9. c
Luc. 8. c

And immediatly y fountayne of hir bloude was dryed vp, and she felt in hir body, y she was healed of the plague.

And forth with Iesus felt in himself the power that was gone out of him, and turned him aboute amonge the people, and sayde: Who hath touched my clothes? And his disciples sayde vnto him: Thou seist that the people thrusteth the, and sayest: Who hath touched me? And he looked aboute to se her, that had done it.

As for the woman, she feared and trembled (for she knew, what was done in her) and came and fell downe before him, and tolde him the whole trueth. And he sayde vnto her: Doughter, thy faith hath made the whole: go thy waye in peace, & be whole of thy plague.

Luc. 7. a

Whyle he yet spake, there came certayne from the ruler of the synagoges house, and sayde: Thy doughter is deed, why troublest thou the master any more? But Iesus herde right soone the worde that was spoken, and sayde vnto the ruler of the synagoge: Be not thou afrayed, beleue onely.

Mat. 9. c
Luc. 8. f

And he suffered no man to folowe him, but peter and James and Iohn his brother. And he came in to the ruler of the synagoges house, and sawe the busynes, and them that wepte and wayled greatly: and he wente in, and sayde vnto them: Why make yethis a doo, and wepe? The mayde is not deed, but slepeth.

Ioh. 11. b
4. 20. 4 d

And they laughed him to scome. And he diuie them all out, and toke the father and mother of the mayde, and them that were with him, and wente in where the mayden laye. And he toke the mayde by the

The gospel

of S. Marke.

honde, and sayde vnto her: Thabitha Cumi (which is by interpretacon) Mayde, I saye vnto the: Arise. * And immediatly the mayden arose, and walked. She was twolue yere olde, and they were astonnyed out of measure. And he charged them strately, that no man shulde knowe of it, and sayde vnto them, that they shulde geue her to eate.

* Iohā. 5. c
Act. 9. f

The VI. Chapter.

And he departed thence, and came in to his awne countre, and his disciples folowed him. And whā y Sabbath came, he begāne to teach in their synagoge. And many that herde it, marueled at his lernynge, and sayde: From whēce hath he these thinges? And what wysdome is this, y is geue him; z soch actes as are done by his handes? Is not this the Carpenter the sonne of Mary, and the brother of James and Ioses, and of Jude and Symon? Are not his sisters here with vs also? And they were offended at him. But Iesus saide vnto thē: A prophet is nowhere lesse set by, thē in his awne countre, z at home amonge his awne. And he coude not shew one miracle there, but layed his handes vpon a few sicke, and healed them. And he marueyled at their vnbeleue.

Mat. 13. g
Luc. 4. c
Iohā. 4. c

And he wente aboute in the townes on euery syde, and taught them. And called the twolue, and begāne to sende them two and two, and gaue them power ouer the vncleane spircs. And commaunded thē, that they shulde take nothinge with them towarde their iourney, save onely a rodde: no scrippe, no bried, no money in the gerdell, but shulde be shod with sandales, and that they shulde not put on two cotes. And he sayde vnto them: Where so ever ye shal entre in to an house, there abyde, tyll ye go thence. And who so ever wyll not receaue you, ner heare you, departe out from thence, and shake of the dust from youre fete, for a wytnesse vnto them. I saye vnto you verely: It shal be easyer for Sodome and Gomorra in the daye of iudgment, then for that cite.

Mat. 10. b
Luc. 9. a

Mat. 11. d
Luc. 10. a

Mat. 10. a

And they wēte forth, and preached, that men shulde amēde them selues, and they cast out many deuyls: and many that were sicke anoynted they with oyle, and healed thē.

Mat. 14. a
Luc. 9. a

And it came to Kyng Herods eares (for his name was now knowne) and he sayde: Ihon the baptist is rysen agayne from the deed, and therfore are his dedes so mightie. But some sayde: It is Elias. Some sayde: It is a prophet, or one of y prophetes. But when Herode herde it, he sayde: It is Ihon

whom I beheeded, he is rysen agayne from the deed. This Herode had sent forth, and taken Ihon, and put him in prison, because of Herodias his brother Philippes wife, for he had married her. Neuertheles Ihon sayde vnto Herode: It is not lawfull for the to haue y brothers wife. But Herodias layed wayte for him, and wolde haue slayne him, and coude not. Notwithstōdinge Herode feared Iho, for he knew that he was a iust and holy man: and he kepte him, and herkened vnto him in many thinges, and herde him gladly.

* Leui. 18. b

And there came a conuenient daye, that Herode on his byrth daye made a supper to the lordes, captaynes and chiefe estates of Galile. Then the daughter of Herodias came in, and daunsed, and pleased Herode, and them that sat at the table. Then sayde the Kyng vnto y damsel: Ake of me what thou wilt, I wil geue it the. And he swore vnto her: What soever thou shalt ake of me, I wil geue it the, euen vnto y one half of my Kyngdome. She wente forth, and sayde vnto hir mother: what shal I ake? She sayde: Ihon baptistes heade. And immediatly she wēte in to the Kyng with haist, and sayde: I will that thou geue me straight waye in a platter the heed of Ihon the baptist. Then the Kyng was sorry: Yet for the ootheres sake and thē that sat at the table, he wolde not saye her nay.

Mat. 14. a
Gen. 40. c

And immediatly he sent the hangman, and commaunded his heade to be brought in. So he wēte, and heeded him in the prison, and brought his heade in a platter, and gaue it vnto the damsell, and the damsell gaue it vnto hir mother. And whan his disciples herde that, they came and toke his body, z layed it in a graue.

And the Apostles came together vnto Iesus, and tolde hi all, and what they had done and taught. And he sayde vnto them: Let vs go out of the waye in to the wyldernes, and rest a litle. For there were many comers and goers, and they had not tyme ynough to eate. And there he passed by shippe out of y waye in to a deserte place. And the people sawe thē departynge awaye, and many knewe of it, z ranne thither together of fote out of all cities, z came before thē, z came vnto him. And Iesus wente out, and sawe moch people, and had cōpassion vpon them: for they were as the shepe, that haue no shepherde, and he begāne a lōge sermon.

Mat. 14. b
Luc. 9. b

Mat. 9. d

* Ezech. 34. a

Now whan the daye was farr past, his disciples came vnto him, and sayde: This is

The gospell

Mat. 14. b a deserte place, let them departe, that they maye go in to the vyllagies and townes rounde aboute, and bye them selues bried, for they haue nothinge to eate. But Iesus answered and sayde vnto them: geue ye them to eate.

¶ And they sayde vnto him: Shal we go then, and bye two hundreth peny worth of bried, and geue them to eate? He sayde vnto them: How many loaves haue ye? Go and se. And when they had searched, they sayde: fyue, and two fishes. And he commaunded them all to syt downe by table fulles vpon the grene grasse. And they sat downe here a rowe and there a rowe by hundreds and by fifties. And he toke the fyue loaves and two fishes, and loked vp vnto heauen, and gaue thankes, and brake the loaves, and gaue to the disciples, to set before them. And the two fishes parted he amonge them all. And they all ate, and were satisfied. And they toke vp twelue baskettes full of y broken peces and of the fishes. And they that ate, were aboute fyue thousande men. And **Mat. 14. c** **Iohā. 6. b** anone he caused his disciples to go in to the shippe, and to passe ouer before him vnto Bethsaida, whyle he sent awaye the people. And at euen was the shippe in the myddest of the see, and he alone vpon the londe. And he sawe that they were in parell with rowynge, for the wynde was agaynst them.

S And aboute the fourth watch of y night he came vnto them, and walked vpon the see, and wolde haue gone ouer by thē. And whan they sawe him walkinge vpon the see, they thought it had bene a spiere, and cried out, for they sawe him all, and were a frayed. But immediatly he talked with them, and sayde vnto them: Be of good comforte, it is I, be not a frayed. And he wēte vnto them in to the shippe, and the wynde ceased. And they were astonnyed, and marueled exceedingly: for they had forgotten the * loaves, and their hert was blynded. **Mat. 14. d** *** Marc. 6. c**

And whan they were passed ouer, they came in to lande of Genesareth, and dree vp in to the hauen. And whan thy were come out of the shippe, immediatly they knewe him, and ranne thorow out all the region aboute, and beganne on euery syde to brynge vnto him in beddes soch as were sicke, where they herde that he was. And whither so euer he entred in to townes, cities or vyllagies, there layed they the sicke in the market place, and prayed him, that they might but touch the hemme of his gar-

of S. Marke. Ho. xix.

ment. And as many as touched him, were made whole.

The VII. Chapter.

¶ And there came vnto him the pharisees, and certayne of the scribes, that were come from Ierusalem. And whā they sawe certayne of his disciples eate bried with comon (that is, with vnwaschen) handes, they complayned. For the pharisees & all the Jewes eate not, excepte they wash their handes oft tymes: obseruynge so the tradicions of the elders. And whan they come from the market, they eate not, excepte they washe. And many other thynges there be, which they haue taken vpon them to obserue, as the washinge of cuppes and cru- **Mat 15. a** ses, and brasen vessels and tables.

Then the pharisees and scribes axed him: Why walke not thy disciples after the tradicions of the elders, but eate bried with vnwaschen handes? But he answered & sayde vnto them: Full well hath Esay prophesied of you Apocrytes, as it is wrytten: This people honoureth me w their lippes, but their hert is farre fro me. But in vayne do they serue me, whyle they teach soch doctrynes as are nothinge but the commaundemētes of mē. Ye leaue the cōmaundement of God and kepe the tradicions of men, as the washinge of cruses and cuppes, & many soch thynges do ye. **Esa. 29. c**

And he saide vnto thē: How goodly haue ye cast asyde the cōmaundement of God, to manteyne youre owne tradicions? For Moyses sayde: Honour father & mother. * Who so curseth father and mother, shal dye the death. But ye saye: A mā shal saye to father or mother: Corban, that is, The thinge y I shulde helpe the withall, is geue vnto God. And thus ye suffre him nomore to do ought for his father or his mother, & make Gods worde of none effecte, thorow youre owne tradicions that ye haue set vp. And many soch thynges do ye. **Exo. 20. b** **Deut. 5. a** *** Exo. 21. b**

And he called vnto him all the people, and sayde vnto them: Herten vnto me ye all, and vnderstonde me. There is nothinge without a man, that can defyle him, whan it entreth in to him. But that goeth out of him, that is it that maketh the man vncleane. If eny man haue eares to heare, let him heare. And whan he came from the people in to y house, his disciples axed him of this similitude. And he sayde vnto them: Are ye so then without vnderstandinge? Perceauē ye not yet, y euery thinge which is withont, **Mat. 15. b**

The gospell

of S. Marke.

and goeth in to the mā, can not defyle him: For it entreth not in to his hert, but in to y bely, and goeth out in to the draught, that purgeth all meates.

E And he sayde: The thinge that goeth out of the man, that defyleth the man. For from within out of the hert of man proceede euell thoughtes, aduoutrye, whordome, murther, theft, coneteousnes, wickednes, disceate, vncleannes, a wicked eye, blasphemy, pryde, foolishnes. All these euell thinges go from within, and defyle the man.

Mat. 15. c And he arose, and wente from thence in to the borders of Tyre and Sydon, and entred in to an house, and wolde let no man knowe of it, and yet coude he not be hyd: For a certayne woman (whose daughter had a foule spere) herde of him, and came and fell downe at his fete (and it was in heichē woman of Syrophonices) and she besought him, that he wolde dryue out the deuell from hir daughter. But Jesus sayde vnto her: Let the childien be fed first: It is not mete to take the childien bried, and to cast it vnto dogges. She answered and sayde vnto him: **See** **LORDE**, neuertheles the whelpes also eate vnder y table, of y childien cōmes. And he

D sayde vnto her: Because of this sayenge go thy waye, the deuell is departed out of thy daughter. And she wente vnto hir house, and founde that the deuell was departed, and hir daughter lyenge on the bed.

Mat. 9. d
Luc. 11. b And whan he wente out agayne from the coastes of Tyre and Sydon, he came vnto the see of Galile, thow the myddes of y coastes of the tē cities. And they brought vnto him one that was deaf, and had impediment in his speach. And they prayed him, that he wolde laye his hande vpon him.

And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tonge, and looked vnto heauen, sighed, and sayde vnto him: Ephetha, that is, be opened. And immediately his eares were opened, and the bonde of his tōge was lowsed, and he spake right. And he charged them, that they shulde tell no man.

Marc. 1. d
and 9. a But the more he forbad them, the more they published it, and marueyled out of measure, and sayde: He hath done all thinges well. The deaf hath he made to heare, and the domme to speake.

The VIII. Chapter.

In the same tyme whan there was much people there, and had nothinge to eate, Jesus called his disciples to him, and sayde vnto them: I haue compassion vpon the people, for they haue taried w me now thre dayes, and haue nothinge to eate. And yf I let them go home frome fasting, they shulde faynte by the waye. For some of them were come from farre. And his disciples answered him: Where shulde we get bried here in the wyldernes, to satisfie them? And he ayed thē: How many loaves haue ye? They sayde: Seven. And he commaunded the people to sit downe vpon the grounde. And he toke the seven loaves, and gaue thāke, and brake them, and gaue thē vnto his disciples to set them before the people. And they set thē before the people. And they had a few small fyshes, and whan he had geuen thankes, he bad set the same before the people. They ate, and were satisfied, and toke vp seven baskettes full of y brokē meate that was left. And they yate, were vpo a feure thousande. And he sent thē awaye.

And forth with he wente in to a shippe with his disciples, and came in to the coastes of Dalmanutha. And the Pharises wente out, and begāne to dispute with him, and tempted him, and desyied a token of him from heauē. And he sighed in his spere, and sayde: Why doth this generacion seeke a token? Verely I saye vnto you: There shal no tokē be geuē vnto this generacion. And he left them, and wēt agayne into the shippe, and passed ouer.

And they forgat to take bried with them, and had nomore with them in the shippe but one loaf. And he commaunded them, and sayde: Take hede, and beware of the leuen of the Pharises, and of the leuen of herode. And their myndes wauered here and there, and sayde amonge them selues: This is it, that we haue no bried. And Jesus vnderstode that, and sayde vnto them: Why trouble ye youre selues, that ye haue no bried? Are ye yet without vnderfōdinge? Haue ye yet a blynded hert in you? Haue ye eyes, and se not? and haue ye eares, and heare not? and remembre ye not, that I brake fyue loaves amonge fyue thousande, how many baskettes full of broken meate toke ye then vp? They sayde: twolue. And whan I brake the seven amonge the foure thousande, how many baskettes full of broken meate toke ye then vp? They sayde: Seven. And he sayde vnto thē: Why are ye then without vnderfōdinge? And he came to Bethsaida, and they brought

The gospell

one blynde vnto him, and prayed him to touch him. And he toke the blynde by the hande, and led him out of the towne, and spat in his eyes, and layed his handes vpon him, and axed him whether he sawe ought. And he looked vp, and sayde: I se men goynge as yf I sawe trees. After this he layed his handes vpon his eyes ageyne, and made him to se. And he was brought to right agayne, and sawe all clearly. And he sent him home, and sayde: Go not in to y towne, and tell it also vnto noman therin.

D And Jesus wente out and his disciples into the townes of the cite Cesarea Philip-
Mat. 16. b
Luc. 9. c
 pe. And in y waye he axed his disciples and sayde vnto them: What do men saye, that I am? They answered: They saye, thou art Ihon the baptist: Some saye thou art Elias, some that thou art one of the prophetes. And he sayde vnto them: But whom saye ye that I am? Then answered Peter and sayde vnto him: Thou art very Christ. And he charged them strately, that they shulde tell no man of him. And he beganeto teach them: The sonne of man must suffre many thinges, and be cast out of the elders ⁊ hye prestes and scribes, and be put to death, and after thre dayes ryse agayne. And that worde spake he fre openly. And Peter toke him vnto him, and beganne to rebuke him. But he turned him aboute, and looked vpon his disciples, and reproved Peter, and sayde: Go after methou Sathan, for thou sauourest not the thinges that be of God, but of men.

E And he called vnto him the people with his disciples, and sayde vnto them: Who so euer wyl folowe me, let him denye himself, and take vp his crosse, and folowe me. For who so euer wyl saue his life, shal lose it: and who so euer loseth his life for my sake and y gospels, y same shal saue it. What helpeth it a mā though he wāne the whole worlde, and yet toke harme in his soule? Or, what can a man geue, to redeme his soule withall? Who so euer is ashamed of me, and of my wordes amonge this aduouterous and synfull generacion, of him shal the sonne of man also be ashamed, whan he commeth in the glory of his father with the holy angels. And he sayde vnto them: Verely I saye vnto you: There stode here some, which shal not taiste of death, tyll they se the kyngdome of God come with power.

The IX. Chapter.

of S. Marke. Ho. xx.

After sixe dayes Jesus toke vnto him Peter, James and Ihon, and brought them vp in to an hye mount-
Mat. 17. a
Luc. 9. d
 tayne out of the waye alone, and was trāssfigured before them, and his clothes were bright and very whyte as y snowe, so whyte as no fuller can make vpon earth. And there appeared vnto the Elias with Moses, and they talked with Jesus. And Peter answered, and sayde vnto Jesus: Rabbi, here is good beyng for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias. For he knewe not what he sayde, and they were very fearfull. And there was a cloude, which ouershadowed the. And out of the cloude there came a voyce, and sayde: This is my deare sonne, ⁊ heare him. And immediatly they looked aboute them, and sawe noman more then Jesus onely with them.

But whan they wente downe from the mountayne, Jesus charged them, that they shulde tell no man what they had sene, tyll the sonne of man were rysen agayne from the deed.

And they kepte that sayenge by them, ⁊ and axed one another: What is that rysinge agayne from the deed? And they axed him, and sayde: Why saye the scribes then, that Elias must first come? He answered and sayde vnto them: Elias shal come first in dede, and brynge all thinges to right agayne. The sonne of man also shal suffre many thinges, and be despyssed, ⁊ as it is wrytten. But I saye vnto you: Elias is come, and they haue done vnto him what they wolde, acordinge as it is wrytten of him.

And he came to his disciples, and sawe moch people aboute them, and the scribes dyspatynge with them. And as soone as the people sawe, they were astonnyed, and ranne vnto him, and saluted him. And he axed the scribes: What dispute ye with them? And one of the people answered, and sayde: Master, I haue brought vnto the my sonne, which hath a domine spiete: and whan so euer he taketh him, he teareth him, and he semeth, and gnasheth with the teth, and pyneth aways, ⁊ I haue spoken to thy disciples that they shulde cast him out, and they coude not.

He answered him, and sayde: O thou vnfaithfull generacion, how longe shal I be with you? How longe shal I suffre you? Brynge hi hither to me. And they broughte him vnto him. And as soone as the spiete sawe him, he tare him, and fell vpon the

DD ij

The gospell

earth, and weltribed and fomed. And he axed his father: How longe is it, sens this happened vnto him? He sayde: Of a childe, and oft tymes hath he cast him in to the fyre and water, to destroye him: but yf thou canst do enythinge, haue mercy vpon vs, and helpe vs. Jesus sayde vnto him: If thou couldest beleue: All thinges are possible vnto him that beleueth. And immediatly the father of the childe cried with teares, and sayde: **LORDE** I beleue: O helpe thou myne vnbelene.

Now whan Jesus sawe that the people ranne to, he rebuked the foule spirete, and sayde vnto him: Thou domme and deaf spirete, I charge the, departe out of him, and entre nomore in to him from hence forth. And he cried, and rent him sore, and departed. And he was as though he had bene deed, in so moch that many sayde: he is deed. But Jesus toke him by the hande, and set him vp. And he arose. And whan he came home, his disciples axed him secretly: Why couldest thou not we cast him out? And he sayde: This kynde can go out by no meanes, but by prayer and fastynge.

Mat. 17. c

D And they departed thence, and toke their iourney thorow Galile, and he wolde not that any man shulde knowe of it. But he taught his disciples, and sayde vnto them: The sonne of man shalbe deliuered in to the handes of men, and they shal put him to death: and whan he is put to death, he shal ryse agayne the thirde daye. But they vnderstode not that woide, and were a frayed to axe him.

Mat. 17. d
Marc. 8. d
Luc. 18. d
and 9. c

And he came to Capernaum. And whan he was at home, he axed them: What disputed ye amonge youre selues by y waye? But they helde their tūges: For they had disputed by the waye amonge them selues, who shulde be y greatest. And he sat downe, and called the twolue, and sayde vnto them: If any man wyl be the first, the same shal be the last of all, and the seruaunt of all. And he toke a childe, and set him in the myddest of them, and toke him in his armes, and sayde vnto them: Who so euer receaueth soch a childe in my name, receaueth me: and who so euer receaueth me, receaueth not me, but him that hath sent me.

Mat. 18. a

Marc. 10. c

Mat. 20. d

Luc. 9. e
and 10. b
Iohā. 13. c

1. Co. 12. a

Thon answered him, and sayde: Master, we sawe one dryue out deuels in thy name, but he foloweth not vs, and we forbad him because he foloweth vs not. But Jesus sayde: Forbyd him not: for there is no mā that doth a myracle in my name, and can soone

of S. Marke.

speake euell of me. For who so euer is not agaynst vs, the same is for vs. And who so euer geueth you a cuppe of water to drynke in my name, because ye belonge vnto Christ, verely I saye vnto you: he shal not lose his rewarde. And who so offendeth one of these litle ones that belene in me, it were better for him, that a myllstone were hāged aboute his neck, and he cast in to the see. If thy hāde offende the, cut him of. Better it is for the to entre in to life lame, the hauynge two hondes to go in to hell in to the everlastinge fyre, where their woime dyeth not, and their fyre goeth not out.

Mat. 10. c

Mat. 18. a

Luc. 17. a

Mat. 5. d

and 18. a

If thy fote offende the, cut him of. Better it is for the to entre in to life crepell, the hauynge two fete to be cast in to hell in the fyre enerlastynge, where their woime dyeth not, and their fyre goeth not out. If thine eye offende the, cast him from the. Better it is for the to entre in to y kynngdome of God with one eye, then hauynge two eyes to be cast in to the fyre of hell: where their woime dyeth not, and their fyre goeth not out. For euery mā must be salted w fyre, & euery offerynge shalbe seasoned w salt. The salt is good: but yf y salt be vsauery, wherewith all shal it be salted? Haue salt in you, & peace amonge yb selues one with another.

Esa. 66. d

Ezec. 20. e

*Leui. 2. d

Mar. 5. b

Luc. 14. d

The X. Chapter.

And he rose vp, and came from thence in to the places of Jewry beyonde Jordan. And the people wete agayne vnto him by heapes, and as his maner was he taught them agayne. And the Pharises came vnto him, and axed him, yf it were lawfull for a man to put awaye his wife, and tempted him withall. But he answered and sayde: What hath Moses comaunded you? They sayde: Moses suffred to wyte a testimonyall of deuorcemēt, and to put her awaye. Jesus answered, and sayde vnto them: Because of y hardnesse of yb hert dyd Moses wyte you this commaundement. But from the first creacion God made the man and woman. For this cause shal a man leaue his father & mother, and cleue vnto his wife, and they two shalbe one flesh. Now are they not twayne the, but one flesh. Let not man therfore put asunder that, which God hath coupled together.

2

Deu. 24. a

Mal. 2. c

Mar. 5. a

Gen. 2. d

And at home his disciples axed him agayne of y same. And he sayde vnto the: Who so euer putteth awaye his wife, & marieth another, breaketh wedlocke to her warde. And yf a womā forsake hir husbāde, & be married to another, she comitteth aduourtrie.

Mar. 5. d

and 19. b

Luc. 16. c

The gospell

of S. Marke. Io. xxi.

B And they brought childre vnto him, that he might touch them. But the disciples re-
Mat. 19. b Luc. 18. b reproued those that brought the. Neuerthe-
 les whan Jesus sawe it, he was displeased,
 and sayde vnto them: Suffre the children to
 come vnto me, and forbyd them not, for of
 soch is the Kyngdome of God. Verely I saye
 vnto you: Who so euer receaueth not the
 Kyngdome of God as a childe, he shal not
 entretherin. And he toke them vp in his ar-
 mes, and layed his handes vpon them, and
 blessed them.

And whan he was gone forth vpon the
Mat. 19. c Luc. 18. c waye, there came one runninge, and kneled
 vnto him, & axed him: Good Master, what
 shal I do, that I maye inheret euerlastinge
 life? But Jesus saide vnto him: Why callest
Deut. 32. f thou me good? There is no man good, but
 God onely, Thou knowest the commaun-
Exo. 20. b dementes: Thou shalt not breake wedlocke:
 thou shalt not kyll: thou shalt not steale:
 thou shalt beare no false wytnesse: thou
 shalt begyle no man: Honoure thy father
 and mother. But he answered, and sayde vn-
 to him: Master, all these haue I kepte fro
 my youth vp. And Jesus behelde him, and
 loued him, & sayde vnto him: Thou wantest
*Act. 2. e and 4. d one thinge: Go thy waye, and sell all that
 thou hast, and geue it vnto y^e poore: so shalt
 thou haue a treasure in heauen, and come &
 folowre me, and take the crosse vpon y^e. And
 he was discomfited at the sayenge, & wen-
 te awaye sory, for he had greate possessions.

C And Jesus looked aboute him, and sayde
Mat. 19. c Luc. 18. c vnto his disciples: O how hardly shal the
 ryche come into y^e Kyngdome of God: And
 the disciples were astonnyed at his wordes.
 But Jesus answered agayne, and sayde vn-
 to them: Deare childien, how harde is it for
 them that trust in riches, to come into the
 Kyngdome of God? It is easier for a Camell
 to go thorow the eye of a nedle, then for a
 rich man to entre into y^e Kyngdome of God.
 Yet were they astonnyed y^e more, and sayde
 amonge the selues: Who can the be saued?
 But Jesus behelde them, and sayde: With
Zach. 4. a men it is vnpossyble, but not with God: for
 with God all thinges are possyble.

Then sayde Peter vnto him: Beholde, we
Mat. 19. d Luc. 18. c haue forsaken all, and folowed the. Jesus
 answered & sayde: Verely I saye vnto you:
 There is no man that forsaketh house, or
 brethren, or sisters, or father or mother, or wi-
 fe, or childien, or londes for my sake and the
 gospels, that shal not receaue an hundreth
 folde now in this tyme, houses, and brethre,
 and sisters, and mothers and childien, and

londes with persecucions, and in the worl-
 de to come euerlastinge life. But many that
 are the first, shal be the last: and the last the
 first.

They were in the waye goinge vp to Je-
Mat. 20. b Luc. 18. d rusalem, and Jesus wente before them. And
 they were astonnyed, and folowed him, and
 were afrayed. And Jesus toke the twolue
 agayne, and tolde them what shulde happē
 vnto him. Beholde, we go vp to Jerusalem,
 and the sonne of man shalbe delyuered vn-
 to the hye prestes and scribes, and they shal
 condemne him to death, and delyuer him vn-
 to the Iewes. And they shal mocke hi, and
 scourge him, and spyt vpon him, and put
 him to death, and on the thirde daye shal he
 ryse agayne.

Then wote vnto him James and Ihon
Mat. 10. c y^e sonnes of Zebede, and sayde: Master, We
 desyre, that what soeuer we are of the, thou
 wilt do it for vs. He sayde vnto the: What
 desyre ye that I shal do to you? They sayde
 vnto him: Graunte vs, that we maye sit
 one at thy right hande, and one at thy left
 hande in thy glory. But Jesus sayde vnto
 the: Ye wote not what ye axe. Maye ye dryn-
 ke the cuppe, y^e I shal drynke? and be bap-
 tised with the baptyme that I shal be bap-
 tised withall? They sayde vnto him: Yee y^e
 we maye. Jesus sayde vnto them: The cup-
 pe that I drynke, shal ye drynke in dede: and
 be baptised with the baptyme that I shall
 be baptised withall. Neuertheles to sit at
 my right hande and at my left, is not myne
 to geue you, but vnto them for whom it is
 prepared.

And whā the ten herde that, they disday-
Mat. 20. d Marc. 9. d Luc. 9. e and 22. b ned at James and Ihon. But Jesus called
 them, and sayde vnto them: Ye knowe that
 the prynces of y^e worlde haue domynacion
 of the people, and y^e mightie exercise aucto-
 rite amonge them. So shal it not be amonge
 you: but who so euer wil be gregte amō-
 ge you, shal be youre mynister: and who so
 wyl be cheffest amonge you, shalbe seruauent
 of all. For the sonne of man also came not to
 be serued, but to do seruyce, and to geue his
*Ioh. 10. b life to a redempcion for many.

And they came vnto Jericho. And whan
Mat. 20. d Luc. 18. d he wente out of Jericho, and his disciples,
 and moch people, there sat one blynde Bar-
 thimeus the sonne of Thimemus by y^e waye,
 and begged. And whā he herde that it was
 Jesus of Nazareth, he beganne to crie and
 saye: Jesu thou sonne of Dauid haue mercy
 vpon me. And many reproued him, that he
 shulde holde his tunge. But he cried moch

The gospel

more: Thou sonne of Dauid haue mercypvō me. And Iesus stode styll, and bad call him. And they called the blynde, and sayde vnto him: Be of good conforite, aryse, he calleth the. And he cast awaye his garment from him, stode vp, and came to Iesus. And Iesus answered, & sayde vnto him: What wilt thou that I do vnto the? The blynde sayde vnto him: Master, that I might se. Iesus sayde vnto him: Go y waye, thy faith hath helped y. And immediatly he had his sight and folowed him in the waye.

The XI. Chapter.

Mat. 21. a
Luc. 19. c
Iohā. 12. c
Psal. 117. c
And whan they came nye Jerusalem to Bethphage and Bethanye vnto mount Oliuete, he sent two of his disciples, and sayde vnto them: Go in to the towne that lyeth before you, and as soone as ye come in, ye shal fynde a foale bounde, wher vpon no man hath syttē: loose it, and brynge it hither. And yf eny man saye vnto you: wherfore do yethat? Then saye ye: The LORDE hath nebe therof, and soth with he shal sende it hither. They wete their waie and founde the foale tyed by y dore without at the partyng of the waye, and loosed it. And certayne of those y stode there, axed them: What do ye, that ye loose the foale? But they sayde vnto the, like as Iesus had commaunded them. And so they let them alone. And they brought the foale vnto Iesus, and layed their clothes thereon, and he sat thereon. But many spied their garmentes in the waye: some cut downe braunches fro the trees, and strowed the in the waye. And they that wente before, and that folowed after, cried, and sayde: Hosanna, blessed be he, that commeth in the name of the LORDE: blessed be the kyngdome of our fater Dauid, which commeth in the name of the LORDE. Hosanna in the height.

Mat. 21. b
Luc. 19. a
And the LORDE entred in to Jerusalem, and wente in to the temple, and loked vpon all. And at euen he wente out vnto Bethany with the twolue: and on the morow whā they departed from Bethanye, he hūgred, and sawe a fygge tre as farre of, which had leaues. Then came he nye, (to se) yf he coude fynde eny thinge thereon. And whan he came to it, he founde nothinge but leaues (for the tyme of fygges was not yet) And Iesus answered, and sayde vnto it: Neuer mā eate frute of the for evermore. And his disciples herde it.

And they came to Jerusalem. And Iesus wente in to the temple, and beganne to

of S. Marke.

Mat. 21. b
Luc. 19. d
Iohā. 2. b
Esa. 56. b
Iere. 7. a
1. Reg. 8. d
dryne out the sellers and byers in the tēple, & ouerthrew the tables of the money chaungers, and the stoles of the doue sellers, and suffred not eny man to cary a vessell thorow the temple. And he taught and sayde vnto them: Is it not wrytten: My house shalbe called a house of prayer for all people? But ye haue made it a denne of murtherers.

And the scribes and hye priestes herde of it. And they sought how they might destroye him, but they were afrayed of him, for all the people marueled at his doctryne. And at euen he wente out of the cite. And on the morow they passed by, and sawe the fygge tre, that it was wythried vnto the roote. And Peter thought thereon, and sayde vnto him: Master, beholde, the fygge tre y thou cursedest, is wythried awaye. Iesus answered, and sayde vnto them: Haue faith in God. Verely I saye vnto you: Who so euer saith vnto this mountayne: Auo yde, and cast thy self in to the see, and douteth not in his hert, but beleueth that the thinges shal come to passe which he saith, then loke what he sayeth, it shal come to passe. Therfore I saye vnto you: What so euer ye desyre in youre prayer, beleue that ye shal receaue it, and ye shal haue it. And whan ye stonde and praye, forgene yf ye haue ought agaynst eny man, that youre fater also in heauen, maye forgene you youre trespasses.

And they came agayne vnto Jerusalem. And whan he wente in the temple, there came vnto him the hye priestes and scribes and the elders, and sayde vnto him: By what auctouite dost thou these thinges? and who gaue the this auctouite to do soch?

But Iesus answered and sayde vnto the: I wil are you a worde also, answer me, and I wil tell you, by what auctouite I do these. The baptyne of Jhon, was it from heauen, or of men? Answer me.

And they thought in them selues: yf we saye, it was from heauen, then shal he saye: Why dyd ye not then beleue him? But yf we saye: It was of men, then feare we the people, for they all helde that Jhon was a true prophet. And they answered, and saide vnto him: We can not tell. And Iesus answered, and sayde vnto them: Neither tell I you, by what auctouite I do these thinges.

The XII. Chapter.

Mat. 21. c
Luc. 20. a
And he beganne to speake vnto them by parables: A certayne mā planted

The gospel

of S. Marke. Ho. xxij.

Mat. 21. d
Luc. 20. a

a vynyarde, and made a hedge aboute it, and dygged a wyne presse, and buylded a tower, and let it out vnto husbände men, and wente in to a straunge countre. And whan the tyme was come, he sent a seruaunt to the husbände men, that he might receaue of the husbāndmen, of the frute of the vynyarde. But they toke him, and bet him, and sent him awaye empye. Agayne, he sent vnto them another seruaunt, whom they stoned, and brake his heade, and sent him awaye shamefully dealt withall. Agayne he sent another, whom they slew, and many other: some they bett, and some they put to death.

Then had he yet one sonne onely, whom he loued, him he sent also vnto them at the last, and sayde: they wyl stonde in awe of my sonne. But the same husbāndmen sayde amonge them selues: This is the heyre, Come, let vs kyll him, so shal the inheritaunce be ours. And they toke him, and slewe him, and cast him out of the vynyarde. What shal now the lord of the vynyarde do? He shal come and destroye the husbāndmen, and geue the vynyarde vnto other. Hane ye

Psal. 117. c

not red this scripture: The same stone which the buylders refused, is become the headstone in the corner? This was the LORDES doynge, and it is maruelous in oure eyes.

Mat. 22. b
Luc. 20. b

And they wente aboute to take him (but they feared the people) for they perceaued, that he had spokē this parable agaynst thē. And they left him, and wente their waye.

Luc. 20. c

And they sent vnto him certayne of the pharises and herodes officers to take him in his wordes. And they came, and sayde vnto hī: Master, we knowe that thou art true and carest for no man. For thou regardest not the outwarde appareance of men, but teachest y waye of God truly. Is it lawfull to geue tribute vnto the Emperoure, or not? Ought we to geue it, or ought we not to geue it? But he perceaued their ypocrisie, and sayde vnto them: Why tempte ye me? Brynge me a peny, that I maye se it. And they brought it him. Then sayde he: Whose ymage and superscripcion is this? They sayde vnto him: The Emperours. Then answered Jesus and sayde vnto thē: Geue therfore vnto the Emperoure that which is the Emperours, and vnto God that which is Gods. And they marueled at him.

Mat. 22. d
Rom. 13. b

Mat. 22. c
Luc. 20. d
Act. 23. a

Then came vnto him the Saduces (which holde that there is no resurreccion) these axed him, and sayde: Master, Moses

wrote vnto vs. If eny mans brother dye, and leaue a wife, and leaue no children, his brother shal take his wife, and rayse vp se- de vnto his brother. Now were there seuen biethren: the first toke a wife, and dyed, and left no se- de: and the seconde toke her, and dyed, and left no se- de also: the thirde in like maner.

And they all seuen toke her, and left no se- de. At the last after them all, the wyfe dyed also. Now in the resurreccion whan they shal ryse agayne, whose wife shal she be of them? For seuen had her to wife.

Then answered Jesus, and sayde vnto them: Do not ye erre: because ye knowe not the scrip- tures ner y power of God? Whan they shal ryse agayne from the deed, they shal nether mary ner be married, but they are as the angels in heauen. As touchinge the deed, that they shal ryse agayne, haue ye not red in the boke of Moses, how God spake vnto him in the bush, and sayde: I am the God of Abraham, and the God of Isaac, and the God of Jacob? Yet is not God a God of the deed, but of the lyuynge. Therefore ye erre greatly.

Exod. 3. a
Act. 7. d

And there came vnto him one of the scri- bes, that had herkened vnto thē how they disputed together, and sawe that he had answered them well, and axed him: Which is the chiefe- st commaundement of all? Jesus answered him: The chiefe- st commaundement of all commaundementes is this: Heare O Israel, the LORD our God is one God, and thou shalt loue the LORD thy God with all thy hert, with all thy soule, with all thy mynde, and with all thy strength. This is the chiefe- st commaundement, and the se- conde is like vnto it: Thou shalt loue thy neighbour as thy self. There is none other greater commaundement then these.

Deut. 6. b
and 10. b

Leui. 19. e
Ro. 13. b

And the scribe sayde vnto him: Master, Verely thou hast sayde right: for there is but one God, and there is none other without him, and to loue him with all the hert, with all the mynde, with all the soule, and with all the strength, and to loue a mans neighbour as himself, is more then brient sacrifices and all offerynge- s. But whā Jesus sawe that he answered discretly, he sayde vnto him: Thou art not farre from the kyngdome of God. And after this durst no man axe him eny mo questions.

And Jesus answered, and sayde, whan he taught in the temple: How saye the scribes, y Chist is the sonne of David? But David

Mat. 22. d
Luc. 20. e

DD iij

The gospel

Psal. 109. a him self saith thorow the holy goost: The **LORDE** sayde vnto my **LORDE**: Syt thou on my right honde, tyll I make thine enemies y^e focestole. There Dauid calleth him his **LORDE**. How is he the his sonne? And many people herde him gladly.

Mat. 23. a And he taught the, and sayde vnto the: **Luc. 20. c** Bewarre of the scribes, that loue to go in longe garmentes, and loue to be saluted in the market, and syt gladly aboue in the synagoges and at the table: they deuoure wyddowes houses, and vnder a coloure they make longe prayers. These shal receaue the more damnacion.

Luc. 21. a And Jesus sat ouer agaynst the **4. Reg. 12. b** Gods chest, and behelde how the people put money into the Gods chest. And many that were riche: put in moch. And there came a poore wyddowe, and put in two mytes, which make a farthinge. And he called vnto him his disciples, and sayde vnto them: Verely I saye vnto you: this poore wyddowe hath put more in y^e Gods chest, then all they that haue put in: for they all haue put iⁿ of their superfluyte, but she of hir pouerte hath put in all that she had, euen hir whole lyuynge.

The XIII. Chapter.

Mat. 24. a **Luc. 21. a** **A**nd whan he wote out of the temple, one of his disciples sayde vnto him: Master, se, what stones and what a buyldinge is this? And Jesus answered and sayde vnto him: Seist thou all this greate buyldinge? There shal not one stone be left vpon another, y^e shal not be broken downe.

And whan he sat vpon mount Oliuete ouer agaynst the temple, Peter and James, and Jhon, and Andrew ased him pryuatly: Tell vs, Whan shal all these come to passe? And what shal be the toke, whā all these shal be fulfilled? Jesus answered them, and beganne to saye: Take hede, that no man disceaue you, for there shal many come vnder my name, and saye: I am Christ, z shal disceaue many. But whan ye shal heare of the noyse of warres, be not ye afraied: for so must it be, but y^e ende is not yet. One people shal ryse ageynst another, and one realme ageynst another, and there shal be earth quakes here and there, and derth shal there be and troubles. These are the begynnynges of sorowes.

Mat. 10. b **Some** **reade:** **4. coucell.** **houses.** **B**ut take ye hede to youre selues. For they shal deluyner you vp to the ^e counsels, and synagoges, and ye shal be beaten, and shal be brought before prynces and kynges for my names sake, for a wytnesse vnto the. And y^e gospel must first be preached among all people.

of S. Marke.

Mat. 10. c **Luc. 12. b** **and 21. b** Now whan they shal lede you and deluyner you vp, take ye no thought afore what ye shal saye: and ymagyn ye nothinge afore hande, but what so euer shal be geue you at the same houre, that speake: for it is not ye that speake, but the holy goost. One brother shal deluyner another vnto death, and the father the sonne, z the children shal ryse ageynst their fathers and mothers, and shal helpe them to death, and ye shal be hated of all men for my names sake. But who so endureth to the ende, shal be saued.

Whan ye shal se the abhominaciō of desolacion (wherof it is spokē by ^e Daniel the prophet) stonde where it ought not (who so readech it, let him marck it well) then let the which be in Jewry, flye vnto the mountaynes: and let him that is on the house toppe not descēde into the house, ner come therin, to fetch eny thinge out of the house. And let him that is in the felde, not turne backe to fetch his clothes.

C But wo vnto them that are with childe, and to them that geue suck in those dayes. Neuertheles praye ye, that youre flight be not in the wynter. For in those dayes there shal be such trouble as was not from the begynnyng of y^e creatures which God created, vnto this tyme, nether shal be. And yf y^e **LORDE** had not shortened those dayes, there shulde no man be saued. But for the electes sake whom he hath chosen, he hath shortened those dayes.

Now yf eny man shal saye vnto you at y^e tyme: Lo, here is Christ: lo, he is there, beleue it not. For there shal aryse false Christes, and false prophetes, which shal do tokens z wonders, to disceaue euen the very chosen, yf it were possyble. But take ye hede, Beholde, I haue tolde you all before.

But at the same tyme after this trouble, **Mat. 24. c** **Luc. 21. c** **10cl. 2. b** the Sonne and Moone shal lose their light, and the starres shal fall from heauen, and the powers of the heauens shal moue: and then shal they se the sonne of man commynge in the cloudes with greate power and glory. And the shal he sende his angels, and shal gather together his chosen fro the foure wyndes, from one ende of the earth to the other.

Mat. 24. c **Luc. 21. d** **Lerne** a similitude of the syge tre: Whā **D** his braunch is yet tender, and hath brought forth leaues, ye knowe that the Sommer is nye. So lykwys whā ye se all these thinges come to passe, be ye sure, that it is nye euen at the doores. Verely I saye vnto you: this generaciō shal not passe, tyll all these be fulfilled.

The gospel

Act. 1. a

Heaven and earth shal perishe, but my wordes shal not perishe. But of that daye and houre knoweth no man, nether the angels in heaven, no nor the sonne him self, but the father onely.

Mat. 24. b
and 25. a
Luc. 12. d
and 19. a

Take hede, watch, & praye, for ye knowe not whan the tyme is. Like as a man that wente in to a straunge countre, and left his house, and gaue his seruantes auctorite, vnto every one his worke, and commaunded þe porter, that he shulde watch. Watch ye therfore, for ye knowe not whā the master of y^e house cometh, whether he cometh in the euynge, or at mydnight, or aboute the cock crowynge, or in the mornynge, that he come not sodenly, and fynde you slepyng. Lo ke what I saye vnto you, that saye I vnto all. Watch.

The XIII. Chapter

Mat. 26. a
Luc. 22. a
Iohā. 11. c

After two dayes was Easter, and the daies of swete bried. And y^e hye prestes & scribes sought how they might take him with disceate, & put him to death. But they sayde: Not in the feast daye, lest there be an vproure in the people.

Mat. 26. a
Luc. 7. d
Iohā. 12. a

And when he was at Bethanye in the house of Symon the leper, and sat at the table, there came a woman, which had a bote of pure and costly Nardus oyntment. And she brake y^e bote, & poured it vpo^s his heade. Then weret here some, y^e disdayned and sayde: Where to serueth this waiste? This oyntment might haue bene solde for more then thre hundred pens, & bene geueⁿ to y^e poore. And they grudged agaynst her.

But Iesus sayde: let her be in rest. Why trouble ye her? She hath done a good worke vpo^s me. Ye haue allwaye the poore with you, and whā so euer ye wil, ye maye do the good: but me haue ye not allwaie. She hath done what she coude, she is come before, to anoynte my body for my buriall. Verely I saye vnto you: Where so euer this gospel shal be preached in all the worlde, there shal this also that she hath now done, be tolde for a remembraunce of her.

Mat. 26. b
Luc. 22. a
Iohā. 12. a

And Judas Iscarioth one of the twolue wente vnto the hye prestes, to betraye him vnto them. Whan they herde y^e, they were glad, & promysed that they wolde geue him money. And he sought, how he might coueniently betraye him.

Exod. 12. c
Mat. 26. b
Luc. 22. a

And vpon y^e first daye of swete bried, whā the Easter lambe was offered, his disciples sayde vnto him: Where wilt thou y^e & we go and prepare, y^e thou mayest eate y^e Easter lābe? And he sent two of his disciples, and

of S. Marke. Ho. xxiij.

sayde vnto them: Go youre waye into the cite, and there shal mete you a mā bearinge a pitcher with water, folowe him, & where so euer he goeth in, there saye ye to the good man of the house: The Master sendeth the worde: Where is the gest house, wherin I maye eate the Easter lābe, wth my disciples? And he shal shewe you a greate parlour, which is paved & prepared, there make readye for vs. And y^e disciples were forth, & came in to y^e cite, & fōude it as he had sayde vnto thē. And they prepared y^e Easter lambe.

At euen he came wth the twolue. And as they sat at the table & ate, Iesus sayde: Verely I saye vnto you: One of you y^e eateth wth me, shal betraye me. And they were sorry, & sayde vnto hī one after another: Is it I? & another (sayde): is it I? He answered & saide vnto thē: One of the twolue, euen y^e same y^e dyppech with me in y^e platter. The sonne of man truly goeth forth, as it is wyrtē of hī. But wo vnto that mā, by whom the sonne of man is betrayed. It were better for the same man, that he had neuer bene borne.

Mat. 26. b
Luc. 22. b
Iohā. 13. c

And as they ate, Iesus toke the bried, gaue thanks, & brake it, and gaue it thē, & sayde: Take, eate, this is my body. And he toke the cuppe, thāked, and gaue it thē, and they all dranke therof. And he sayde vnto them: This is my bloude of the new Testament, which shalbe shed for many. Verely I saye vnto you, that from hence forth I wil not drynke of the frute of the vyne, tyll y^e daye y^e I drynke it new in y^e kyngdome of God. And whā they had sayde grace, they were forth vnto mount Oliuete.

Mat. 26. c
Luc. 22. b
1. Cor. 11. c

And Iesus sayde vnto them: This night shal ye all be offended in me, for it is wyrtē: I wil smyte the sheperde, & the shepe shal be scatred abrode. Nevertheless after y^e I am rysen agayne, I wil go before you in to Galile. But Peter sayde vnto him: And though all men shulde be offended, yet wolde not I be offended. And Iesus sayde vnto him: Verely I saye vnto y^e: Todaye in this same night, before y^e cock crowe two tymes, shalt thou denye me thryse. But he saide yet more: Yee though I shulde dye wth y^e, yet wil I not denie y^e. So saide they all iⁿ like maner.

Act. 1. a

And they came in to y^e felde called Beth semane, and he saide vnto his disciples: Syn ye here, tyll I go yonder, and praye. And he toke with him Peter & James, & Iohn, and begāne to waxe fearefull, & to be in an agony, & sayde vnto thē: My soule is heuy euⁿ vnto y^e death: tary ye here and watch. And he wente forth a litle, fell vpon the grounde

The gospel

and prayed, that, (yfit were possyble) yf hon remight passe fro him, and sayde: Abba, my father, all thinges are possyble vnto the, take this cuppe awaye fro me: Neuertheles not what I wyl, but what thou wilt.

E And he came vnto them, and founde the slepyng, and sayde vnto peter: Symon, sleepest thou? Coudest thou not watch with me one houre? Watch and praye, that ye fall not in to temptacion. The spiete is wyllinge, but y flesh is weake. And he wete forth agayne, and prayde, and spake the same wordes, and returned, and founde them slepyng agayne: for their eyes were heuy, & they knewe not what they shulde answer him. And he came the thirde tyme, and sayde vnto them: Slepe on now, and take youre rest, It is ynough, the houre is come: beholde, y sonne of man shalbe deliuered in to the handes of synners: aryse, let vs be goynge. Beholde, he is at hande, that betrayeth me.

Mat. 26. d
Luc. 22. d
Iohā. 18. a

And immediatly whyle he yet spake, came Judas one of the twolue, and with him a greate multitude, with swerdes and staves from the hye prestes and scribes and elders. And the traytoure had geuen them a toke, and sayde: Whom so euer I kysse, that same is he, laye handes vpon him, and lede him awaye warely. And whā he was come, he wente straight waye vnto him, and sayde vnto him: O master, master, and kysed him. Then layed they their handes vpon him, & toke him. But one of the that stode by, drew out his swerde, and smote the hye prestes seruant, and cut of his eare.

S And Jesus answered, and sayde vnto the: Ye are come forth as it were to a murthurer with swerdes and with staves to take me. I was daylie with you in the temple, and taught, and ye toke me not. But this is done, that the scripture maye be fulfilled. And all the disciples forsoke him, and fled. And there folowed him a yonge mā, which was clothed in linnen vpon the bare skynne, and the yonge mā toke holde of him. But he let the linnen go, and fled naked from them.

Mat. 26. f
Luc. 22. d
Ioh. 18. b

And they led Jesus vnto the hye prest, where all y hye prestes, and elders and scribes were come together. As for peter, he folowed him as farre of in to the hye prestes palace. And he was there, and sat with the seruantes, and warmed him.

Mat. 26. f

But the hye prestes and the whole councell sought wytnesse agaynst Jesus, y they might bringe him to death, and they founde none. Many gaue false wytnesse agaynst him, but their wytnesses agreed not toge-

of S. Marke.

ther. And some stode vp, and gaue false wytnes agaynst him, and sayde: We herde him saye: I wil breake downe this temple that is made with hōdes, and in thre dayes buylde another not made w handes. But their wytnesse agreed not together.

Iohā. 2

And the hye prest stode vp amonge them, & aured Jesus, and sayde: Answerest thou nothinge vnto it, that these testis agaynst the? But he helde his tunge, and answered nothinge. The hye prest aured him agayne, and sayde vnto him: Art thou Christ the sonne of the blessed? Jesus sayde: I am. And ye shal se the sonne of man syt at the right hande of power, and come in the cloudes of heaue. Then the hye prest rent his clothes, & sayde: What nede we eny mo wytnesses? We haue herde the blasphemy. What thinke ye? They all cōdemned him, that he was giltye of death. Then beganne there some to spyt vpo him, and to couer his face, and to smyte him with fistes, and to saye vnto him Prophecie vnto vs. And the seruantes smote him on the face.

3. Re. 11. d
Ioh. 16. b

And peter was beneth in y palace. The came one of the wenches of the hye prest: And whā she sawe peter warmynge him, she looked vpo hē, and sayde: And thou wast with Jesus of Nazareth also. But he denyed, & sayde: I knowe him not, nether can I tell what thou sayest. And he wente out in to the fore courte, and the cock crew. And a damsell sawe him, and beganne agayne to saye vnto them that stode by: This is one of them. And he denyed it agayne. And after a litle whyle they y stode by, sayde agayne vnto him: O fa truerth thou art one of them for thou art a Galilean, and thy speach soundeth euen alike. But he begāne to curse and sweare: I knowe not the man, that ye speake of. And the cock crew agayne. Then thought peter vpon the worde, that Jesus sayde vnto him: Before y cock crow two tymes, thou shalt denye me thryse. And he beganne to wepe.

Mat. 26. g
Luc. 22. d
Iohā. 18. b

Marc. 14. d

The XV. Chapter.

And soone in the mornynge the hye prestes helde a councell w the elders and scribes and the whole councell, & bounde Jesus, and led him awaye, and deliuered him vnto pylate. And pylate aured him: Art thou the kynge of the Jewes? He answered, and sayde vnto him: Thou sayest it. And the hye prestes accused him sore. But pylate aured him agayne, and sayde: Answerest thou nothinge? Beholde, how sore they laye to y charge. Neuertheles Jesus answe-

Psal. 124
Mat. 27. a
Luc. 23. a
Iohā. 19. d
Mat. 27. b

The gospell

of S. Marke. Ho. xxiij.

red nomore, in so moch þ̄ Pylate marueyled.

Mat. 27. b At that feast of Easter he was wonte to delyuer vnto them a prifoner, whom so euer they wolde desyre. There was i prifon with the sedicious, one called Barrabas, which in the vproure had committed murther.

Mat. 27. c And the people wente vp, and prayed him, that he wolde do, as he was wonte. Pylate answered them: wyl ye that I geue lowse vnto you the kyng of the Jewes? For he knew, that þ̄ hie prestes had delyuered him of envye. But the hie prestes moued þ̄ people, that he shulde rather geue Barrabas lowse vnto them.

Mat. 27. c **Luc. 23. b** **B** Pylate answered agayne, and sayde vnto them: What wil ye th̄ that I do vnto him, whom ye accuse to be kyng of the Jewes? They cried agayne: Crucifie hi. Pylate sayde vnto th̄: What euell hath he done? But they cried yet moch more: Crucifie him. So Pylate thought to satisfie the people, and gaue Barrabas lowse vnto them, and delyuered th̄ Jesus, to be scourged & crucified.

Mat. 27. d **Iohā. 19. a** And the ioudyers led him in to the comō hall, and called the whole multitude together, and clothed him with purple, and plated a crowne of thorne, and crowned him with all, and beganne to salute him: Haile kyng of the Jewes. And smote him vpon the heade with a rede, and spytted vpo him, and fell vpo the kne, & worshipped him. And **Iohā. 19. b** whā they had mocked him, they toke þ̄ purple of him, and put his clothes vpon him, & led him out, that they might crucifie him.

Mat. 27. d **Luc. 23. c** **C** And they compelled one that passed by, called Symon of Cyren (which came from the felde, and was the father of Alexander and Rufus) to beare his crosse. And they brought him to the place Golgatha, which is by interpretacion: a place of deed mens skulles. And they gaue him wyne myxted w myre, to drynke, & he toke it not. And whan they had crucified him, they parted his garments, & cast lottes therfore, what euery one shulde take. And it was aboute þ̄ thirde houre, & they crucified him. And the tytle of his cause was wyrtē ouer aboue him (namely:) The kyng of the Jewes. And they crucified him w two murtherers, one at þ̄ right hande, and one at the left. Then was the scripture fulfilled, which sayeth: He was counted amonge the euell doers.

Mat. 27. e **Luc. 23. d** And they that wote by, renyled him, and wagged their heades, and sayde: Gye vpon the, how goodly breste thou downe þ̄ temple, & buydest it agayne in thie dayes? Helpe þ̄ self now, & come downe fro the crosse.

The hie prestes also in likemane laughed him to scorne amonge th̄ selues, with the scribes, & sayde: He hath helped other, himself can he not helpe. If he be Christ and kyng of Israel, let him come downe now fro the crosse, þ̄ we maye se it, & belene. And they þ̄ were crucified w hi, checked hi also.

D **Mat. 27. e** **Luc. 23. d** And whā it was aboute the sirte houre, there was a darcknesse ouer the whole lode, tyll aboute þ̄ nyenth houre. And aboute þ̄ nyenth houre Jesus cried loude, and sayde: Eli, Eli, lamma asabechani: which is interpreted: My God, my God, why hast thou forsaken me? And some that stode by, whan they herde þ̄, they sayde: Beholde, he calleth Elias. Then rāne there one, & fylled a spōge w vnyger, & stickte it vpo a rede, & gaue hi to drynke, & sayde: Holde styll, let se, whether Elias wil come, and take him downe. But Jesus cried loude, and gaue vp the goost. And the vail of the temple rent in two peces, from aboue tyll beneth.

Mat. 27. f **Luc. 23. e** The captayne that stode thereby ouer agaynst him, whā he sawe þ̄ he gaue vp the goost with soch a crye, he sayde: Verely this man was Gods sonne.

And there were women there also, which behelde this as a farre of, amonge whō was Mary Magdalene, & Mary of James & litle, & the mother of Ioses, & Salome, which had folowed him whā he was in Galile, and mynistred vnto hi: & many other þ̄ wote vpo hi to Jerusalem. And at euen (for so moch as it was the daye of preparinge, which is the fore Sabbath) there came one Joseph of Arimathea, a worshipfull Senatoure (which looked also for the kyngdome of God) & wote in boldely vnto Pylate, & axed þ̄ body of Jesus. But Pylate marueyled þ̄ he was deed all ready, & called þ̄ captayne, & axed hi, whether he had lōge bene deed. And whā he had gotten knowlege of the captayne, he gaue Joseph þ̄ body. And he bought a lynnē cloth, & toke him downe, & wrapped hi in þ̄ lynnē clothe, & layed him in a sepulcre, which was hewē out of a rocke, & rolled a stone before þ̄ dore of þ̄ sepulcre. But Mary Magdalene and Mary Ioses behelde, where he was layed.

The XVI. Chapter.

A And whan the Sabbath was past, Mary Magdalene, & Mary James, and Salome, bought spices, þ̄ they might come, & anoynte hi. And they came to the sepulcre vpo a daye of þ̄ Sabbathes very early, whā þ̄ Sonne arose, & sayde one to another: Who shal rolle vs þ̄ stone fro þ̄ dore of the sepulcre? And whan they looked,

The gospell

they sawe, that the stone was rolled awaye: for it was a very greate one. And they wente in to the sepulchre, and on the right hande they sawe a yonge man syttinge, which had a longe whyte garmēt vpon him, and they were abashed. But he sayde vnto thē: Be not ye afrayed, ye seeke Iesus of Nazareth which was crucified: he is rysen, he is not here. Beholde, I place, where they layed him. But go ye youre waye, and tell his disciples and Peter, that he wil go before you in to Galile, there shal ye see him: as he sayde vnto you. And they wente forth in all the haist, and fled from the sepulchre: for there was a tremblinge & feare come vpon them, nether sayde they eny thinge to eny man, for they were afrayed.

Act. 1. a
Mar. 14. d

B But Iesus, whan he was rysen vp early vpo the first daye of the Sabbathes, he appeared first vnto Mary Magdalene, out of whom he had cast out seven deuels. And she wote and tolde thē that were with him, as they mourned and wepte. And whan they herde that he lyued, and had appeared vnto her, they beleued it not. Afterwarde as two of thē were walkyng, he shewed himself vnder another figure, whan they were goyng vpon the felde. And they wente, and tolde the other: these they beleued not also.

Luc. 24. b

Luc. 24. c

Mat. 28. c
Iohā. 20. c

At the last, as the eleuen sat at the table, he shewed him self vnto them, and rebuked their vnbeleue, and I hardnesse of their hert, because they beleued not thē which had sene him rysen. And he sayde vnto them: Go ye youre waye in to all the worlde, and preach the gospell vnto all creatures. Who so beleueth and is baptysed, shalbe saued: but who so beleueth not, shalbe damned.

C As for the tokens, which shal folowe thē that beleue, these are they: In my name shal they cast out deuyls: Speake with new tunges: Dryue awaye serpētes: And yf they drynke eny deedly thinge, it shal not hurte them: They shal laye their handes vpo the sicke, and they shal recouer.

Act. 3. b.
8. 2. 16. c.
19. a
Act. 1. 2.
Luc. 10. b
Act. 28. a
Act. 14. b
and 28. a
Luc. 24. d
Act. 1. b
and 7. g

And the LORDE, after that he had spoken vnto them, was taken vp in to heauen, and syttech at the right hāde of God. And they wente out, and preached euery where. And the LORDE wrought with them, and confirmed the worde with tokens folowynge.

The ende of the gospell of
S. Marke.

The gospell of S. Luke.

What S. Luke conteyneth.

Chap. I. The cōcepcon and byrth of Ihon the baptist. The concepcon of Christ. The thātfull songes of Mary, and Zachary.

Chap. II. The byrth & circūcision of Christ. How he was receaued in to the tēple, how Symeon and Anna prophesie of him, and how he was founde in the tēple amōge the doctours.

Chap. III. The preachinge, baptyme, and prisonment of Ihon the baptyme of Christ, and a rehearsall of the generacion of the fathers.

Chap. IIII. Iesus is led in to the wyldernes, & fasteth all the tyme of his temptacion, ouercometh the deuell, goeth in to Galilee, preacheth at Nazareth and Caphernaſi: the Jewes despise him, the deuels knowlege him: he cometh in to Peters house, healeth his mother in lawe, and doth greate miracles.

Chap. V. Christ preacheth in the shippe: The disciples forsake all, and folowe him. He cures the leper, healeth the man of the palsye, calleth Matthew the customer, and eateth with open synners.

Chap. VI. He cures the disciples, that plucke the eares of corne, he healeth the man with the wythred hande, choseth his twolue Apostles, maketh a swete sermon, and teacheth to do good for euell.

Chap. VII. He healeth the captaynes seruant rayseth vp the wyddowes sonne from death to life, enfourmeth the disciples whom Ihon baptist sent vnto him, commendeth Ihon, and reproveth the Jewes for their vnthankfulnes. He eateth with the pharisee. The woman washeth his fete with hir teares, and he forgiveth her hir synnes.

Chap. VIII. Christ with his apostles goeth fro towne to towne and preacheth, sheweth the parable of the sēde, telleth who is his mother and his brother, stilleth the raginge of the see, delyuereth the possessed, and dryueth the deuels in to the heerde of swyne, helpeth the sicke woman and Jairus daughter.

Chap. IX. He sendeth out the twolue Apostles to preach, Herode heareth tell of hi, he fedeth fyue thousande men with fyue loaves and two fishes, the disciples confesse him to be the sonne of God, he transfigureth himself vpon the mount, delyuereth the possessed, and teacheth his disciples to be lowly. They desyre vengeaunce, but he reproveth them.

Chap. X. He sendeth the seuentye before him for to preach, and geueth thē a charge how to behaue them selues, prayseth his heavenly father, answereth the scribe that tempted him, and (by the example of the Samaritane) sheweth who is a māns neyghbour. Martha receaueth the LORDE in to hir house, Mary Magdalene is feruent in hearinge his worde.

Chap. XI. He teacheth his disciples to praye, dryueth out a denel, and rebuketh the blasphemous pharises. They requyre signes and tokens. He eateth with the pharisee, and reproveth the ypocrysy of the pharises, scribes and ypocrites.

The gospell

- Chap. XII.** The leuen of the pharises. Christ conforteth his disciples agaynst persecucion warneth them to beware of curvetousnesse, by the symilitude of a certayne rich man: he wyll not haue them to hange vpo earthly thinges, but to watch and to be ready agaynst his commynge.
- Chap. XIII.** Of the Galileans whom Pilate slew and of those that dyed in Syloe. The symilitude of the syge tre. Christ healeth the sicke woman. The parable of the mustarde sede and leuen. Few entrein to the Kyngdome. Christ reprovereth Herode and Jerusalem.
- Chap. XIII.** Jesus eateth with the pharisee, healeth the dropsye vpon the Sabbath, teacheth to be lowly, telleth of the greate supper, and warneth them that wyll folowe him, to laye their accomptes before, what it wyll cost the. The salt of the earth.
- Chap. XV.** The louynge mercy of God openly set forth in the parable of the hundreth shepe, and of the sonne that was lost.
- Chap. XVI.** The parable of the wicked Mammon. Not one tittle of Gods worde shal perish. Of the rich man, and of poore Lazarus.
- Chap. XVII.** Christ teacheth his disciples to avoyde occasions of euill, one to forgyue another, stedfastly to trust in God, and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the ende of the worlde.
- Chap. XVIII.** He teacheth to be secuer in prayer continually. Of the pharisee and the publican. The Kyngdome of God belongeth vnto childre. Christ answereth the ruler, and promyseth reward vnto all sod as suffre losse for his sake and folowe him. The blynde man is restored to his sight.
- Chap. XIX.** Of Zacharys, and the ten seruantes to whō the ten talētes were deliuered. Christ rydeth to Jerusalem, and wepeth ouer it.
- Chap. XX.** They are Christ one questyon, and heareth them another. The parable of the vnyarde. Of tribute to be geue vnto the Emperoure, & how Christ stoppeth the mouthes of the Saducees.
- Chap. XXI.** Christ commendeth the poote wyddow, telleth of the destruccion of Jerusalem, of false teachers, of the tokes and troubles for to come, of the ende of the worlde, and of his owne commynge.
- Chap. XXII.** Christ is betrayed; they ente the easter lambe. The institution of the sacramēt. They stryue who shalbe greatest, he reprovereth them: He prayeth thre tymes vpon the mount. They take him and bringe him to the hye prestes house: Peter denyeth him thryse, and they bringe him before the counsell.
- Chap. XXIII.** Jesus is brought before Pilate and Herode. The women make lamentacion for him: He prayeth for his enemies, forgyueth the synner vpon his right hande, dyeth on the crosse, and is buried.
- Chap. XXIII.** The women come to the graue. Christ appeareth vnto the two disciples that go toward Emaus, stonveth in the myddest of all his disciples, openeth their vnderstandinge in the scriptures, geueth them a charge, and ascenderth vp in to heauen.

of S. Luke. Ho. xxv.

The gospell of S. Luke.



The prologe of S. Luke.



OR so moch as many haue taken in hande, to set forth y wordes of the actes that are cometo passe amonge vs, like as they deliuered the vnto vs, which from the begynnynge sawe them their selues, and were mynisters of the worde, I thought it good (after that I had diligently searched out all from the begynnynge) to wryte the same orderly vnto the (good Theophilus) that thou mightest knowe the certete of y wordes, wherof thou art infourmed.

The first Chapter.



At the tyme of Hero. the de Kyng of Ieruy, there was a prest named Zachary of the course of Abia: and his wife of the dough ters of Aaron, & hir name Elizabeth. They were both righteous befoie God, and walked in all the commaundementes and statutes of the LORDE vnreproueably. And they had no childe, for Elizabeth was baie, and they were both well stricken in age.

And it came to passe as he executed the prestes office befoie God whan his course came (acordinge to the custome of the presthode) it fell to his lott to burne incense. And he wente in to the temple of the LORDE, and the whole multitude of the people was without in prayer, whyle the incense was aburnynge. And the angell of the LOR

11. Pa. 35. b

*Exo. 30. b
Heb. 9. a

The gospell

DE appeared vnto him, and stode on the right syde of the altare of incense. And whan Zachary sawe him, he was abashed, & there came a feare vpon him.

But the angell sayde vnto him: Feare not Zachary, for thy prayer is herde. And thy wife Elizabeth shal beare the a sonne, whose name thou shalt call Jhon, & thou shalt haue ioye and gladnesse: and many shal reioyce at his byrth, for he shal be greate before the LORDE. Wyne and stronge drynke shal he not drynke. And he shal be fylled wth the holy goost, euen in his mothers wombe. And many of the children of Israel shal he turne vnto the LORDE their God. And he shal go before him in the spiete and power of Elias, to turne the hertes of his fathers vnto the children, and the vnfaichfull vnto the wysdome of the righteous, to make the people ready for the LORDE.

And Zachary sayde vnto the Angel: Wherby shal I knowe this? For I am olde, and my wife well stricken in age. The angell answered, and sayde vnto him: I am Gabriell that stonde before God, and am sent to speake vnto the, and to shewe the these glad tydings. And beholde, thou shalt be donne, and not able to speake, vntyll the daye that this come to passe, because thou hast not beleued my wordes, which shalbe fulfilled in their season.

And the people wayted for Zachary, and marueyled, that he taried so longe in the temple. And whā he wōte out, he conde not speake vnto them. And they perceaued, that he had sene a vision in the temple. And he cōfessed vnto them, and remayned speechlesse.

And it fortunēd whā the tyme of his office was out, he wente home in to his house. And after those dayes Elizabeth his wife conceaued, and byd hir self fyue monethes, & sayde: Thus hath the LORDE done vnto me in these dayes, wherein he hath looked vpon me, to take awaye from me my rebuke amonge men.

And in the sixte moneth was the angell Gabriel sent from God in to a cite of Galilee, called Nazareth, vnto a virgin that was spoused vnto a man, whose name was Joseph, of the house of David, and the virgins name was Mary. And the angell came in vnto her, and sayde: Hail thou full of grace, the LORDE is with the: blessed art thou amonge women.

Whā she sawe him, she was abashed at his sayenge, and thought: What maner of salutacion is this? And the angell sayde vnto her: Feare not Mary, for thou hast founde

of S. Luke.

grace with God. Beholde, thou shalt conceaue in thy wombe, & beare a sonne: & shalt call his name Jesus: he shalbe greate, & shalbe called the sonne of the Highest. And the LORDE God shal geue him the seate of David his father, & he shal be kinge ouer the house of Jacob for euer: & there shalbe no ende of his kyngdome. Then sayde Mary vnto the angell: How shal this be, seinge I knowe not a man? The angell answered, & sayde vnto her: The holy goost shal come vpon the, & the power of the Highest shal ouershadoue the. Therefore that holy also which shalbe borne (of the) shalbe called the sonne of God. And beholde, thy cōsē Elizabeth she also hath conceaued a sonne in hir olde age, & this is the sixte moneth of her, which is reported to be baren: for wth God is nothinge vnpossible. And Mary sayde: Beholde, here am I the handmayde of the LORDE: be it vnto me, as thou hast sayde. And the angell departed frō her.

And Mary arose in those dayes, and wente in to the mountaynes with haist, into a cite of Ieremy, and came in to the house of Zachary, and saluted Elizabeth. And it fortunēd as Elizabeth herde the salutacion of Mary, the babe sprang in hir wombe. And Elizabeth was fylled with the holy goost, & cried loude, and sayde: Blessed art thou amonge women, and blessed is the fruite of thy wombe. And how happeneth this to me, that thy mother of my LORDE cometh vnto me? Beholde, whā I herde the voyce of thy salutacion, the babe sprang in my wombe wth ioye. And blessed art thou that hast beleued, for y^e thinges shalbe perfourmed, which we re tolde the frō the LORDE. And Mary sayde:

My soule magnifieth the LORDE. And my spiete reioysseth in God my Sauoure. For he hath looked vpon the lowe degre of his hande mayde. Beholde, frō hence forth shal all generacions call me blessed.

For he that is mightie, hath done greates thinges vnto me, and holy is his name.

And his mercy endureth thorow out all generacions, vpon them that feare him.

He sheweth strength with his arme, and scatreteth them that are proude in the ymaginacion of their hert.

He putteth downe the mightie from the seate, and exalteth them of lowe degre.

He fylleth the hongrie with good thinges, and letteth the riche go emptye.

He remembreth mercy, and helpeth vp his seruaunt Israel.

Euen as he promysed vnto oure fathers, Abraham and to his seide for euer.

Luc. 1. c

Esa. 9. b

Dan. 7. d

Mich. 4. b

Heb. 1. b

Mar. 9. c

Luc. 18. c

Ierusalem.

Esa. 61. b

1. Reg. 2. d

Eccli. 10. c

Gen. 22. c

The gospel

And Mary abode with her aboute thre monethes, and then returned home agayne.

E And Elizabethes tyme was come, that she shulde be deliuered, and she brought forth a sonne. And hir neighbours and kynssoltes herde, and the LORDE had shewed greete mercy vpon her, and they reioysed with her. And it fortuneth vpon the eight daye, they came to circumcise the childe, and called him Zachary after his father. And his mother answered, and sayde: No, but he shalbe called Jhon. And they sayde vnto her: There is none in the kynne, which is so called. And they made signes vnto his father, how he wolde haue him called. And he axed for wytyng tables, wrote and sayde: His name is Jhon. And they marvelled all. And immediatly was his mouth and his eie opened, and he spake, and prayesed God. And there came a feare vpon all their neighbours. And all this acte was noysed abroad thorow out all the hill countre of Jewry: And all they which herde therof, toke it to hert, and sayde: What maner of man wil this childe be: For the hande of the LORDE was with him.

S And Zachary his father was fylled with the holy goost, and prophesied, and sayde: Blessed be the LORDE God of Israel, for he hath visyted and redemed his people.

And hath set vp an home of saluacion in the house of his seruaunt Dauid.

Euen as he promysed afore tyme, by the mouth of his holy prophetes.

That he wolde deliuer vs from oure enemies, and from the hande of all such as hate vs.

And that he wolde shewe mercy vnto oure fathers, and thynke vpon his holy couenaunt.

Euen the ooth which he swaie vnto oure father Abraham, for to geue vs.

That we deliuered out of the hande of our enemies, might serue him without feare all the dayes of oure life, in such holynes and righteousnes as is accepte before him.

And thou childe shalt be called a prophet of the Highest: for thou shalt go before the LORDE, to prepare his wayes.

And to geue knowlege of saluacion vnto his people, for the remission of their synnes.

Thorow the tender mercy of oure God, wherby the daye sprynge from an hie hath visyted vs.

That he might geue light vnto them which sit in darcknesse and shadowe of death, and to gyde oure fete into the waye of peace.

And the childe grew, and waxed stronge in spere, and was in the wyldernes, tyll the tyme that he shulde shewe him self vnto the people of Israel.

of S. Luke. Bo. xxvi.

The II. Chapter.

It fortuneth at the same tyme, that there were out a comaundement from Augustus the Emperoure, that the whole worlde shulde be taxed. And this taxynge was the first that was executed, when Syrenius was lestenant in Siria. And they wente all, euery one to his owne cite to be taxed. Then Joseph gat him vpon also from Galile, out of the cite of Nazareth, in to Jewry, to the cite of Dauid, which is called Bethleem, (because he was of the house and lynage of Dauid) that he might be taxed with Mary his spoused wife, which was with childe.

And it fortuneth whyle they were there, the tyme was come, that she shulde be deliuered. And she brought forth hir first begotten sonne, and wrapped him in swadlinge clothes, and layed him in a maunger: for they had els no rowme in the ynn.

And there were in the same region shepherdes in the felde by the foldes, and watchinge their flocke by night. And beholde, the angell of the LORDE stode by them, and his bightnes of the LORDE shone rounde aboute them, and they were sore afrayed. And the angell sayde vnto them: Be not afrayed. Beholde, I brynge you tydinges of greete ioye, which shall happen vnto all people: for vnto you this daye is borne the Saviour, our Christ the LORDE, in the cite of Dauid. And take this for a token: Ye shal fynde the babe swadled, and layed in a maunger. And straight waye there was by the angell a multitude of heauenly hostes, which prayesed God, and sayde: Glory be vnto God an hie, and peace vpon earth, and vnto men a good wyll.

And it fortuneth when the angels were gone from them in to heauen, the shepherdes sayde one to another: let vs go now euen vnto Bethleem, and se this thing that is happened, which the LORDE hath shewed vnto vs. And they came with haist, and founde both Mary and Joseph, and the babe layed in the maunger. And when they had sene it, they published abroad the sayenge, which was tolde them of this childe. And all they that herde it, wondered at the wordes, which the shepherdes had tolde them. But Mary kepte all these sayenges, and pondered them in hir hert. And the shepherdes returned, prayeing and lauding God, for all that they had herde and sene, euen as it was tolde them.

And when the eight dayes were ended, that the childe shulde be circumcised, his name was called Iesus, which was named of the angell, before he was conceaued in his mothers wombe.

¶ ¶ ¶

The gospell

D And whā the dayes of their purificacion after the lawe of Moſes, were come, they brought him to Jeruſalē, that they might preſent him vnto the LORDE. (As it is wrytten in the lawe of the LORDE: Every mā-childe that firſt openeth the Matrix, ſhalbe called holy vnto ꝑ LORDE) and that they might geue the offerynge, as it is wrytten in the lawe of the LORDE (namely) a payre of turtle doves, or two yonge pigeons.

And beholde, there was a man at Jeruſalē) whoſe name was Symeon, and the ſame mā was juſt, and feared God, and loꝝed for the conſolacion of Iſrael, and the holy gooſt was in him. And an anſwere was geue him of the holy gooſt, that he ſhulde not ſe death, beſore he had ſene ꝑ LORDES Chriſt. And he came by inſpiracion in to the tēple.

E And whan the elders brought the childe Jeſus in to the temple, to do for him after ꝑ cuſtome of the lawe, then toke he him vp in his armes, and prayſed God, and ſayde:

LORDE, now letteſt thou thy ſervant departe in peace, acordinge to thy promeſſe.

For myne eyes haue ſene thy Sauoure, whō thou haſt prepared beſore all people.

* A light for the lightenyng of the heyl, the, & for the prayſe of ꝑ people of Iſrael.

And his father and mother marueyled at the thinges that were ſpoke of him. And Symeon bleſſed them, and ſayde vnto Mary his mother: Beholde, this (childe) ſhalbe ſet to a fall, and to an vpryſynge agayne of many in Iſrael, and for a token, which ſhalbe ſpoke agaynſt. And the ſwerde ſhal pearſe thy ſoule, that the thoughtes of many heartes maye be opened.

S And there was a prophetiſſe, one Anna, the doughter of Phanuel of the trybe of Aſſer, which was of a greate age, and had lyued ſeven yeares with hir huſbāde from hir virginite, & had now bene a wedowe aboute foure ſcore & foure yeares, which came nener fro the tēple, ſeruyng God w̄ faſtyng and prayenge, daye and night: the ſame came forth alſo the ſame houre, and prayſed the LORDE, and ſpake of him vnto all that loꝝed for the redempcion at Jeruſalem.

And whan they had perſourmed all acordinge to the lawe of the LORDE, thy returned i to Galile, to their owne cite Nazareth. And the childe grewe, and waxed ſtronger in ſpīte, full of wyſdome, & the grace of God was with him.

And his elders wente to Jeruſalem euery yeare at the feaſt of Paſter. And whan he was twelue yeare olde, they wente vp to Je-

of S. Luke.

ruſalem, after the cuſtome of the feaſt. And whan they had fulfilled the dayes, and were gone home agayne, the childe Jeſus abode ſtyll at Jeruſalem. And his elders knewe it not, but thought he had bene in the company, and they came a dayes iourney, and ſought hi amonge their kynſfolkes & acquaintaunces. And whā they ſounde him not, they wote agayne to Jeruſalē, and ſought him.

And it fortunēd after thre dayes, ꝑ they founde him in the temple, ſyttynge amonge the teachers, hearynge the, and oppoſynge them. And all they that herde him, wōꝝed at his vnderſtondyng and anſweres. And whan they ſawe him, they were aſtonnyed. And his mother ſayde vnto him: My ſonne, why haſt thou done this vnto vs? Beholde, thy father and I haue ſought the ſorowynge. And he ſayde vnto them: What is it, that ye haue ſought me? Wyſt ye not, ꝑ I muſt go aboute my fathers buſynes? And they vnderſtode not the ſayenge ꝑ he ſpake vnto them. And he wente downe with the, and came to Nazareth, and was obediēt vnto them. And his mother kepte all theſe wordes in hir heart. And Jeſus increaſed in wyſdome, age and fauoure with God and men.

The III. Chapter.

In the fifteenth yeare of the raigne of Tiberius the Emperoure, whā Pon-tius Pilate was leſtenaūt in Jewry, and Herode one of the foure princes in Galile, and his brother Philippe one of the foure prynces in Iudea, & in the coaſtes of Traconites, and Lyſanias one of the foure princes of Abilene, when Hannas and Caiphas were hye prieſtes, the came ꝑ woide of God vnto Ihen the ſonne of Zachary in the wyldernes. And he came in to all ꝑ coaſtes aboute Jordan, and preached the baptyſme of repetaunce for the remyſſion of ſynnes. As it is wrytten in ꝑ boke of ꝑ ſayenges of Eſaye the prophet, which ſayeth: The voyce of a cryer in the wyldernes: prepare the waye of the LORDE, and make his pathes ſtraight. Every valley ſhalbe fylled, and euery mountayne & hyll ſhalbe brought lowe. And what ſo is croked, ſhalbe made ſtraight: and what rough is, ſhalbe made ſmoother, and all fleſh ſhal ſe the Sauoure of God.

Then ſayde he vnto the people, ꝑ wente out to be baptyſed of him: Ye generacion of vipers, who hath certified you, that ye ſhal eſcape ꝑ wyath to come? Take hede, brynge forth due frutes of repetaunce, & begynne not to ſaye: We haue Abrahā to oꝝ father. For I ſaye vnto you: God is able of theſe ſtones to

E xo. 23. b
and 74. c

Leuk. 23. a

Matt. 7. c
Marc. 1. b
Luc. 4. d

Iohā. 1. a

Luc. 9. c
and 11. d

Luc. 23. a

Matt. 3. a
Marc. 1. a
Iohā. 1. b

Eſa. 40. a

Matt. 3. a

The gospel

of S. Luke. No. xxv.

Mat. 3. a
and 7. b

* Act. 1. d

rayse vp children vnto Abraham. The axe is put vnto the tre already: so that euery tre which bryngeth not forth good frute, shal be hewen downe, and cast in to the fyre. And the people ased him, and sayde: What shal we do then? he answered, & sayde vnto the: he that hath two coates, let him parte w him & hath none: and he that hath meate, let him do likewise.

The publicans came also, to be baptysed and sayde vnto him: Master, what shal we do? he sayde vnto them: Requyre nomore, then is appoynted you. Then & sould yours ased him likewise, and sayde: What shal we do then? And he sayde vnto the: Do no man violence ner wronge, and be content with youre wages.

Mat. 3. b
Marc. 1. a
Iohā. 1. c
* Ezec. 36
d. c

Mat. 3. b

Mat. 14. a

Mat. 3. b
Marc. 1. a
Iohā. 1. d

* Mat. 13. d
Marc. 6. a

Luc. 4. c
Iohā. 1. c

But whan the people were in a doute, & thought all in their hertes, whether he were Christ, Ihon answered, and sayde vnto the all: I baptysse you with water, but after me there cometh one stronger the I, whose shue lathet I am not worthy to lowse: he shal baptysse you with the holy goost and with fyre. Whose fanne is in his hande, and he shal pource his floore, and shal gather & reheatte in to his barne, and shal burne the chaffe with vnquencheable fyre. And many other thynges more exorted he, & preached vnto the people.

But herode the Tetrarcha (whā he was rebuked of him because of herodias his brothers wife, and for all the euils that herode dyd) besydes all this he layed Iho in prison.

And it fortunied whan all the people receaued baptyme, and whan Iesus also was baptysed and prayed, that heauen opened, and the holy goost came downe in a bodely shappe like a doue vpon him. And out of heauen there came a voyce, which sayde: Thou art my deare sonne, in whō I delyte.

And Iesus was aboute thirtie yeaeres whan he beganne. And he was taken for the sonne of Ioseph, which was the sonne of Eli, which was the sonne of Mathat.

Which was the sonne of Leui.
Which was the sonne of Melchi.
Which was the sonne of Ianna.
Which was the sonne of Ioseph.
Which was the sonne of Mathathias.
Which was the sonne of Amos.
Which was the sonne of Nahum.
Which was the sonne of Eli.
Which was the sonne of Nange.
Which was the sonne of Maath.
Which was the sonne of Mathathias.
Which was the sonne of Simef.

Which was the sonne of Ioseph.
Which was the sonne of Iuda.
Which was the sonne of Iohanna.
Which was the sonne of Resia.
Which was the sonne of Zorobabel.
Which was the sonne of Salathiel.
Which was the sonne of Neri.
Which was the sonne of Melchi.
Which was the sonne of Abdi.
Which was the sonne of Cosam.
Which was the sonne of Elmadam.
Which was the sonne of Zer.
Which was the sonne of Ieso.
Which was the sonne of Elizer.
Which was the sonne of Jorem.
Which was the sonne of Mattha.
Which was the sonne of Leui.
Which was the sonne of Simeon.
Which was the sonne of Iuda.
Which was the sonne of Ioseph.
Which was the sonne of Jonam.
Which was the sonne of Eliachim.
Which was the sonne of Melca.
Which was the sonne of Menam.
Which was the sonne of Mathathan.
Which was the sonne of Nathan.
Which was the sonne of David.
Which was the sonne of Jesse.
Which was the sonne of Oued.
Which was the sonne of Boos.
Which was the sonne of Salomon.
Which was the sonne of Naasson.
Which was the sonne of Aminadab.
Which was the sonne of Aram.
Which was the sonne of Esrom.
Which was the sonne of Phares.
Which was the sonne of Iuda.
Which was the sonne of Jacob.
Which was the sonne of Isaac.
Which was the sonne of Abraham.
Which was the sonne of Thara.
Which was the sonne of Nahor.
Which was the sonne of Serug.
Which was the sonne of Regu.
Which was the sonne of Peleg.
Which was the sonne of Eber.
Which was the sonne of Salah.
Which was the sonne of Caynan.
Which was the sonne of Arphachsad.
Which was the sonne of Sem.
Which was the sonne of Noe.
Which was the sonne of Lamech.
Which was the sonne of Mathusalah.
Which was the sonne of Henoch.
Which was the sonne of Jared.
Which was the sonne of Mahalel.
Which was the sonne of Kenan.

The gospell

Which was the sonne of Enos.
Which was the sonne of Seth.
Which was the sonne of Adam.
Which was the sonne of God.

The fourth Chapter

A Jesus full of the holy goost, came agayne from Iordane, and was led of ʒ spiete into wyldernes, ʒ fourty dayes lōge was he tēpted of ʒ deuell. And in those dayes ate he nothinge. And whan they were ended, he hongred afterwarde. And the deuell sayde vnto him: If thou be ʒ sonne of God, cōmaundethis stone, ʒ it be bried. And Jesus answered ʒ sayde vnto hi: It is wrytten: Man shal not lyue by bried onely, but by euery worde of God. And ʒ deuell toke him vp into an hye moūtaīne, and shewed him all the kyngdomes of ʒ whole wolde in ʒ twynckelinge of an eye, ʒ sayde vnto him: All this power wil I geue vnto the, and the glory therof, for it is genē ouer vnto me, and I geue it, to whom I wil. If thou now wilt worshippe me, they shal all be thine. Jesus answered him, and sayde: Auoyde fro me thou Satan. It is wrytten: Thou shalt worshippe the LORDE thy God, and him onely shalt thou serue.

B And he caried him to Ierusalem, and set him vpon a pynacle of the temple, and sayde vnto him: If thou be ʒ sonne of God, cast thy self downe from hence. For it is wrytten: He shal geue his angels charge ouer the, to kepe the, and with their handes they shal holde the vp, that thou dashe not thy fote agaynst a stone. And Jesus answered, and sayde vnto him: It is sayde: Thou shalt not tempte the LORDE thy God. And whan ʒ deuell had ended all the temptacions, he departed from him for a season.

And Jesus came agayne in the power of the spiete into Galile. And the fame of him was noysed thorow out all ʒ region rounde aboute. And he taught in their synagoges, and was commended of euery man.

And he came vnto Nazareth where he was nourshed, and as his custome was, he wēte in to the synagoge vpon ʒ Sabbath, and stode vp for to rede. Then was there deliuered him the booke of ʒ prophet Esay. And whan he had turned ouer the booke, he founde the place where it is wrytten: The spiete of the LORDE is with me, because he hath anoynted me: to preach the Gospell vnto ʒ poore hath he sent me: to heale the broken harted: to preach deliuerance to the captyue, and sight to the blinde: and frely to set at liberty them that are brused: and to preach

of S. Luke.

the acceptable yeare of the LORDE.

And whan he had closed the booke, he gaue it agayne to ʒ mynister, ʒ sat him downe. And the eyes of all that were in the synagoge, were fastened on him. And he begāne to saye vnto them: This daye is this scripture fulfilled in youre eares. And they all gaue him wytnesse, and wōdried at the gracious wordes, which proceeded out of his mouth, and they saide: Is not this Iosephs sonne?

And he sayde vnto them: Doubtles ye wil saye vnto me this prouerbe: Phisician, heale thyself. For how greate thinges haue we herde done at Capernaū? Do the same here also in thine owne countre. But he saide: Verely I saye vnto you: There is no prophet accepted in his owne countre. Neuertheles of a trueth I saye vnto you: There were many wedowes in Israel in ʒ tyme of Elias, whā the heauē was shut thre yeares and sixe monethes, and whan there was a greate dert in all the lande: ʒ to none of thē was Elias sent, but onely vnto Sarepta of the Sydonians to a wedowe. And many lepers were there in Israel in the tyme of Eliseus ʒ prophet, and none of thē was censed, saue onely Naaman of Syria.

And as many as were in the synagoge, whā they herde ʒ, were fylled with wrath. And they rose vp, and thrust him out of the cite, and led him vp to the edge of the hyll wher vpo their cite was buylded, that they might cast him downe headlyng. But he wente his waye euen thorow the myddest of them, and came to Capernaum a cite of Galile, and taught thē vpo the Sabbathes. And they wōdried at his doctryne, for his preachinge was with power.

And in the Synagoge there was a man possessed with a foule deuell, ʒ he cryed loud, and sayde: Let me alone, what haue we to do w the thou Jesus of Nazareth? Art thou come to destroye vs? I knowe ʒ who thou art, euen the Holy of God. And Jesus rebuked him and sayde: holde thy tūge, and departe out of him. And the deuell threw hē in the myddest amonge them, and departed from him, and dyd hē no harme. And there came a feare ouer thē all, and they spake amonge them selues, and sayde: What manner of thinge is this? He commaundeth the foule spietes with auctorite and power, and they departe out. And ʒ fame of him was noysed thorow out all the places of ʒ countre rounde aboute.

And he rose vp out of the synagoge, and came in to Symons house. And Symons mo

The gospell

ther in lawe was takē with a greate feuer,
z they prayde him for her. And he wete vnto
her, z cōmaunded the feuer. And it lefe her,
z imediately she rose vp, z mynistred vnto thē.

¶ And whan the Sonne was gone downe
all they that had sicke of dyuerse diseases,
brought thē vnto him. And he layed his hā-
des vpon euery one of thē, z made thē who-
le. The deuils also departed out of many, criē-
ge and sayenge: Thou art Chrust the sonne
of God. And he rebuked thē, z suffred them
not to speake: for they knewe that he was
Christ. But whā it was daye, he wete out in
to a deserte place. And the people sought hī,
and came vnto him, z kepte him, y he shulde
not departe frō thē. But he sayde vnto thē:
I must preach the Gospell of y kyngdome
of God to other cities also: for there to am
I sent. And he preached in the synagoges of
Galile.

The V. Chapter.

¶ It came to passe, y the people preas-
sed vpon him to heare the worde of
God, and he stode by the lake of Ge-
nazereth, and sawe two shippes stode by y
lake syde, but y fishers were gone out of thē,
and had washed their nettes. Then wente
he into one of the shippes, which was Sy-
mons, and prayed him, y he woldethrust out
a litle frō the londe. And he sat him downe,
and taught the people out of y shippe.

And whan he had lefe of talkynge, he say-
de vnto Symon: Launch out in to the depe
z let slyppe yō nettes, to make a draught.
And Symon answered and sayde vnto him:
Master, we haue laboured all y night, and
taken nothinge. But vpō thy nōide, I wil
lowse forth the nett. And whā they had so
done, they toke a greate multitude of fishes,
z their net brake. And they made synnes to
their felowes which were in y other shippe,
y they shulde come, z helpe thē. And they
came, z fylled both the shippes full, so y they

¶ soncke. Whan Symon Peter sawe y, he fell
do: vne at Jesus knees, z sayde: LORDE, go
frome, for I am a synfull man: for he was
asionnyed and all that were w him, at this
draught of fishes which they toke, and so we
re James and Iohn also the sonnes of Zebe-
de, which were Symons companyens. And
Jesus sayde vnto Symō: Feare not, for frō
hence forth thou shalt take men. And they
brought the shippes to londe, and left all,
and folowd hī.

And it fortunēd as he was in a cite, behol-
de, there was a man full of leprosy. Whā he
sawe Jesus, he fell vpō his face, z besought
him, and sayde: LORDE, yf thou wilt, thou

of S. Luke. Ho. xxvii.

canst make me cleane. And he stretched out
his hāde, and touched him, and sayde: I wil,
be thou cleane. And immediatly the leprosy
departed from him. And he charged him, y
he shulde tell nomā, but go thy waye (sayde
he) and shewe thy self vnto y prest, and offre
for y clensynge, as Moses cōmaunded, for
a witnesse vnto thē. But y fame of hī wete
out farther abroad, z there came moch peo-
ple together, to heare him, z to be healed by
hī frō their sicknesses. And he departed in to
the wyldernesses, z gaue him self to prayer.

And it fortunēd vpō a daye, y he taught,
and there sat y pharises and scribes, which
were come out of all the townes of Galile,
and Jewry, and frō Ierusalē, and the power
of the LORDE wete frō him, z healed euery
man. And beholde, certayne men brought
vpon a bed, a man y had y palye, and they
sought how they might brynge him in, and
laye him before him. And whan they conde
not synde by what waye they might brynge
him in (for y people) they clymmed vp to y
toppe of the house, z let him downe thro w
the tylinge w the bed, amōge thē before Je-
sus. And whan he sawe their faith, he sayde
vnto hī: Man, y synnes are forguē y. And
the scribes and pharyses begāne to thynke,
z saide: What is he this, y speaketh blasphe-
my. Who cā forgiue synnes, but onely God?

Neuertheles whā Jesus perceiued their
thoughtes, he answered, and saide vnto thē:
What thynke ye in yō hertes? Whether is
easier to saye: Thy synnes are forguē y, Or
to saye: Aryse, and walke? But that ye maye
knowe, that the sonne of mā hath power to
forgiue synnes vpon earth, he sayde vnto y
sicke of the palye: I saye vnto y: Aryse, take
vp y bed, and go home. And immediatly he
rose vp be fore thē, z toke vp the bed y he had
lyen vpō, and wete homie, and praysed God.
And they were all astonnyed, and gaue God
y prayse, and were fylled w feare, and sayde:
We haue sene maruelous thynges to daye.

And afterwarde he wete out, and sawe a
publican named Levi, syttinge at y receate
of custome, z he sayde vnto him: Follow me.
And he left all, rose vp, z folowed him. And
Levi made hī a greate feaste in his house. And
many publicans z other sat w hī at y table.
And the scribes and pharyses murmured
agaynst his disciples, z saide: Wherfore do
ye eate z drynke w publicāns z synners? And
Jesus answered, z sayde vnto thē: The reho-
le nede not y phisician, but they y are sicke. I
am not come to call y righteous, but sinners
to repentance.

¶ ¶ ¶

Leui. 14. a

C
Mat. 9. a
Marc. 2. a

Esa. 43. d
and 44. d

Mat. 9. a
Marc. 2. a
Iohā. 5. a

D
Mat. 9. a
Marc. 2. b
Luc. 15. a

Luc. 7. e
and 15. a

1. Tim. 1. c

The gospell

of S. Luke.

But they sayde vnto him: Wherfore fast
 & disciples of Ihs so of, & praye so moch, &
 the disciples of the pharises likewise, but
 disciples eate and drynke: And he sayde vn
 to them: Can yemake the weddyng childe
 fast, so longe as the brydegrome is with the:
 But the tyme wil come that the brydegro
 me shalbe take fro the, then shal they fast.

And he sayde vnto them a symilitude:
 No man putteth a pece of new cloth in to
 an olde garment: for els he renteth the new,
 and the pece of the new agreeth not with
 the olde. And no man putteth new wyne in
 to olde vessels, for els & new wyne barsteth
 the vessels, and runneth out it self, and the
 vessels perishe. But new wyne must be
 put in to new vessels, and so are they both
 preserued. And there is no man that dryn
 keth the olde, and wolde straight waye ha
 ue the new, for he sayeth: the olde is plea
 saunter.

Mat. 23. a
 Marc. 2. c

The VI. Chapter.

And it fortuneth vpon an after prynci
 pall Sabbath, that he wente thorow
 the corne felde, & his disciples plucked
 the eares of corne, and ate, and rubbed the
 with their handes. But certayne of the pha
 rises sayde vnto them: Wherfore do ye that,
 which is not lawfull to do vpon the Sab
 bath: And Iesus answered, and sayde vnto
 the: Haue ye not red what Dauid dyd, whā
 he was hongrie, and they that were with
 him, how he wente in to the house of God,
 and toke the shewbried, and ate, and gaue
 also vnto them that were with him, which
 was lawfull for no man to eate, but for the
 prestes onely: And he sayde vnto them: The
 sonne of man is LORD euen ouer the Sab
 bath.

1. Reg. 21. c
 * Exo 25. c

Mat 12. b
 Marc. 3. a

It came to passe vpo another Sabbath,
 that he wete in to the synagoge, and taught
 and there was a man, whose right hande
 was wythied. But y scribes and pharises
 marked him, whether he wolde heale vpon
 the Sabbath, that they might fynde an oc
 casion agaynst him. Neuertheles he percea
 ued their thoughtes, and sayde vnto the mā
 with the wythied hande: Arise, and steppe
 forth here. And he arose, and stepped forth.
 Then sayde Iesus vnto the: I wil aye you
 a question: What is it lawfull to do vpo the
 Sabbath: good, or euell: to saue life, or to
 destroye it: And he behelde the all rounde
 aboute, and sayde vnto the mā: Stretch out
 thine hande. And he dyd so. Then was his
 hande restored him to right, euen as whole
 as the other. But they were fylled full of

madnes, and commoned together, what
 they wolde do to him.

Mat. 14. c
 Marc. 6. e
 * Mat. 10. a
 Marc. 3. b
 and 6. a
 Luc. 9. a
 Act. 1. b

And it fortuneth at the same tyme, that he
 wente out in to a mountayne to praye, and
 continued all night in praye to God. And
 whā it was daye, he called his disciples, and
 chose twelue of them, whom he called also
 apostles. Symon, whom he named Peter,
 and Andrew his brother, James and Iohn,
 philippe and Bartymew, Matther and
 Thomas, James the sonne of Alpheus, Sy
 mon called Zelotes, Judas the sonne of Ja
 mes, and Judas Iscarioth, which was the
 traytoure.

And he wente downe with them, and sto
 de vpon a playne in the felde, and the com
 pany of his disciples, and a greate multitu
 de of people, from all Jewry, and Ierusalem,
 and from Tyre and Sydon by the see coast,
 which were come to heare him, and to be
 healed of their diseases, and they that were
 vexed with foule spretes, were healed. And
 all the people sought to touch him, for there
 was vertue fro him, and healed the all.

Mat. 4. c
 Marc. 3. a

Mat. 5. a

And he lift vp his eyes vpo his disciples,
 and sayde: Blessed are ye poore, for yours is
 the kyngdome of God. Blessed are ye that
 hunger here, for ye shalbe satissfied. Blessed
 are ye & wepe here, for ye shal laugh. Blessed
 are ye, whan men hate you, and put you out
 of their cōpanyes, and reuyle you, and cast
 out youre name as an euell thinge, for the
 sonne of mans sake. Reioyse ye then, and be
 glad: for beholde, youre rewarde is greate in
 heauen. Euen thus dyd their fathers vnto
 the prophetes also.

Amos. 6. a

But wo vnto you riche, for ye haue youre
 cōsolacion aliready. Wo vnto you that are
 full, for ye shal hunger. Wo vnto you that
 laugh here, for ye shal wepe and wayle. Wo
 vnto you whan euery man prayseth you,
 Euen so dyd their fathers vnto the false pro
 phetes also.

But I saye vnto you that heare: Love
 youre enemies: do good vnto them that ha
 te you: blesse them that curse you: praye for
 them that wrongfully trouble you. And
 who so smyteth the on the one cheke, offre
 him y other also. And who so taketh awaye
 thy cloake, forbyd him not y cote also. Who
 so euer axeth of the, geue him: and who so
 taketh awaye thine, are it not agayne.
 And as ye wolde that men shulde do vnto
 you, euen so do ye vnto them likewise.

* Tob. 4. c
 Eccli. 31. b
 Mat. 7. a
 D
 Mat. 5. e

And yf ye loue them that loue you, what
 thāke haue ye therfore: For synners also lo
 ue their louers. And yf ye do good for youre

The gospel

good doers, what thanke haue ye therfore? For synners also do euen the same. And yf ye lende vnto them, of whō ye hope to receaue what thanke haue ye therfore? For synners also lende vnto synners, that they may receaue as moch agayne. But rather loue ye yō enemies, do good, and lende, loſynge for nothinge therof agayne: ſo ſhal yō rewarde be greate, and ye ſhal be the children of the hieſt, for he is kynde, euen to the vntanfull and to the euell.

Mat. 7. a
and 18. c

Pro. 11. c

Mat. 7. a
Marc. 4. c

Mat. 15. b

Mat. 10. c
Iohā. 13. b

Mat. 7. a

Mat. 7. b
and 12. d

Mal. 1. a
Mat. 7. b
and 23. a
¶ Mat. 7. c
Iaco. 1. c

Be ye therfore mercifull, as youre father also is mercifull. Judge not, and ye ſhal not be iudged. Condeſpne not, and ye ſhal not be condempned. For geue, and ye ſhal be forgiven. Geue, and to you ſhal be geuen. A good measure, preſſed downe, ſhaken together, and rānyng over, ſhal mē geue into youre boſome. For with what measure ye meete, with the ſame ſhal it be meaſured to you agayne.

And he ſayde a ſymilitude vnto the: Can the blynde ſhewe the waye to yō blynde? Do they not both the fall in to the dyche? The diſciple is not aboue his maſter. But whoſe euer is perfecte, yō ſame ſhal be as his maſter. But why ſeiſt thou a moote i thy brothers eye, and conſideſt not the beame, that is in thine awne eye? Or how canſt thou ſaye vnto thy brother: holde ſtyll brother, I wil plucke yō moate out of thine eye, and thou thy ſelf ſeiſt not yō beame in thine awne eye? Thou ypocryte, fyrſt caſt the beame out of thine awne eye, and the ſhalt thou ſe clearly to pull the moote out of thy brothers eye.

¶ For it is no good tre, yō bryngeth forth euell frute: and no euell tre yō bringeth forth good frute. Every tre is knowne by his frute. For mē gather not ſygges of thomas, ner grapes of buſhes. A good mā out of yō good treaſure of his hert, bryngeth forth yō which is good: and an euell mā out of the euell treaſure of his hert, bryngeth forth that which is euell. For of the abundaunce of the hert, the mouth ſpeaketh.

But why call ye me LORDE LORDE, and do not that I ſaye vnto you? Who ſo euer commeth vnto me, and heareth my wordes and doth the, I wil ſhewe you to whom he is lyke. He is lyke vnto a man which buylded an houſe, and digged depe, and layed yō foundation vpon a rocke. Whan the waters came, the floudes bett vpon that houſe, and coulde not moue it: for it was grounded vpon yō rocke. But he that heareth and doth not, is lyke vnto a man that buylded his houſe vpon the earth without foundation, and the ſtreames bett vpon it, and it fell immediatly,

of S. Luke. Ho. xxix.

and greate was the fall of that houſe.

The VII. Chapter.

¶ Whan he had ended his talkynge vnto the people, he wente in to Capernaum: and a captaynes ſeruaunt laye deed ſicke, whom he loued. Whā he herde of Jeſus, he ſent the elders of the Jewes vnto him, and prayed him, that he wolde come, and make his ſeruaunt whole. But whā they came to Jeſus, they beſought him inſtantly, and ſayde: He is worthy yō thou ſhuldeſt ſhewe this for him, for he loueth oure people, and hath buylded vs yō ſynagoge. And Jeſus wente w them.

Mat. 23. a
Iohā. 4. f

¶ Now whan they were not farre from yō houſe, yō captaine ſent frēdes vnto hī, ſaienge vnto him: O LORD, trouble not thy ſelf. I am not worthy, yō thou ſhuldeſt enter vnder my roſe, and therfore I thought not my ſelf worthy to come to yō: but ſpeake yō worde, and my ſeruaunt ſhal be whole. For I my ſelf alſo am a mā, ſubiecte to the hygher aucterite, and haue ſoudyers vnder me. And I ſaye vnto one: Go, and he goeth. And to another: Come, and he cometh. And to my ſeruaunt: Do this, and he doeth it. Whan Jeſus herde yō, he marneyled at hī, and turned him aboute, and ſayde vnto yō people yō folowed hī: I ſaye vnto you: So greate faith haue I not founde, nor in Iſrael. And whā they that were ſent, came home agayne, they founde the ſeruaunt that was ſicke, whole.

¶ And it fortunēd afterwarde, that he wente into a cite called Naim, and many of his diſciples wente with him, and moch people. Whan he came nye to the gate of the cite, behelde, there was caried out one deed, which was the onely ſonne of his mother, and ſhe was a wyddowe, and moch people of the cite wente with her. And whan the LORDE ſawe her, he had cōpaſſion on her, and ſayde vnto her: Wepe not. And he came nye, and touched the Coffyn. And they that bare him, ſtoode ſtyll. And he ſayde: Yōnge man, I ſaye vnto the: Aryſe. And the deed ſat vp, and beganne to ſpeake. And he deliuered him vnto his mother. And there came a feare on them all, and they prayſed God, and ſayde: A greate prophet is ryſen amon ge vs, and God hath viſited his people. And this ſame of him was noyſed in all Jewry, and in all yō regions that laye rounde aboute.

3. Re. 17. c
4. Re. 4. d
Act. 9. f
and 20. b

*Iohā. 4. c
and 6. b

¶ And the diſciples of Jhō ſhewed him of all theſe thinges. And Jhon called vnto him two of his diſciples, and ſent the vnto Jeſus ſayenge: Art thou he that ſhal come, or ſhal

The gospel

of S. Luke.

we loke for another? Whan the men came to him, they sayde: Thon y baptist hath sent vs vnto the, sayenge: Art thou he that shal come, or shal we loke for another?

C At the same houre healed he many from sicknesses & plagues, and fro euell spretes, and vnto many that were blynde, he gaue sight. And Iesus answered, & sayde vnto the: Go yō waye, shewe Ihon, what ye haue sene & herde. The blynde se, the halt go, the lepers are clensed, the deaf heare, the deed aryse, the Gospell is preached vnto y poore, and blessed is he, that is not offended at me.

Esa. 35. 2

Esa. 61. 2

Whan the messaungers of Iho were departed, Iesus began to speake vnto y people cōcernyng Iho: What are ye gone out for to se in y wyldernesse? Wolde ye se a rede, that is shakē w the wynde? Or what are ye gone out for to se? Wolde ye se a mā clothed in soft rayment? Beholde, they that are gorgeously arrayed, & lyue delicately, are in kynges courtes. Or what are ye gone out for to se? Wolde ye se a prophet? Yee I saye vnto you: one that is more the a prophet. This is he, of whom it is wytten: Beholde, I sende my messaunger before y face, in hich shal prepare thy waye before the. For I saye vnto you: Amonge the y are borne of women, there is no greater prophet the Ihon the baptist. Notwith stondyng he that is lesse in the kyngdome of heuē, is greater then he.

And all the people that herde him, and y publicans, iustified God, and were baptysed with the baptyne of Ihon. But the pharises and scribes despyed y counsell of God against the selues, & were not baptised of hi.

D But the LORDE saide: Where vnto shal I liken the men of this generacion? And whom are they like? They are like vnto chil drē which syt in the market, and crye one to another, and saye: We haue pyped vnto you, and ye haue not daunsed: we haue mourned vnto you, & ye haue not wepte. For Ihon y baptist came, and ate no bried, and drāke no wyne, and ye saye: he hath y deuell. The sonne of man is come, eateth and drynketh, & ye saye: This man is a glutton and a wyne beiber, a frende of publicans and synners. And wysdome is iustified of all hir children.

Mat. 11. c

Mat. 23. a

Mat. 23. a

Mar. 14. 2

1oh. 13. 2

And one of the pharises desyred him, y he wolde eate with him. And he wente in to the pharises house, and sat him downe at y table. And beholde, there was in the cite a womā, which was a synner. Whē she knewe that Iesus sat at the table in the pharises house, she brought a boxe with oymment, & stode behynde at his fete, and wepte, and be-

ganne to water his fete with teares, and to drye the w the hayres of hir heade, and kys sed his fete, & anoynted the with oymment.

But whan the pharise which had called h him sawe that, he spake within himself, and sayde: If this mā were a prophet, he wolde knowe w ho, & what maner of woman this is that toucheth him, for she is a synner. And Iesus answered, and saide vnto him: Simō, I haue somerwhat to saye vnto the. He sayde: Master saye on. A certayne lender had two detters, the one ought fyue hundred pens, the other fiftie: but whan they had no thinge to paye, he forgaue the both. Tell me which of them wyl loue him most? Symon answered, and sayde: He, (I suppose) to whō he forgaue most. Then sayde he vnto him: Thou hast iudged right.

Luc. 11. d

And he turned him to the woman, and sayde vnto Symō: Seist thou this womā? I am come in to thine house, thou hast geuē me no water vnto my fete, but she hath watered my fete with teares, and dried the w the hayres of hir heade: Thou hast geuē me no kysse, but she (sens the tyme she came in) hath not ceassed to kysse my fete: Thou hast not anoynted my heade w oyle, but she hath anoynted my heade with oymment. Therefore I saye vnto the: Many synnes are forgiven her, for she hath loued moch. But vnto whom lesse is forgiven, the same loneth the lesse.

And he sayde vnto her: Thy synnes are forgiven the. Then they that sat at the table with him, beganne to saye with in them selues: What is he this, that forgiveth synnes also? But he sayde vnto the woman: Thy faith hath sauēd the, Go thy waye in peace.

The VIII. Chapter.

And it fortunēd afterwarde, that he wente thorow the cities and townes, and preached, and shewed y Gospell of the kyngdome of God, and the twelve w him. And certayne women also, whō he had healed fro euell spretes and infirmities: Namely, Mary which is called Magdalene, out of whom wente seven deuels, and Joanna y wife of Chusa Herodes stewarde, and Susanna, and many other, that mynistred vnto them of their substance.

Luc. 23. e

Luc. 24. 2

Now whā moch people were gathered together, and haisted vnto him out of the cities, he spake by a similitude: There wente out a sow to sowre his seide, & whyle he was sowynge, some fell by the waye syde, and was troddē vnder fote, and the foules of the

Mat. 13. 2

Marc. 4. 2

The gospell

eyre ate it vp. And some fell on stone, and whan it was spronge vp, it wythied awaye, because it had no moystnesse. And some fell amonge thornes, and the thornes sprange vp with it, and choked it. And some fell vpo a good grounde, and sprange vp, and bare frute an hundreth folde. Whā he sayde this he cryed: Who so hath eares to heare, let him heare.

B And his disciples axed him, and sayde: What symilitude is this? And he sayde: Vnto you it is geue, to knowe the mysteryes of the Kyngdome of God, but vnto the other in parables, & though they se it, they shulde not se it, and though they heare it, they shulde not vnderstonde.

This is the parable: The seide is the worde of God: As for those that are by & waye syde, they are they that heare it, afterwarde commeth the deuill, and taketh awaye the worde out of their hertes, that they shulde not beleue, and be saued. But they on & stone, are soch as whan they heare it, receaue the worde with ioye, and these haue no rote: they beleue for a whyle, and in the tyme of temptacion they fall awaye. As for it that fel amonge the thornes, are soch as heare it, and go forth amonge the cares, riches and voluptuousnesse of this life, and are choked and brynge forth no frute. But that on the good grounde, are they that heare the worde, and kepe it in a pure good hert, and brynge forth frute in pacience.

No man lighteth a candell, and conereth it with a vessell, or putterh it vnder a table, but setteth it vpon a candellsticke, that soch as go in maye se light. For there is nothyng hyd, that shal not be openly shewed: and there is nothyng secrete, that shal not be knowne, and come to light. Take hebe therefore how ye heare. * For who so hath, vnto him shalbe geue: but who so hath not, from him shalbe taken awaye, euē the same that he thynketh to haue.

C There wente vnto him his mother and his biethren, and coude not come at him for the people. And it was tolde him. Thy mother and thy biethren stonde without, and wolke se the. But he answered, & sayde vnto thē: My mother and my biethren are these, which heare the worde of God, and do it.

And it fortunēd vpon a certayne daye, & he wente into a shippe, and his disciples w him, & he sayde vnto thē: Let vs passe ouer to the other syde of & lake. And they thurst off fro the lode. And as they sayled, he slepte. And there came a storme of wynde vpon &

of S. Luke. Ho. xxx.

lake, and the waves fell vpon thē, and they stode in greate ioperdy. Then wete they vnto him, and waked him vp, & sayde: Master master, we perishe. Then he arose, and rebuked the wynde, and the tepest of water, and they ceassed, and it waxed calme. But he sayde vnto thē: Where is youre faith? Neuertheles they were afrayed, and wōdied, and sayde one to another: What is he this? For he comaundeth the wyndes and the water; and they are obedient vnto him. And they sayled forth in to the countre of the Gadare nites, which is ouer agaynst Galile.

And whan he wente out to londe, there met him out of & cite a mā, which had a deuell longe tyme, & ware no clothes, & taried in no house, but in the graues. Neuertheles whā he sawe Jesus, he cried, and fell downe before him, and cried loude, & sayde: What haue I to do with the Jesus, thou sonne of the hyest God? I beseeke the, that thou wilt not tounete me. For he comaunded the foule spiete, that he shulde departe out of the mā, for he had plagued hi a lōge season. And he was bounde with cheynes, and kepte w feters, and he brake the bondes in sonder, and was caried of the deuell in to the wyl-dernesse.

And Jesus axed him, and sayde: What is thy name? he sayde: Legion. For there were many deuells entred in to him. And they besought him, that he wolde not comaunde thē to go in to the depe. But there was there a greate heerd of swyne fedynge vpon the mountayne, and they besought him, that he wolde gene them leue, to entre in to & same. And he gaue thē leue. Then departed & deuells out of the mā, and entred into the swyne. And the heerd rushed headlynges with a storme in to the lake, and were drowned. But whā & herdmen sawe what had chaunfed, they fled, and tolde it in the cite and in the vyllagies.

Then wente they out, for to se what was done, and came to Jesus, and founde the mā (out of whom the deuyls were departed) syttinge at Jesus fete, clothed, and in his right mynde, and they were afrayed. And they & had sene it, tolde thē how the possessed was healed. And the whole multitude of & countre of the Gadarenites besought him, that he wolde departe from them, for there was a greate feare come vpon thē. And he gat him in to & shippe, and turned agayne. And the man out of whō the deuells were departed, besought him, & he might be with him. But Jesus sent him awaye, and sayde: Go

The gospell

home agayne, and shewe how greate thinges God hath done for the. And he wente his waye, & preached thorow out all & cite, how greate thinges Jesus had done for hi.

Mat. 9. c
Marc. 5. c

Mat. 9. c
Marc. 5. c

And it fortuned whā Jesus came agayne, the people receaued him, for they wayted for him. And beholde, there came a man named Jairus (and he was a ruler of the synagoge) and fell at Jesus fete, & besought him, that he wolde come in to his house. For he had but one daughter (vpon a twolue yeare of age) and she laye at y^e poynt of death. And as he wente, the people thronged him. **S** And a womā hauynge the bloudysse twolue yeares, (which had spent all hir substaunte vpon phisicians, and coude be healed of none) came behynde, & touched the hemme of his garnēt, and immediatly hir yssue of bleude was stannched.

Mat. 9. c
Marc. 5. d

And Jesus sayde: Who hath touched me. But whan they all denyed, Peter sayde, and they that were with him: Master, the people thronge the and thrust the, and thou sayest: Who hath touched me? Jesus saide: Some body hath touched me, for I felt, that there is vertue gone out fro me. But whan the woman sawe that she was not hyd, she came treblyng, and fell downe before him, and tolde him before all the people, for what cause she had touched him, & how she was healed immediatly. And he sayde vnto her: Doughter, be of good comferte, thy faith hath made the whole, go thy waye in peace.

Iohā. 11. b

Whyle he yet spake, there came one frō y^e ruler of y^e synagoges house, and sayde vnto him: Thy daughter is deed, discafe not the master. Whan Jesus herde that, he answered him, and sayde: Feare not, beleue onely, and she shal be made whole. But whan he came in to the house, he suffred no man to go in, saue Peter, and James and Iho, and the father and mother of the mayden. They wepte all, and sorowed for her. But he sayde: Wepe not, for she is not deed, but slepeth. And they laughed hi to scorne, knowinge n ell that she was deed. But he thrust them all out, and toke her by the hande, and cryed, and sayde: Maydē aryse. And hir spiete came agayne, & she arose straight waye. And he comaunded to geue her meate. And hir elders were astonnyed. But he charged them, that they shulde tell no man, what was done.

Mat. 10. a
Marc. 5. b
and 6. a
Luc. 8. b

* Mat. 6. a
Luc. 10. a

The IX. Chapter.

And he called the twolue together, and gaue them power and auctorite ouer all deuels, and that they might

of S. Luke.

heale diseases. And he sent the out to preach the kyngdome of God, and to heale y^e sicke, and sayde vnto them: * Ye shal take nothin ge with you by the waye, nether staff, ner scrippe, ner bried, ner money: ner haue two coates. And into what house so euer ye entre, there abyde, tyll ye go thence. And who so euer receaue you not, departe out of the same cite, and shake of the dust from youre fete, for a wytnesse ouer them. And they departed, and wente thorow the townes, preaching y^e Gospell, & healinge euerywhere.

Mat. 10. b
Marc. 6. b
Act. 13. c

Mat. 14. a
Marc. 6. b

Herode the Tetrarcha herde of all that was done by him. And he toke care, for so moch as it was sayde of some: Iho is rysen agayne from the deed: of some, Elias hath appeared: of some, One of the olde prophetes is rysen agayne. And Herode sayde: Iho hane I beheaded, who is this then, of whō I heare soch thinges? And he desyred to se him.

B
* Mat. 14. b
Marc. 6. d
Iohā. 6. a

And the Apostles came agayne, and tolde him how greate thinges they had done. And he toke them to him, and wente asyde into a solytary place by the cite called Bethsaida. Whan the people knew of it, they followed him. And he receaued them, and spake vnto them of the kyngdome of God, and healed ioch as hade nede therof. But the daye beganne to go downe. Then came the twolue to him, and sayde vnto him: let the peep le departe frō the, that they maye go in to the townes rounde aboute, and in to y^e vyllagies, where they maye fynde lodgyng & meate, for we are here in y^e wyldernesse. But he sayde vnto them: Geue ye them to eate. They sayde: We haue nomore but fyue loanes and two fyshes. Excepte we shulde go & bye meate for so moch people (for there were vpon a fyue thousand men) But he sayde vnto his disciples: Cause them to syt downe by fifties in a cōpany. And they dyd so, and made them all to syt downe. Then toke he the fyue loanes and two fyshes, and lofed vp towarde heauē, and sayde grace ouer them, brake them, and gaue them to the disciples, to set the before the people. And they ate, and were all satisfied. And there were taken vp of that remayned to them, twolue baskettes full of broken meate.

Mat. 16. a
Marc. 8. d

And it fortuned whan he was alone, and at his prayer, and his disciples with him, he axed them, and sayde: Whom saye the people that I am? They answered, and sayde: They saye, thou art Ihon the baptist: Some, that thou art Elias: Some, that one of the olde prophetes is rysen agayne. But he

Iohā. 6. g

* Mat. 16. c
and 10. b

The gospel

of S. Luke. Ho. xxxi.

sayde vnto them: Whom saye ye that I am? Then answered Peter and sayde: Thou art the Christ of God. And he charged them strately, and commaunded them, that they shulde tell this vnto no mā, and sayde: For the sonne of man must suffre many thinges, and be cast out of the Elders and of y^e hye priestes, and scribes, and be put to death, and ryse agayne the thirde daye.

Then sayde he vnto them all: If eny mā wil folowe me, let hi denie himself, & take vp his crosse daylie, & folowe me. * For who so euer wil saue his life, shal lose it. But who so loseth his life for my sake, shal saue it. For what auantage hath a man, though he wanne the whole worlde, and loseth himself, or runneth in dammage of himself? Who so is ashamed of me and of my sayenges, of him shall the sonne of mā also be ashamed, whan he cometh in his glory, and in the glory of his father, and of the holy angels. I saye vnto yon of a treuth: there be some of them that stonde here, which shall not tast of death, tyll they se the kyngdome of God.

And it fortuneth, that aboute an eight dayes after these wordes, he toke vnto him Peter, Ihon and James, and wente vp in to a mouit for to praye. * And as he prayed, the shappe of his countenaunce was chaunged of another fashon, and his garment was whyte, and shyned: and beholde, two men talked with him, Which were Moses and Elias, that appeared gloriously, and spake of his departynge, which he shulde fulfill at Jerusalem. As for Peter and them that were with him, they were full of slepe. But whan they awoke, they saw his glory, and the two men stondynge with him.

And it chaunced, whan they departed frō him, Peter sayde vnto Jesus: Master, here is good beyng for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias, and wylt thou, that we commaunde, that fyre fall downe from heauen, and consume them, * as Elias dyd? Neuertheles Jesus turned him aboute, and rebuked them, and sayde: Knowe ye not, what maner of spiete ye are of? The sonne of man is not come to destroye mens soules, but to saue them. And they wente in to another towne.

And it chaunced on the nexte daye after, whan they came downe from the mount. moch people met him, and beholde, a man amonge the people cryed out, and sayde:

Master, I beseeke the, loke vpon my sonne, for he is my onely sonne: beholde, the spiete taketh him, and sodenly he crieth, and he teareth him, that he someth, and with payne departeth he from him, whan he hath rente him. And I besought thy disciples to cast him out, and they coulde not. Then answered Jesus, and sayde: Oh thou vnfaithfull and croked generacion, how longe shal I be with you, & suffre you? Brynge hither thy sonne. And whan he came to him, the deuell rente him and tare him. But Jesus rebuked the foule spiete, and healed the chylde, and delynered him vnto his father agayne. And they were all amased at the myghty power of God.

And whyle they wondred euery one at all thinges which he dyd, he sayde vnto his disciples: Comprehende these sayenges in youre eares. For the sonne of man must be delynered in to the hādes of men. But they wylt not what that worde meaned, and it was hyd from them, that they vnderstode it not. And they were afrayed to aske him of that worde. * There came a thought also amonge them, which of them shulde be the greatest. But whā Jesus sawe the thoughtes of their hert, he toke a childe, & set him harde by him, and sayde vnto them: Who-soeuer receaueth this childe in my name, receaueth me: and who so euer receaueth me, receaueth him that sent me. * But who so is leest amonge you all, y^e same shal be greate.

Then answered Iho, and sayde: Master, we sawe one dryue out deuils in thy name, and we forbad him, for he folowed the not with vs. And Jesus saide vnto him: For byd him not, for he that is not agaynst vs, is for vs.

And it fortuneth whan the tyme was fulfilled that he shulde be receaued vp from hence, he turned his face to go straight to Jerusalem, and before him he sent messengers, which wente their waye, and came in to a towne of the Samaritans, to prepare lodgynge for him. And they wolde not receaue him, because he had turned his face to go to Jerusalem. But whan his disciples James and Ihon sawe that, they sayde: LORDE, wilt thou, that we commaunde, that fyre fall downe from heauen, and consume them, * as Elias dyd? Neuertheles Jesus turned him aboute, and rebuked them, and sayde: Knowe ye not, what maner of spiete ye are of? The sonne of man is not come to destroye mens soules, but to saue them. And they wente in to another towne.

The gospel

of S. Luke.

Mat. 8. c And it fortuned as they went by the waye, one sayde vnto him: I wil folowe the, whyther so euer thou go. And Iesus sayde vnto him: The foxes haue holes, and the byrdes vnder the heane haue nestes: but the sonne of man hath not wheron to laye his heade.

Mat. 8. c And he sayde vnto another: Followe me. He sayde: Syr, geue me leue first to go, and burye my father. But Iesus sayde vnto him:

* **Leu. 21. b** Let the deed burye their deed. But go thou thy waye, and preach the kyngdome of God.

And another sayde: Syr, I will folowe the, * but geue me leue first, to go byd them farwele, which are at home in my house. Iesus sayde vnto him: Who so putteth his hande to the plowe, and lokech backe, is not mete for the kyngdome of God.

The X. Chapter.

Mat. 9. d **A**fterwarde the LORDE appoynted out other seuentie, and sent them two and two before him in to euery cite and place, whither he himself wolde come, and sayde vnto them: The harvest is greate, but the labourers are fewe. Praye therfore the LORDE of the harvest, to sende forth labourers in to his harvest. Go youre waye: be holde, I sende you forth as the lābes amonge 3 wolues. Beare nether wallet, ner scrip pe, ner shues, and salute no mā by the waye. In to what so euer house ye entre, first saye: Peace be in this house. And yf the childe of peace be there, youre peace shal rest vpon him. Yf no, then shal youre peace turne to you agayne. But tary ye still in the same house, eatinge and drynkinge soch as they haue. For the labourer is worthy of his rewarde.

Go not from house to house. And in to what so euer cite ye entre, and they receaue you, eate soch thinges as are set before you. And heale the sicke that are there, and saye vnto them: The kyngdome of God is come nye vnto you. But in to what so euer cite ye come, and they receaue you not, go youre waye out in to the stretes of the same, and saye: Euen the very dust which cleaueth vpon vs of youre cite, wpe we of vpon you. But of this ye shal be sure, that the kyngdome of God was come nye vnto you. I saye vnto you: It shalbe easyer for Sodome in that daye, then for that cite.

Mat. 11. b **B**Wo vnto the Chorazin, wo vnto the Bethsaida: for yf the miracles which haue

bene done amonge you had bene done at Tyre and Sidon, they had done pennaunce longe agoo, syttinge in sackcloth and in ashes. Neuertheles it shalbe easyer for Tyre and Sidon at the iudgment, then for you. And thou Capernaum which art exalted vnto the heauen, shalt be thrust downe vnto hell. He that heareth you, heareth me: and he that despyseth you, despyseth me: but who so despyseth me, despyseth him I sent me.

The seuentie came agayne with ioye, and sayde: LORDE, the deuels also are subdued vnto vs in thy name. But he sayde vnto them: I sawe Sathan fall downe from heauen as a lightenyng. Beholde, * I haue geuen you power to treade vpon serpētes and scorpions, and ouer all power of the enemye, and nothinge shall hurte you. Neuertheles, reioyce not ye in this, that the spretes are subdued vnto you: but reioyse, * that your names are wrytten in heauen.

At the same houre reioysed Iesus in spiete, and sayde: I prayse the (O father and LORDE of heauen and earth) that thou hast hyd these thinges from the wyse and prudent, and hast opened them vnto babes. Euen so father, for so it pleased the. All thinges are geuen ouer vnto me of my father: * and no man knoweth who the sonne is, but onely the father: nether who the father is, save onely the sonne, and he to whō the sonne wil open it.

And he turned him vnto his disciples, and sayde in especiall: Blessed are the eyes, which se that ye se. For I saye vnto you: Many prophetes and kynges, wolde haue sene the thynges that ye se, and haue not sene them: and to haue herde the thynges that ye heare, and haue not herde them.

And beholde, there stode vp a scribe and tempted him, and sayde: Master, what must I do, to inheret everlastinge life? He sayde vnto him: What is wrytten in the lawe? How readest thou? He answered and sayde: Thou shalt loue thy LORDE God with all thy hert, with all thy soule, with all thy strength, and with all thy mynde, and * thy neighbour as thy self. He sayde vnto him: Thou hast answered right: this do, and thou shalt lyue. But he wolde haue iustified himself, & sayde vnto Iesus: Who is then my neighbour?

D Then answered Iesus, and sayde: A certayne man wente downe from Ierusalem vnto Jericho, and fell amonge murthurers,

Mat. 10. c
Iohā. 11. c
Marc. 9. d

Esa. 14. b
Apo. 12. c
*** Mat. 16. c**
Act. 28. a

*** Phil. 4. a**
Apo. 17. b

C
Mat. 11. c

Mat. 28. c
Iohā. 11. a

*** Mat. 11. c**
Iohā. 7. c
8. b. 10. b

Mat. 13. c

Deut. 6. b

Leui. 19. c
Rom. 13. b

The gospel

which stryped him out of his clothes, and wounded him, and wente their waye, and left him half dead. And by chaunce there came downe a prest the same waye: and whan he sawe him, he passed by. And likewise a Leuite, whā he came nye vnto the same place and sawe him, he passed by. But a Samaritane was goynge his iourney, and came that waye, and whan he sawe him, he had compassion vpon him, wente vnto him, bounde vp his woundes, and poured oyle and wyne therin, and lifte him vp vpon his beast, and brought him into the ynn, and made prouysion for him. Vpon the next daye whan he departed, he toke out two pens, and gaue them to the oost, and sayde vnto him: Take cure of him, and what so euer thou spendest more, I wil paye it the, whan I come agayne. Which of these thre now thinkest thou, was neghbour vnto him, that fell amonge the murtherers? He sayde: He that shewed mercy vpon him. Then sayde Iesus vnto him: So thy waye then, and do thou likewise.

It fortuneth as they wete, that he entred in to a towne, where there was a woman named Martha, which receaued him in to hir house. And she had a sister, called Mary, which sat hir downe at Iesus fete, and herkened vnto his worde. But Martha made hir self moche to do, for to serue him. And she stepte vnto him, and sayde: LORDE, carest thou not, that my sister letteth me serue alone? Byd her therfore, that she helpe me. But Iesus answered, and sayde vnto her: Martha Martha, thou takest thought, and combest thy self aboute many thinges: * there is but one thinge nedefull. Mary hath chosen a good parte, which shal not be taken awaye from her.

The XI. Chapter.

And it fortuneth that he was in a place, and prayed. And whan he had ceassed, one of his disciples sayde vnto him: LORDE, teach vs to praye, as Iohn also taught his disciples. He sayde vnto the: Whan ye praye, saye: O oure father which art in heauen, halowed be thy name. Thy Kyngdome come. Thy wil be fulfilled vpon earth, as it is in heauen. Geue vs this daye oure daylie bried. And forgeue vs oure synnes, for we also forgeue all them that are betters vnto vs. And lede vs not in to temptation, but deliuer vs from euell.

of S. Luke. No. xxxij.

And he sayde vnto them: Which of you is it that hath a frende, and shulde go to him at mydinght, and saye vnto him: frende, lende me thre loaues, for a frende of myne is come to me out of the waye, and I haue nothinge to set before him: and he within shulde answere and saye: Disquyte me not, the doore is shutt already, and my childien are with me in the chamber, I can not ryse, and geue the. I saye vnto you: and though he wolde not aryse and geue him, because he is his frende, yet because of his vnshamefast begginge he wolde aryse, and geue him as many as he neded.

And I saye vnto you also: Aye, and it shal be geuen you: Sete, and ye shal synde: knocke, and it shalbe opened vnto you. For whoso euer axeth, receaueth: and he that seeketh, syndeth: and to him that knocketh, shal it be opened. If the sonne are bried of eny of you that is a father, wyl he geue him a stone therfore? Or yf he axe a fyssh, wyl he for the fisch offre him a serpent? Or yf he axe an egg, wyl he profer him a scorpion? If ye then which are euell, can geue youre childien good giftes, how moch more shal the father of heauen geue the holy spire vnto them that axe him?

And he droue out a deuell that was dont me: and it came to passe whan the deuell was departed out, the domme spate, and the people wondied. But some of them sayde: He dryueth out the deuels, thorow Beelzebub the chefe of the deuels. The other tempted him, and desyied a token of him from heauen. But he knewe their thoughtes, and sayde vnto them: Euery kyngdome deuyded within it self, shal be desolate, and one house shal fall vps another. If Sathan then be at variaunce within himself, how shal his kyngdome endure? Because ye saye, that I dryue out deuels thorow Beelzebub.

And yf I dryue out deuels thorow Beelzebub, by whom the do youre childien dryue them out: Therfore shall they be youre iudges. But yf I cast out the deuels by the synge of God, then is the kyngdome of God come vnto you.

Whan a stronge harnesssed man kepeth his house, that he possesseth is in peace: * but whan a stronger then he commeth vps him, and ouercommeth him, he taketh frō him all his wapens, wherein he trusted, and deuydeth the spoyle. He that is not with me, is agaynst me: and he that ga-

The gospell

of S. Luke.

thereth not with me, scattereth abroad.
Mat. 12. c Whan the vncleane spiete is gone out of a man, he walketh thorow drye places, se-
 kyng rest, and fyndeth none. Then sayeth he: I wil turne agayne in to my house, from whence I wente out. And whan he com-
 meth, he fyndeth it swete, and garnished. Then goeth he, and taketh vnto him seven
 other spietes, worse the himself. And whan they are entred in, they dwell there. And the
 ende of that man is worse then the begyn-
 nyng.

And it fortuned whan he spake soch, a cer-
 tayne woman amonge the people lift vp
 hir voyce, and sayde vnto him: Blessed is y
 wombe that bare the, and the pappes that
 thou hast sucked. But he sayde: Yee blessed
 are they that heare the worde of God, and
 kepe it.

Whan the people were gathered thicke
 together, he beganne to saye: This is an
 euell generacion, they desyre a toke, and the-
 re shal no token be geuenthem, but the toke
 of the prophet Jonas. * For like as Jonas
 was a toke vnto the Ninuytes, so shal the
 sonne of man be vnto this generacion. The
 quene of the south shal aryse at the iudgment
 with the men of this generacion, and shall
 condempne them: for she came from the en-
 de of the worlde, to heare the wysdome
 of Salomon. And beholde, here is one
 more then Salomon. The men of Nine-
 ue shal aryse at the iudgment with this ge-
 neracion, and shall condempne them: for
 they dyd penance after the preachinge
 of Jonas: and beholde, here is one more the
 Jonas.

Mat. 5. b
 Marc. 4. b
 Luc. 5. b A man lighteth a candell, and putteth
 it in a preuy place, nether vnder a bushell,
 but vpon a candilstick, that they which co-
 me in, maye se y light. * The eye is the light
 of the body. If thine eye then be synge, all
 thy body shal be full of light: but yf thine
 eye be wicked, then shal all thy body be full
 of darcknesse. Take hede therfore, that the
 light which is in the, be not darcknesse. If
 thy body now be light, so that it haue no
 parte of darcknesse, then shal it be all full of
 light, and shall light the euen as a cleare
 lightenyng.

D But whyle he yet spake, a certayne pha-
 rise prayed him, that he wolde dyne with
 him. And he wente in, and sat him downe
 at the table. Whan the pharise sawe that,
 he marueyled, that he washed not first be-
 fore dyner. But the L O R D E sayde vnto

him: Now do ye Pharises make cleane the
 out syde of the cuppe and platter, but youre
 inwarde partes are full of robbery and
 wickednesse. Ye fooles, is a thinge made
 cleane within, because the outsyde is den-
 sed: Neuertheles gene almesse of that ye
 haue, and beholde, all is cleane vnto you.

But wo vnto you Pharises, ye that ty-
 the mynt and rewe, and all maner herbes,
 and passe ouer iudgment and y loue of God.
 These ought to haue bene done, and not to
 leaue the other vndone.

Wo vnto you Pharises, for ye loue to syt
 vppermost in the synagoges, and to be salu-
 ted in the market.

Wo vnto you scribes and Pharyses, ye
 ypocrites, for ye are like couered sepulcres,
 where ouer men walke, and are not aware
 of them.

Then answered one of the scribes, and
 sayde vnto him: Master, with these wordes
 thou puttest vs to rebuke also. But he saide:
 And wo vnto you also ye scribes, for ye la-
 demen with vntollerable burthens, and ye
 youre selues touch them not with one of y
 fynge.

Wo vnto you, for ye buylde the sepulcres
 of the prophetes, but youre fathers put
 them to death. Doubles ye beare wytnesse,
 and consente vnto the dedes of y fathers:
 for they slewe them, and ye buylde their se-
 pulcres.

Therfore sayde the wysdome of God: I
 wil sende prophetes and Apostles vnto the:
 and some of them shal they put to death
 and persecute, that the bloude of all the pro-
 phetes which hath bene shed sens the foun-
 dacion of the worlde was layed, maye be re-
 quyred of this generacion: from the bloude
 of Abel, vnto y bloude of Zachary, which
 perished betwene the altare and y temple.
 Yee I saye vnto you: it shalbe requyred of
 this generacion.

Wo vnto you scribes, for ye haue recea-
 ued y keye of knowlege. Ye are not come in
 youre selues, and haue so bydded them that
 wolde haue bene in.

Whan he spake thus vnto them, the
 scribes and Pharyses beganne to preasse
 sore vpon him, and to stoppe his mouth
 with many questions, and layed wayte for
 him, and sought to hunte out some thinge
 out of his mouth, that they might accuse
 him.

The XII. Chapter.

The gospel

There were gathered together an innumerable multitude of people, in so much that they trode one another: Then beganne he, and sayde first vnto his disciples: Bewarre of the leuen of the pharises, which is ypocrisie. But there is nothinge hyd, that shal not be discovered: neither secrete, that shal not be knowne. Therefore what soeuer ye haue spoke in darknesse, that same shal be herde in light: and that ye haue spoken into the eare in the chābers, shalbe preached vpon the house toppes.

Mat. 16. a
Marc. 8. a
Sap. 1. b
Mat. 10. d
Marc. 4. b
Luc. 8. b

But I saye vnto you my frendes: Be not afrayed of them that kyll the body, and after that haue nomore that they can do. But I wil shewe you, whom ye shal feare. Feare him, which after he hath kylled, hath power also to cast in to hell: yee I saye vnto you: Feare him. Are not fyne sparowes bought for two sarchinges? Yet is not one of them forgotten before God. The very hayres of youre heade also are nombred eue ry one. Feare not therefore, for ye are better then many sparowes.

Mat. 10. d
Marc. 8. c
Luc. 9. c
Apo. 3. a

I saye vnto you: Who so euer knowlegeth me before men, him shal the sonne of mā also knowlege before the angels of God: But he that denyeth me before men, shal be denyed before the angels of God. And who so euer speaketh a worde agaynst the sonne of man, it shalbe forgiven him: But who so blasphemeth the holy goost, it shal not be forgiven him.

Mat. 12. c
Marc. 3. c

Whan they brynge you in to their synagoges, and to the rulers & officers, take ye no thought, how or what ye shal answeere, or what ye shal speake: for the holy goost shal teach you in the same houre, what ye ought to saye.

Mat. 10. c
Marc. 13. b
Luc. 21. b

But one of the people sayde vnto him: Master, byd my brother deuyde the enheritance with me. Neuertheles he sayde vnto him: Man, who hath set me to be a iudge or heretage parter ouer you? And he sayde vnto them: Take hede, and bewarre of couetousnesse, for no man lyueth therof, that he hath abundaunce of goodes. And he tolde them a symilitude, and sayde: There was a riche man, whose felde had brought forth frutes plenteously, and he thought in himself, and sayde: What shal I do? I haue nothinge wher into gather my frutes. And he sayde: This wil I do, I wil breake downe my barnes, & buylde greater, and therin wil I gather all myne increace, & my goodes, & wil saye vnto my soule: Soule, thou hast moch goodes layed vp in stoare for many

Eccle. 11. c

of S. Luke. No. xxxij.

yeares, take now thine ease, eate, drinke, and be mery. But God sayde vnto him: Thou foole, this night shal they requyre thy soule from the, & whose shal it be that thou hast prepared? Thus goeth it with him & gathereth treasure for himself, and is not riche in God.

Iere. 17. b
Psal. 18. a

But he sayde vnto his disciples: Therefore I saye vnto you: Take ye no thought for youre life, what ye shal eate: neither for youre body, what ye shal put on. The life is more then meate, and the body more then raimēt. Consydre the rauens, they nether sowe ner reape, they haue also nether stoarehouse ner barne, and yet God fedeth them. But how moch better are ye then the foules?

Mat. 6. d
Psal. 54. c
Mat. 6. c
1. Pet. 5. a

Which of you (though he toke thought therfore) coulde put one cubyte vnto his stature? Seinge then ye be not able to do that which is least, why take ye thought for the other? Consydre the lilies vpon the felde, how they growe: they labour not, they spyne not. But I saye vnto you: that euen Salomon in all his royaltie was not clothed like one of these. Wherfore yf God so cloth the grasse, & is to daye in y felde, and tomorrow shalbe cast into the fornace, how moch more shal he clothe you, o ye of litle faith? Are not ye therfore what ye shal eate, or what ye shal drinke, and clymme not vp an hye: The heithen in the worlde seke after all such thinges. But seke ye the kyngdome of God, and all these shal be mynistred vnto you.

Feare not thou litle flocke, for it is youre fathers pleasure to geue you the kyngdome. Sell that ye haue, and geue almesse. Make you bagges, which waxe not olde: euen a treasure that neuer fayleth in heauen, whereno these commeth, and no moth corrupeth: for where youre treasure is, there wil youre hert be also.

Dent. 1. c. 1
and 20. a

Let youre loynes be gerded aboute, and youre lightes burnynge, and be ye like vnto men that wayte for their lord, agaynst he returne from the mariage, that whan he cometh & knocketh, they maye straight waye open vnto him. Blessed are those seruantes, whom the LORDE (whan he cometh) shal fynde watynge. Verely I saye vnto you: He shal gyde vp him self, and make them sit downe at the table, and shal go by them, and mynister vnto them. And yf he come in the seconde watch, and in the thirde watch, and fynde them so, blessed are those seruantes. But be sure of this, that yf the good man of the house knewe, what houre the these wolde come, he wolde surely watch,

Mat. 6. c
and 19. c

Ephe. 6. d
1. Pet. 1. c

Luc. 12. b

Mat. 24. d
Marc. 13. d

The gospel

and not suffre his house to be broken vp. Therfore be ye ready also, for at an houre whan ye thynke not, shal the sonne of man come.

Mat. 25. a

E But Peter sayde vnto him: LORDE, tel- lest thou this synilitude vnto vs, or to all men also? The LORDE sayde: How greate a thinge is a faithfull and wyse stewarde, whom his lord setteth ouer his housholde, to geue the their dewtye in due season? Bles- sed is that seruaunt, whom his lord (whan he cometh) shal fynde so doynge. Verely I saye vnto you: he shal set him ouer all his goodes. But yf the same seruaunt shal saye in his hert: Tush, it wil be longe or my lord come, and shal begynne to synye yf seruaun- tes and maydens, yee z to eate and drynke, z to bedronke: the same seruauntes lord shal come in a daye whan he loketh not for him, and in an houre that he is not aware of, z shal hew him in peces, and geue him his re- warde with the vnbeleuers.

Apo. 16. c

Mat. 24. d

Iaco. 4. b

The seruaunt that knewe his lordes wil and prepared not himself, nether dyd acor- dinge to his will, shal be beaten with many strypes: But he that knewe it not, and yet dyd thinges worthy of strypes, shal be bea- ten with few strypes. For loke vnto whom moch is geuen, of him shal moch be sought: and loke to whom moch is commytted, of him shal moch be requyred.

I am come to kyndle fyre vpo earth, and what wolde I rather, the that it were kynd- led already. Notwithstondinge I must first be baptysed with a baptyne, and how am I payned tyll it be ended? Thynke ye, that I am come to brynge peace vpon earth? I tell you nay, but rather debate. For from hence forth there shal be at varyaunce in one house: thre agaynst two, and two agaynst thre. The father shal be deuyded agaynst y sonne, and the sonne agaynst the father: the mother agaynst the doughter, z the dought- ter agaynst the mother: the mother in lawe agaynst hir doughter in lawe, and y dought- ter in lawe agaynst hir mother in lawe.

Mat. 10. e
Mich. 7. a

Mat. 16. a

And he sayde vnto the people: Whan ye se a cloude rysse out of y west, straight waye ye saye: there cometh a shower, and so it is: and whan ye se the southwynde blowe, ye saye: It wil be hote, and it cometh so to passe. O ye ypocrytes, ye can discerne the fa- shion of the skye and of the earth: Why can ye not discerne this tyme also? Yee and why sayde ye not of youre selues, what is right?

Whyle thou goest with thine aduersary vnto the prynce, geue diligence by the waye,

of S. Luke.

that thou mayest be quyte of him, lest he brynge the before the iudge, and the iudge delyner the to the iaylar, and the iaylar cast the in to prison. I tell the, thou shalt not co- me out thence, tyll thou paye the vttemost myte.

The XIII. Chapter.

Here were present at the same season A certayne, that shewed him of y Galileans, whose blonde pilate had me- AA. 5. c
gled with their awne sacrifice. And Iesus answered, and sayde vnto them: Suppose ye, that these Galileans were greater synners then all the other Galileans, because they suffred soch punysshment? I tell you naye, but excepte ye amede youre selues, ye shal all perishe likewyse. Or thinke ye that y eigh-
ne (vpon whom the tower in Siloe fell and slew e them) were giltye aboute all men that dwell at Jerusalem? I tell you naye: but excepte ye amende youre selues, ye shal all perishe likewyse.

And he tolde them this synilitude: A cer- tayne mā had a sygge tre, which was plan- ted in his vynyarde, z he came and sought frute theron, and founde none. Then sayde he vnto the wynegardener: Beholde, This thre yeare longe haue I come euery yeare, and sought frute vpon this sygge tre, and fynde none: cut it downe, why hyndreth it the grounde? But he answered, and sayde: Syr, let it alone yet this yeare, tyll I dygge roide aboute it and donge it, yf it wyl bryn- ge forth frute: Yf no, then cut it downe af- terwarde.

And he taught in a synagoge vpon the Sabbath: and beholde, there was a womā, which had a sprete of infirmyte eightene yeares, and was croked, and coulde not well loke vp. Whan Iesus sawe her, he called her to him, and sayde vnto her: Woman, be deli- uered from thy disease. And he layed his han- des vpo her, and immediatly she was made straight, and praysed God. Then answered the ruler of the synagoge, and toke indigna-
cion (because Iesus healed vpo y Sabbath) and sayde vnto the people: There are sixe dayes, wherein men ought to worke, in them come and be healed, and not on the Sab- bath.

Then the LORDE answered him, and say- de: Thou ypocryte, doth not euery one of you lowse his oxe or asse fro the crybbe vpo Sabbath, and leade him to the water? But shulde not this (which is Abrahams dought- ter) whom Sathan hath bounde now eigh- tene yeares, be lowsed from this bonde vpo

The gospel

of S. Luke. Ho. xxxiiij.

the Sabbath: And whan he thus sayde, all his aduersaries were ashamed. And all the people reioysed ouer all the excellent dedes, that were done by him.

Mat. 13. d
Marc. 4. a And he sayde: What is the kyngdome of God like? Or wher vnto shal I copare it? It is like a grayne of mustarde sēde, which a man toke, and cast in his garden: and it grewe, and waxed a greate tre, and the foules of the ayre dwelt amonge the braunches of it.

Mat. 13. e And agayne he sayde: Where vnto shal I liken the kyngdome of God? It is like vnto leuen, which a woman toke, and myrte it amonge thre peckes of meale, tyll it was all leuended. And he wote how cities and townes, and taught, and toke his iourney toward Jerusalem.

Mat. 7. b And one sayde vnto him: LORDE, are there few (thinkest thou) that shalbe saued? But he sayde vnto them: Strive ye to entre in at the strait gate, for many (I saye vnto you) shal seke to come in, and shal not be able. From that tyme forth, whan the good man of the house is rysen vp, and hath shut the doore, then shal ye begynne to stonde without, and to knocke at y doore, and saye: LORDE LORDE, open vnto vs. And he shal answer, and saye vnto you: I knowe you not whence ye are.

Psal. 6. b
Mat. 7. b
and 23. d Then shal ye begynne to saye: We haue eaten and dronken before the, and thou hast taught vs vpon y sctes. And he shal saye: I tell you, I knowe you not whence ye are. Departe fro me all ye workers of iniquyte. There shalbe wepyng and gnashinge of teth, when ye shal se Abraham, and Isaac, and Jacob and all the prophetes in y kyngdome of God, and youre selues thrust out, And whā they shal come from the east and from the west, from the north and from the south, which shal sit at y table in the kyngdome of God. And beholde, there are last, which shal be first: and there are first, which shalbe last.

Mat. 19. d
and 20. b
Marc. 10. c **D** Upon the same daye there came certayne of y pharises, and sayde vnto him: Get the out of the waye, and departe hence, for Herode wyl kyll the. And he sayde vnto thē: Go ye and tell that fore: beholde, I cast out deuels, and heale the people todaye and tomorrow, and vpo the thirde daye shal I make an ende: for it can not be, that a prophet perishe without Jerusalem.

Mat. 23. e **O** Jerusalem Jerusalem, thou that kyllest the prophetes, and stonest thē that are sent vnto y, how oft wolde I haue gathered thy

children together, euen as the henne gathereth hir nest vnder hir wynges, and ye wolde not: Beholde, yō habitacion shal be left vnto you desolate. For I saye vnto you: ye shal not se me, tyll y tyme come that ye shal saye: blessed be he, y cometh in y name of the LORDE. The XIII. Chapter.

Luc. 19. d
Psal. 117. c

And it fortuneth that he came in to the house of one of y chiefe pharises vpo a Sabbath, to eate bried, z they watched him. And beholde, there was a mā before him, which had y dropsye. And Iesus answered, z spake vnto the scribes and pharises, z sayde: Is it lawfull to heale on the Sabbath? But they helde their tonge. And he toke him, and healed him, z let him go, and answered, and sayde vnto thē: Which of you shal haue an ore or an asse fallen in to a pytte, and wil not straight waye pull him out on the Sabbath daye? And they coude not answer him agayne to that.

Luc. 6. a
and 11. b
Mat. 12. b
Marc. 3. a

Exo. 23. a
Deut. 22. b

And he tolde a similitude vnto y gestes, whā he marked how they chose the hyest seates, z sayde vnto thē: Whan thou art byddē of eny man to a weddyng, sit not downe in the hyest rowme, lest a more honorable man thē thou be byddē of him, and he that bade both the and him, come z saye vnto y: geue this mā rowme, and thou thē begynne with shame to take y lowest rowme. But rather whā thou art byddē, go and sit in y lowest rowme, that whā he that bade the, cometh, he maye saye vnto the: Frende, sit vp hyer: **B** then shalt thou haue worshipec in the presen

Pro. 23. a

ce of them that sit at the table. For who so euer exalteth himself, shalbe brought lowe: and he y humbleth himself, shalbe exalted.

Mat. 23. b
Luc. 14. b

He sayde also vnto him that had bydden him: Whā thou makest a dyner or a supper, call not thy frendes, ner thy brethien, ner thy kynnsfolkes, ner y richeneghbours, lest they call the agayne, and recompēce be made y. But whā thou makest a feast, call the poore, the crepell, the lame, the blynde, then art thou blessed, for they can not recompēce y. But it shalbere compensated the in the resurrection of the righteous.

Tob. 4. c

Whan one of them that sat by at the table herde this, he sayde vnto him: Blessed is he, that eateth bried in y kyngdome of God. But he sayde vnto him: A certayne mā made a greate supper, and called many ther to. And in y houre of the supper he sent his seruāte, to saye vnto thē y were byddē: Come, for now are all thinges ready. And they beganne all together to excuse thē selues one after another: The first saide vnto hi: I haue

Mat. 22. a
Apo. 19. b

The gospell

of S. Luke.

bought a ferme, and I must nedes go forth and se it, I praye yf haue me excused. And yf seconde sayde: I haue bought syue yoke of oxen, and now I go to proue them, I praye the haue me excused. And the thirde sayde: I haue married a wife, therfore can I not come. And the seruaunt came, and brought his lordes worde agayne therof.

Then was the good man of the house displeased, and sayde vnto his seruaunt: Go out quicfly in to the stretes and quarters of y cite, and brynge in hither the poore and creeple, and lame and blynde. And the seruaunt sayde: lord, it is done as thou hast commaunded, and there is yet more room. And the lord sayde vnto the seruaunt: Go out into the hye wayes, and to the hedges, and compell them to come in, that my house maye be fylled. But I saye vnto you: that none of these men which were bydden, shal taist of my supper.

D There wente moch people with him, and he turned him aboute and sayde vnto them: If eny man come vnto me, and hate not his father, mother, wife, childre, brethre, sisters, yee and his owne self: also, he can not be my disciple. And whosoever beareth not his crosse, and foloweth me, can not be my disciple.

Which of you is it yf wil buylde a tower, and syteth not downe first and counteth yf cost, whether he haue sufficiēt to perfourme it? lest after he hath layed the foundation, and is not able to perfourme it, all they that se it, begynne to laugh him to scorne, and to saye: This man beganne to buylde, and is not able to perfourme it. Or what kynge wil go to make battayl agaynst another kynge, and syteth not downe first, and casteth in his mynde, whether he be able with ten thousande, to mete him that commeth agaynst him with twentye thousande? Or els, whyle the other is yet a greate waye of he sendeth embassage, and desyeth peace. So likewyse every one of you that forsaketh not all that he hath, can not be my disciple.

Mat. 5. b Salt is a good thinge: but yf the salt be **Marc. 9. c** unsauery, what shal they season withall? It is nether good vpon the lande, ner in the donge hyll, but shal be cast awaye. He that hath eares to heare, let him heare.

The XV. Chapter.

Mat. 9. a **Marc. 2. b** **Luc. 5. d** *** Luc. 5. d** **and 7. c** **A** Here resorted vnto him all the publicans and synners, that they might heare him. And yf pharises and scribes murmured, and sayde: This man recea- neth synners, and eateth with them. But he

tolde the this symilitude, and sayde: What man is he amonge you, that hath an hundred shepe, and yf he loose one of the, that leaueth not the nyne and nyentye in the wyldernes, and goeth after that which is lost tyll he fynde it? And whan he hath founde it, he layeth it vpon his shulders with ioye: and whan he cometh home, he calleth his frendes and neighbours, and sayeth vnto the: Reioyce with me, for I haue founde my shepe, yf was lost. I saye vnto you: Euen so shal there be ioye in heauen ouer one synner that doth pennaunce, more then ouer nyne and nyentye righteous, which nedede not repen- taunce.

B Or what woman is it that hath ten gro- tes, yf she loose one of them, that lighteth not a candell, and sweepeth the house, and se- keth diligently, tyll she fynde it? And whan she hath founde it, she calleth hir frendes and neighbours, and sayeth: Reioyce with me, for I haue founde my grote, which I had lest. Euen so (I tell you) shal there be ioye before the angels of God, ouer one synner yf doth pennaunce.

And he sayde: A certayne man had two semes, and the yonger of them sayde vnto the father: Father, geue me the porcion of yf goodes, that belongeth vnto me. And he deu- yded the good vnto them. And not longe therafter, gathered the yonger sonne all to- gether, and toke his iourney in to a farre coun- tre, and there waisted he his goodes with ryorous luyng. Now whan he had spent all that he had, there was a greate derth thorow out all the same lode. And he begane to lacke, and wente his waye, and claued to a cytesin of that same countre, which sent him in to his felde, to kepe swyne. And he wolde sayne haue fylled his bely with the coddies, that the swyne ate. And noman ga- ue him them.

C Then came he to him self, and sayde: How many hyred seruauntes hath my father, which haue bred ynough, and I perish of hunger? I wil get vp, and go to my father, and saye vnto him: Father, I haue synned agaynst heauen and before the, and am no- more worthy to be called thy sonne, make me as one of thy hyred seruauntes. And he gat him vp, and came vnto his father. But whan he was yet a greate waye of, his father sawe him, and had compassion, and ranne, and fell aboute his neck, and kysed him. Then say- de the sonne vnto him: Father, I haue syn- ned agaynst heauen, and before the, I am no more worthy to be called thy sonne. But the

Mat. 18. b

Luc. 5. d

Psal. 11. a
Iob. 11. b

The gospell

father sayde vnto his seruauntes: Brynge forth the best garment, and put it vpon him, and geue him a ryng vpon his hande, and shyes on his fete, and brynge hither a fed calfe, and kyll it, lat vs eate and be mery: for this my sonne was deed, and is alyue agayne: he was lost, and is founde. And they beganne to be mery.

D But the elder sonne was in the felde. And whan he came, and drewe nye to the house, he herde y mynstrelsy and daunsynge, and called one of the seruauntes vnto him, and asked what it was. He sayde vnto him: Thy brother is come, and thy father hath slayne a fed calfe, because he hath receaued him safe and sounde. Then was he angrie, and wolde not go in. Then wente his father out, and prayed him. But he answered, and sayde vnto his father: Lo, thus many yeaeres haue I done the seruyce, nether haue I yet broken thy commaundement, and thou gauest me neuer one kydd, & I might make mery with my frendes. But now that this thy sonne is come, which deuoured his goodes with harlottes, thou hast slayne a fed calfe. But he sayde vnto him: My sonne, thou art allwaye with me, and all that is myne, is thine: thou shuldest be mery and glad, for this y brother was deed, and is alyue agayne: he was lost, and is founde agayne.

The XVI. Chapter.

A E sayde also vnto his disciples: There was a certayne riche man, which had a stewarde, that was accused vnto him, that he had waisted his goodes. And he called him, and sayde vnto him: How is it, that I heare this of the? geue a comptes of y stewardshipe, for thou mayest be no longer stewarde. The stewarde sayde within himself: What shal I do? My lord will take awaye the stewardshipe fro me. I can not dygge, and to begg I am ashamed. I wote what I wil do, that whā I am put out of the stewardshipe, they maye receaue me in to their houses.

And he called vnto hi all his lordes betters, and sayde vnto the first: How moch owest thou vnto my lord? He sayde: an hundred tonnes of oyle. And he sayde: Take y byll, syt downe quychly, & wryte fiftie. Then sayde he vnto another: How moch owest thou? He sayde: an hundred quarters of wheate. And he sayde vnto him: Take thy byll, and wryte foure score. And the lord commended the vnrighteous stewarde, because he had done wysely. For the children of this

of S. Luke. Ho. xxxv.

worlde are in their kynde wyser, the the children of light. And I saye vnto you: Make you frendes with the vnrighteous Mammon, & whan ye shal haue nede, they maye receaue you in to euerlastinge Tabernacles.

He that is faithfull in the least, is faithfull also in moch: and he that is vnrighteous in the least, is vnrighteous also in moch. If ye then haue not bene faithfull in the vnrighteous Mammon, who wyll beleue you in that which is true? And yf ye haue not bene faithfull in anothers mans busynesse, who wil geue you that which is youre owne?

No seruaunt can serue two masters: for either he shal hate the one, and loue y other: or els he shal leane to the one, and despise the other. He can not serue God and Mammon.

All these thinges herde the pharises, which were couetous, and they mocked hi. And he sayde vnto them: Ye are they that iustifie y selues before men, but God knoweth youre hertes. For y which is hye amonge men, is an abhominacion before God.

The lawe and y prophetes prophecied vnto Ihon, and from that tyme forth is y kyngdome of God preached thorow y Gospell, and euery man preasseth in to it by violence. But easier is it, for heauen and earth to perishe, then one tittle of y lawe to fall. Who so ever putteth awaye his wife, & marieth another, breaketh matrimonye: and he that marieth her which is deuorced fro hir husbände, breaketh wedlocke also.

Mar. 5. d
and 19. b
Marc. 10. a

There was a certayne riche man, which clothed him self with purple and costly linnen, and fared deliciously enery daye. And there was a poore man named Lazarus which laye at his gate full of sores, and desired to be fylled with the crommes, that fell from the riche mans table. Yet came the dogges, and licked his sores. But it fortuned, that the poore man dyed, and was carried of the angels in to Abrahams bosome. The riche man dyed also, and was buried.

Now whan he was in the hell, he lift vp his eyes in the payne, and sawe Abraham as farre of, and Lazarus in his bosome: and he cried, and sayde: Father Abraham, haue mercy vpon me, and sende Lazarus, that he maye dyppe the tyype of his synger in water, & coole my tonge, for I am tormeted in this flāme. But Abrahā saide: Remembre sonne, y thou hast receaued good in y life, & con

The gospell

of S. Luke.

trary wyse Lazarus receaued euell. But now is he comforted, and thou art toment. And beside all this, there is a greatespace set betwene vs and you: so y they which wolde go downe from hence vnto you, can not: nether maye they passe ouer from thence vnto vs.

Then sayde he: I pray the then ffather, that thou wilt sende him vnto my fathers house, for I haue yet fyue brethien, that he maye warne them, lest they also come in to this place of toment. Abrahamsayde vnto him: They haue Moses and the prophetes, let them heare them. But he sayde: Nay ffather Abrahams, but yf one wente vnto them fro the deed, they wolde do penance. Neuertheles he sayde vnto him: If they heare not Moses & the prophetes, then shal they not belue also, though one rose agayne fro the deed.

The XVII. Chapter.

And sayde vnto his disciples: It is impossible that offences shulde not come: but wo vnto him by whom they come: It were better for him, that a mylstone were hanged aboute his neck, and he cast in to the see, then that he shulde offende one of these litle ones. Take hede to youre selues. If thy brother trespace agaynst the, rebuke him: and yf he amende, forgewe him. And though he synne agaynst the seuen tymes in a daye, and come seuen tymes in a daye to y agayne, and saye: I repenteth me, forgewe him.

And the Apostles sayde vnto y^e LORDE: Increase oure faith. The LORDE sayde: If ye haue faith as a graine of mustarde sede, and saye vnto this Molbery tre: Plucke thy self vp by the rotes, and plante thy self in the see, it shalbe obediēt vnto you. Which of you is it, that hath a seruaunt (which ploweth, or feederh the catell) whā he commeth home from y feld, that he wil saye vnto him: Go quickly, and syt the downe to meate? Is it not thus? that he sayeth vnto him: Make ready, that I maye suppe, gyde vp thyself, and serue me, tyll I haue eaten and dronken, afterwarde shalt thou eat and drynke also. Thanketh he the same seruaunt also, because he dyd that was commaunded him? I trowe not. So likewise ye, whā ye haue done all that is comaunded you, saye: We are vnprofitable seruautes, we haue done that we were bounde to do.

And it fortuneth, whan he toke his journey towarde Jerusalem, he wente thorow the myddest of Samaria and Galile. And

as he came into a towne, there met him ten leporous men, which stode as farre of, and lift vp their voyce, and sayde: Jesu master, haue mercy vpon vs. And whan he sawe them, he sayde vnto the: Go, and shewe youre selues vnto y prestes. And it came to passe, as they wente, they were censed. And one of them whā he sawe that he was censed, he turned backe agayne, and praysed God with loude voyce, and fell downe on his face at his fete, and gaue him thanks. And the same was a Samaritane. Jesus answered and saide: Are there not ten censed? But where are those nyne? There were els none founde, that turned agayne, and gaue God the prayse, saue onely this strainger. And he sayde vnto him: Aryse, go thy waye, thy faith hath made y whole.

But whan he was demaunded of y pharises: Whan cometh the kyngdome of God? He answered them, and sayde: The kyngdome of God cometh not with outwarde appareance, nether shal it be sayde: lo, here or there is it. For beholde, y kyngdome of God is inwarde in you.

And he sayde to the disciples: The tyme shal come, whā ye shal desyre to se one daye of the sonne of man, and shal not se it. And they shal saye vnto you: Se here, Se there. Go not ye, nether folowe, for as the lighteninge shyneth aboue from the heauen, and lighteth ouer all that is vnder the heauē, so shal the sonne of mā be in his daye. But first must he suffre many thinges, and be refused of this generacion.

And as it came to passe in the tyme of Noe, so shal it come to passe also in y dayes of the sonne of man. They ate, they drank, they married, and were married, euen vnto y daye that Noe wente in to the Arke, and y floude came, and destroyed them all.

Likewise also as it came to passe in the tyme of Lot, they ate, they drank, they bought, they solde, they planted, they buylded. But euen the same daye that Lot wente out of Sodom, it rayned fyre and brimstone from heauē, and destroyed them all. After this maner also shal it go, in the daye whan the sonne of man shal appeare.

In that daye, who so is vpon the rofe, and his stuffe in y house, let him not come downe to fetch it: Likewise he that is in the feld, let him not turne backe, for it that is behynde him. * Remēbre Lottes wife. Who so euer goeth aboute to saue his life, shal lose it: and who so euer shal lose it, shal saue it.

I saye vnto you: In y night shal two

Leuit. 14. a

Mat. 18. a
Marc. 9. e

Mat. 18. b

Mat. 17. c
and 21. c

Mat. 24. b
Marc. 13. c

Mat. 16. c

Gen. 7. b
Mat. 24. d

Gen. 19. e

Mat. 24. b

* Gen. 19. e
Mat. 10. e
Marc. 8. e

The gospel

of S. Luke. Fo. xxxvi.

Mat. 24. d Iye vpon one bed, the one shalbe receaued, the other shalbe forsaaken. Two shalbe gryn-
dinge together, the one shalbe receaued, the
other shalbe forsaaken. And they answered,
and sayde vnto him: Where LORDE? He say-
de vnto the: Where so ener y deed carcase is
there wil y Aegles be gathered together.

The XVIII. Chapter.

1. Tell. 5. c **A** He tolde them a synilitude, signifi-
ge, y men ought allwayes to praye,
z not to leane of, z sayde: There was
a iudge in a cite, which feared not God, and
stode in awe of no man. And in the same cite
there was a weddowe, which came vnto him,
and sayde: deliuer me fro myne aduersary.
And he wolde not a greate whyle. But af-
terwarde he thought within hi self: Though
I feare not God, z stonde in awe of no man,
yet seynge this weddowe is so importune
vpon me, I wil deliuer her, lest she come at
the last, and rayle vpon me.

Then sayde the LORDE: Heare what y
vnrightheous iudge sayeth. But shall not
God also deliuer his chosen, that crye vnto
hi daye and night, though he differre the?
I saye vnto you: He shal deliuer them, and
that shortly. Neuertheles, when the sonne
of man cometh, suppose ye, that he shal syn-
de faith vpon earth?

B And vnto certayne which trusted in the
selues, that they were perfecte, and despyed
other, he spake this synilitude: There wente
vp two men in to the tēple, to praye: the one
a pharise, the other a publican. The pharise
stode, and prayed by himself after this
maner: I thanke the God, that I am not
as other men, robbers, vnrightheous, aduou-
ters, or as this publican. I fast twyse in the
weke, I geue the tithes of all that I haue.
And the publican stode as farre of, and wol-
de not lift vp his eyes to heauen, but smote
vpon his brest, and sayde: God be thou mer-
cyfull vnto me synner. I tell you: This man
wente downe in to his house iustified more
the the other. For who so ever exalteth him-
self, shalbe brought lowe: and he that hum-
bleth himself, shalbe exalted.

Deu. 26. c
Eccles. 7. c

Mat. 23. b
Luc. 14. b

Mat. 19. b
Mat. 10. b They brought yonge children also vnto
him, that he shulde touch them. But when
the disciples sawe that, they rebuked them.
Neuertheles Jesus called them vnto him,
and sayde: Suffre childre to come vnto me,
and forbyd the not, for of such is y kyngdo-
me of God. Verely I saye vnto you: Whoso
ener receaueth not y kyngdome of God as
a childe, shal not enter therein.

C And a certayne ruler axed him, and sayde:

Good master, what must I do, that I maye
enheret euerlastinge life? But Jesus sayde
vnto him: Why callest thou me good? The-
re is no man good, but God onely. Thou
knowest the comaundementes: Thou shalt
not breate wedlocke: Thou shalt not kyll:
Thou shalt not steale: Thou shalt not bea-
re false wytnesse: Honour thy father and y
mother. But he sayde: All these haue I kepe-
te from my youth vp. What Jesus herde that,
he sayde vnto him: Yet lackest thou one thin-
ge, sell all that thou hast, and geue it vnto y
poore, and thou shalt haue a treasure in hea-
uen, and come z folowe me. When he herde
that, he was sory, for he was very riche.

Mat. 19. c
Mat. 10. b

Exo. 20. c

When Jesus sawe that he was sory, he
sayde: How hardly shal the riche come in to
the kyngdome of God? It is easyer for a Ca-
mell to go thorow the eye of a needle, the for
a rich man to entre in to the kyngdome of
God. Then sayde they y herde that: Who
can then be saued? But he sayde: loke what
is vnpossible with me, is possible with God.

Mat. 19. c
Marc. 10. c

Luc. 1. c

Then sayde Peter: Beholde, we haue for-
saaken all, and folowed the. He sayde vnto the:
Verely I saye vnto you: There is no man y
forsaaketh house, or elders, or brethien, or wi-
fe, or children for the kyngdome of Gods sa-
ke, which shal not receaue moch more in
this tyme, and euerlastinge life in the woul-
de to come.

Mat. 19. d
Marc. 10. c

He toke vnto him the twolue, and sayde
vnto them: Beholde, we go vp to Ierusalem,
and it shal all be fulfilled, that is wyrtten by
the prophetes of the sonne of man. For he
shal be deliuered vnto y heythen, and shal-
be mocked, and despytefully intreated, and
spitted vpon: and when they haue scourged
him, they shal put him to death, and vpon
the thirde daye shal he aryse agayne. And
they vnderstode nothinge of these thinges.
And this sayenge was hyd from them, and
they perceaued not the thinges that were
spoken.

Luc. 13. a

Luc. 3. g

And it came to passe, when he came nye
vnto Jericho, there sat one blynde by the
waye, and begged. And when he herde the
people passe by, he axed what it was. Then
sayde they vnto him, that Jesus of Naza-
reth passed by. And he cryed, and sayde: Jesu
thou sonne of Dauid, haue mercy vpon me.
But the people that wente before, rebuked
him, that he shulde holde his tounge. Neuer-
theles he cried moch more: Thou sonne of
Dauid haue mercy vpon me. Jesus stode styl,
z comaunded hi to be brought vnto hi. And
when he was come neare, he axed him and

Mat. 20. d
Marc. 10. c

The gospel

of S. Luke.

sayde: What wilt thou, that I do vnto thee? He sayde: LORD, that I maye receaue my sight. And Iesus sayde vnto him: Receaue thy sight, thy faith hath saued thee. And immediately he sawe, and folowed him, & pray- sed God. And all the people that sawe it, gaue God the prayse.

The XIX. Chapter.

And he entred in, and wente thorow Jericho: & beholde, there was a man named Zacheus, which was a ruler of the publicans, and was riche, and desyred to se Iesus what he shulde be, and he coude not for the people, for he was lowe of stature. And he ranne before, and clymmed vp in to a wylde fygge tre, that he might se him: for he shulde come by waye. And whan Iesus came to the same place, he looked vp, and sawe him, and sayde vnto him: Zache, come downe haistely, for todaye must I turne in to thy house. And he came downe hastely, and receaued him with ioye. Whan they sawe that, they murmured all, and sayde, by he was gone in, to a synner.

Act. 16. 9

But Zacheus stode forth, and sayde vnto the LORD: Beholde LORD, the half of my goodes geue I to the poore: and yf I haue defrauded any man, I restore him foure folde. Iesus sayde vnto him: This daye is health happened vnto this house, for so moch as he also is Abrahams sonne. For the sonne of man is come, to seke and to saue that which was lost.

Mat. 15. c

Now whyle they hertened, he tolde a syn- militude also, because he was nye vnto Jeru- salem, and because they thought, that the Kyngdome of God shulde appeare immedi- atly. And he sayde: A certayne noble man wete in to a farre countre, to receaue hys Kyng- dome, and then to come agayne. This man called ten of his seruauntes, and deliuered them ten pounde, and sayde vnto them: Oc- cupye, tyll I come agayne. But his citesyns hated him, and sent a message after him, and sayde: We wil not haue this man to raigne ouer vs.

Mat. 25. a
Marc. 11. d

And it fortuneth whan he came agayne, after that he had receaued the Kyngdome, he bade call for the seruauntes, vnto whom he had geue his money, by he might knowe, what euery one had done. Then came the first and sayde: Syr, thy pounde hath wonne ten pounde. And he sayde vnto him: Well thou good seruaunt, for so moch as thou hast bene faithfull in the least, thou shalt haue auctorite ouer ten cities. The seconde came also, and sayde: Syr, thy pounde hath won-

ne fyne pounde. And to him he sayde: And thou shalt be ouer fyue cities. And yf thirde came, and sayde: Lo syr, here is thy pounde, which I haue kepte in a napkyn. I was afrayed of the, for thou art an harde man, thou takest vp by thou hast not layed downe, and reapest that thou hast not sowne. He sayde vnto him: Of thine awne mouth indige I the thou euell seruaunt. Anewest thou thou that I am an harde man, takinge vp that I layde not downe, and reapinge that I sowed not sowe? Wherefore then hast thou not deliuered my money to the exchaunge banker? And at my commynge might I haue requyred myne awne with vantage?

2 Re. 9. c
Mat. 12. d

And he sayde vnto them that stode by: Take yf pounde from him, and geue it vnto him that hath ten pounde. And they sayde vnto him: Syr, he hath ten pounde already. But I saye vnto you: Whosoener hath, vnto him shal be geue: but from him that hath not, shal be taken awaye euen that he hath. As for those myne enemies, which wolde not that I shulde raigne ouer them, bringe them hither, and slaye them before me. And whan he had thus sayde, he wete on forwarde, and toke his iourney vp to Jerusalem.

Mat. 13. b
and 25. c
Marc. 4. e
Luc. 10. b

And it fortuneth whan he came nye to Bethphage and Bethany vnto mount Oliuete, he sent two of his disciples, and sayde: Go in to the towne that lyeth ouer agaynst you, and assone as ye are come in, ye shal fynde a foale tyed, wheron yet neuer man satt, lounse it, and brynge it hither. And yf any man are you wherfore ye lounse it, saye thus vnto him. The LORD hath nedetherof.

Mat. 21. a
Marc. 11. a

And they that were sent, wete their waye and founde euen as he had sayde. But whan they lounsed yf foale; the owners therof sayde vnto the: Why lounse ye the foale? They sayde: The LORD hath nedetherof. And they brought it vnto Iesus, and cast their clothes vpon the foale, and set Iesus thereon. Now as he wente, they spred their garmen- tes in the waye.

Ioh. 12. b

And whan he wete downe fro mount Oliuete, yf whole multitude of his disciples begane ioyfully to prayse God with loude voyce, ouer all the miracles that they had sene, and sayde: Blessed be he, that cometh a Kyng in the name of the LORD. Peace be in heauen, and prayse in the height. And some of the pharises amonge the people sayde vnto him: Master, rebuke thy disciples. And he answered and sayde vnto them: I tell you, yf these holde their peace, yet shal the stones crye.

Luc. 19. d
Eph. 3. e

Abac. 1. b

The Gospell

Iohā. 11. d And whan he was come neare, he behelde the cite, and wepte vpon it, and sayde: If thou knewest what were for thy peace, thou shuldest remembre it euen in this present daye of thine. But now is it hyd from thine eyes. **Iere. 31. a** For the tyme shal come vpon the, that thine **Mich. 3. c** enemies shal cast vp a bāke aboute the, and **Mat. 24. a** aboute thy children with the, and beseye thy, **Marc. 13. a** and kepe the in on euery syde, and make the **Luc. 21. a** eauen with the grounde, and shal not leaue in the one stone vpon another, because thou hast not knowne thy tyme, wherein thou hast bene visited.

Mat. 21. b And he wente into the temple, and begā **Marc. 11. b** ne to dryue out them that bought and solde **Iohā. 2. b** therin, and sayde vnto them: It is wrytten: *** Esa. 56. b** * My house is an house of prayer, but ye ha **Iere. 7. a** ue made it a denne of murtherers. And he **9. Re. 8. d** taught daylie in the tēple. But the hye pre **Mat. 21. c** stes and the scribes and the chiefe of sye peo **Luc. 20. b** ple wente aboute to destroye him, and foun **Iohā. 7. c** de not, what to do vnto him. For all the peo **and 8. d** ple stacke by him, and gaue him audience.

The XX. Chapter.

Mat. 21. c **A**nd it fortunēd one of those dayes, **Marc. 11. d** whan he taught the people in the tē **Iohā. 2. b** ple, and preached the Gospell, the hye **Iere. 7. a** prestes and scribes came to him with the **9. Re. 8. d** Elders, and spake vnto him, and sayde: Tell **Mat. 21. c** vs, by what auctorite doest thou these thin **Marc. 11. d** ges? Or who gaue the this auctorite? But **Iohā. 2. b** he answered, and sayde vnto the: I wil axe you **Iere. 7. a** a worde also, tell it me: The baptyme of Jho **9. Re. 8. d** was it from heauen, or of men? But they **Mat. 21. c** thought in them selues, and sayde: If we **Marc. 11. d** saye, from heauen, then shal he saye: Why **Iohā. 2. b** dyd ye not the belene him? But yf we saye, **Iere. 7. a** of men, then shal all the people stone vs, for **9. Re. 8. d** they be perswaded, that Jhon is a prophet. **Mat. 21. c** And they answered, that they coude not **Marc. 11. d** tell, whence it was. And Jesus sayde vnto **Iohā. 2. b** them: Nether tell I you, by what auctorite **Iere. 7. a** I do these thinges.

Mat. 21. d And he beganne to tell the people this sy **Marc. 12. a** militude: A certayne man planted a vynyar **Iohā. 2. b** de, and let it out vnto husbandmen, and went **Iere. 7. a** te himself in to a straunge countre for a grea **9. Re. 8. d** te season. And whan his tyme was come, he **Mat. 21. c** sent a seruānt to the husbandmen, that they **Marc. 12. a** might geue him of the frute of the vynyar **Iohā. 2. b** de. But the husbandmen bet him, and sent **Iere. 7. a** him awaye emptye. And agayne he sent yet **9. Re. 8. d** another seruānt: but they bet him also, and **Mat. 21. c** intreated him shamefully, and sent him awaye **Marc. 12. a** emptye. And besydes this, he sent the thirde: **Iohā. 2. b** but they wounded him also, and thrust him **Iere. 7. a** out. Then sayde the lord of the vynyarde: **9. Re. 8. d**

of S. Luke. Ho. xxxvii.

What shal I do? I wil sende my deare sonne, peraduenture they wil stonde in awe of him, whan they se him. **Iohā. 2. c** **Rom. 8. a** **Phil. 2. a**

But whan the husbanden men sawe the sonne, they thought in the selues, and sayde: This is the heyre, come, let vs kyll him, for the inheritaunce maye be oures. And they thrust him out of the vynyarde, and slew him. What shal now the lord of the vynyarde do vnto them? He shal come, and destroye those husbandmen, and let out his vynyarde vnto other. Whan they herde that, they sayde: God forbid.

But he behelde the, and sayde: What is this then that is wrytten: The same stone which the buylders refused, is become the head corner stone. Who so euer falleth vpon this stone, shalbe broken in sunder: but vpon whō so euer he falleth, he shal grynde him to poulder. And the hye prestes and scribes wente aboute to laye handes vpon him the same houre, and they feared the people: for they perceaued, that he had spokē this symilitude agaynst them. **Psal. 117. c** **Esa. 28. c**

And they watched hi, and sent forth spies, which shulde fayne the selues perfecte, that they might take him in his wordes, to deliuer him vnto the power and auctorite of the debite. And they axed him, and sayde: Master, we knowe that thou sayest and teachest right, and regardest the outwarde appareance of no man, but teachest the waye of God truly. Is it lawfull, that we geue tribute vnto the Emperoure, or not? But he perceaued their craftynes, and sayde vnto them: Why tēpte ye me? Shewe me the peny. Whose ymage and superscripcion hath it? They answered, and sayde: The Emperours. Then sayde he vnto them: Geue the vnto the Emperoure, that which is the Emperours: and vnto God, that which is Gods. And they coude not reproue his worde before the people, and marueyled at his answer, and helde their peace.

Then came vnto him certayne of the Sadduces (which holde that there is no resurrection) and axed him, and sayde: Master. Moses wrote vnto vs, yf eny mans brother dye hauynge a wife, and dyeth without childre, then shal his brother take his wife, and rayse vp sede vnto his brother. Now were there seuen brethren: the first toke a wife, and dyed childlesse: and the seconde toke the wife, and dyed without children also: and the thirde toke her, like wyse all the seuen, and left no children behynde the, and dyed. At the last a sister them all, the woman dyed also. Now in the resurrection, whose wife shal she be of them **Mat. 22. b** **Marc. 12. b** **Deut. 25. a**

The gospell

of S. Luke.

For seven had her to wife. And Jesus answered and saide vnto them: The childre of this worlde mary, & are married, but they shal be worthy to enioye that worlde and the resurrection from the deed, shal nether marry ner be married, for they can dye no more. For they are like vnto the angels, and are the children of God, in so moch as they are children of the resurrection.

E But that the deed ryse agayne, hath Moses also signified besydes the bush, when he called the LORDE, the God of Abraham, the God of Isaac, and the God of Jacob. But God is not a God of the deed but of the lyuynge, for they lyue all vnto him. Then answered certayne of the scribes, and sayde: Master, thou haist sayde well. And from that tyme forth they durst axe him no more questions.

But he sayde vnto them: How saye they that Christ is Dauids sonne? And David himself sayeth in the booke of the psalmes: The LORDE sayde vnto my LORDE: Sit thou on my right honde, tyll I make thine enemies thy fote stole. David calleth him LORDE, how is he then his sonne?

Now whyle all the people gaue audience, he sayde vnto his disciples: Bewarre of the scribes, which wyl go in longe garmettes, and loue to be saluted vpon the market, and desyre to sit hych in the synagoges, and at the table. They deuoure widowes houses and that vnder a couloure of longe prayenge: These shal receaue the greater damacion.

The XXI. Chapter.

And he looked vp, and behelde yf riches, how they put in their offerynges in to the Gods chest. He sawe also a poore widow, which put in two myces, and he sayde: Verely I saye vnto you: This poore widow hath put in more then they all: For these all haue of their excesses put in vnto the offerynge of God, but she of hir pouerte hath put in all hir lyuynge that she had.

And whā some spake of the temple, that it was garnished with goodly stones and Jewels, he saide: The time shal come, when of all this that yf se, there shal not be left one stone vpon another, which shal not be broken downe. They axed him, and sayde: Master, whā shal these be? and what shal be the token, when these shal come to passe?

He sayde: Take hede, that ye be not deceived: For many shal come in my name, and saye, I am he, & the tyme is come hard by. Followe them not.

B But when ye heare of warres and insur-

rections, be not ye afrayed, for soch must come to passe, but the ende is not yet there so soone. Then sayde he vnto them: One people shal ryse agaynst another, and one realme ageynst another, & shal be greates earthquakes here and there, pestilence, and deth, and fearfull thinges. And greates tokens shal there be fro heaue. But before all these, they shal laye handes vpon you, and persecute you, and deliuer you vp in to their synagoges and prisons, and brynge you before kynnes & prynces for my names sake. But this shal happen vnto you for a wytnesse. Be at a poynt therfore in youre hertes, that ye take no thought, how ye shal answer: for I wil geue you mouth & wysdome, agaynst the which all youre aduersaries shal not be able to speake ner to resist. But ye shal be deliuered vpon euery of youre elders, bretheren, kynnsfolkes and frendes, and some of you shal they put vnto death, and ye shal be hated of euery man for my names sake, and yet shal not one hayre of youre heade perishe. Holde fast youre soules with patience.

But when ye shal se Jerusalem besegged with an hoost, then vnderstonde, that the desolacion of it is nye. Then let them which be in Jewry, flye vnto the mountaynes: and let soch as be in the myddest therof, departe out: and let soch as be in the countrees, not come therin. For these are the dayes of vengeance, that euery thinge which is wyrtten, maye be fulfilled. But vnto them that are with child, and to them that geue sucke in those dayes: for there shal be greates trouble vpon earth, and wrath ouer this people, and they shal scull chorow the edge of the swerde, and be led captiue amonge all nacions. And Jerusalem shal be troden downe of the heithen, vntill the tyme of the heithen be fulfilled.

And there shal be tokens in the Sonne and Moone, and starres, and vpon earth the people shal be in soch perplexite, that they shal not tell which waye to turne them selues. And the see and the waters shal roare, and men shal pyne awaye for feare, and for lokynge after the thinges which shal come vpon earth. For euery the very powers of heauen shal moue.

And then shal they se the sonne of man commynge in the cloude with power and greates glory. But when these thinges begynne to come to passe, the loke vp, and lifte vpp youre heades, for youre redemption draweth nye.

Esa. 19. 2

Mat. 10. b.
and 24. a.
Marc. 13. b
Luc. 12. b
Iohā. 15. b.
and 16. a

Exod. 4. c
Esa. 54. c
Act. 5. b

Mich. 7. a

Mat. 24. b
Marc. 13. b

Rom. 11. d

Mat. 24. e
Marc. 13. e
Ezec. 38. e
Ose. 10. b
Apoc. 6. e

Esa. 19. 2
Luc. 17. c
Iohā. 1. c

The gospell

Mat. 24. c
Marc. 13. d

And he tolde them a symilitude: Beholde the figge tre, and all tre trees, whā they now shute forth their buddes, yese by them, and perceauē, that Sommer is now at hande. So likewise ye, whan ye se all these thinges come to passe, be sure that the kyngdome of God is nye. Verely I saye vnto you: This generaciō shal not passe, tyll all be fulfilled. Heauen and earth shal passe, but my wordes shal not passe.

Rom. 13. b

But take hede vnto youre selues, that yō hertes be not ouerladē with excesse of eatinge and with dronkenness, and with takinge of thought for luyngē, and so this daye come vpo you vnawares. For as a snare shal it come on all them that dwell vpon earth.

Mat. 24. d
Marc. 13. d
1. Pet. 5. b

Watch therfore cōtynually, and praye, that ye maye be worthy to escape all this that shal come, & to stōde before y sonne of man.

And on the daye tyme he taught in the temple, but in the night season he wente out and abode all night vpon mount Oliuete. And all the people gat them vp early vnto him in the temple, for to heare him.

The XXII. Chapter.

Mat. 26. a
Mar. 14. a
Iohā. 7. c
11. e. and f
* Ioh. 11. a
and 13. g

A The feast of swete bred (which is called Easter) drue nye. And y hie prestes and Scribes sought how they might put him to death, and were afrayed of the people. But * Satan was entred in to Judas, named Iscariot (which was of y nombre of y twolue) and he wētē his waye, and talked with the hie prestes and with y officers, how he wolde betraye him vnto them. And they were glad, and promysed to geue him money. And he cōsented, & sought oportunitie, y he might betraye hi without eny rumoure.

Mat. 26. b
Mar. 14. b

Then came y daye of swete bred, wherin the Easter lambe must be offered. And he sent Peter and Ihon, and sayde: Go youre waye, prepare vs the Easter lambe, that we maye eate. But they sayde vnto him: Where wilt thou, that we prepare it? He saide vnto them: Beholde, whā ye come in to y cite, there shal mete you a man, bearinge a pitcher of water, folowe him in to the house y he entreth in, and saye vnto the good man of the house: The master sendeth y worde: Where is y gesthouse, wherin I maye eate the Easter lābe with my disciples? And he shal shewe you a greate parlour pained. They wente their waye, and founde as he had sayde vnto them, and made ready the Easter lambe.

B And whan the houre came, he sat him downe, and the twolue Apostles with him,

of S. Luke. Ho. xxxviii.

and he sayde vnto them: I haue hertely desyied to eate this Easter lābe with you before I suffre. For I saye vnto you: that hence forth I wil eate nomore therof, tyll it be fulfilled in the kyngdome of God. And he toke the cuppe, gaue thankes, and sayde: Take this and deuylde it amonge you. For I saye vnto you: I wil not drynke of the frute of y vyne, vntyll the kyngdome of God come.

Mat. 26. c
Mar. 14. c
1. Cor. 11. c

And he toke the bred, gaue thankes, and brake it, and gaue it them, and sayde: This is my body, * which shalbe geuen for you. This do in the remembraunce of me. Likewise also the cuppe, after they had supped, and sayde: This cuppe is the new Testamēt in my bloude, which shalbe shed for you.

Iohā. 6. f

But lo, the hande of him that betrayeth me, is with me on the table. And the sonne of man trulye goeth forth, as it is appoynted. But wo vnto that man, by whom he is betrayed. And they beganne to axe amonge them selues, which of them it shulde be, that shulde do that.

Mar. 26. b
Mar. 14. c

There rose a strife also amonge thē, which of them shulde be takē for the greatest. But he sayde vnto them: The kynges of y worlde haue domynion ouer y people, and they that beare rule ouer thē, are called gracious lordes. * But ye shal not be so: But the greatest amonge you, shalbe as the yongest: and the chiefe, as a seruaunt. For which is the greatest? he that sitteth at the table, or he that serueth? Is not he that sitteth at the table? But I am amonge you as a mynister. As for you, ye are they, that haue byddē to me in my temptacions. And I wil appoynte the kyngdome vnto you, even as my father hath appoynted me, that ye maye eate and drynke at my table in my kyngdome, * and sit vpon seates, and iudge the twolue trybes of Israel.

Mat. 20. d
Marc. 9. d
and 10. e
Luc. 9. e

1. Pet. 5. a

Luc. 12. d

Mat. 19. d
Apoc. 3. d

But the LORDE sayde: Simon Simon, beholde, Satan hath desyied after you, that he might siffte you euē as wheate: but I haue prayed for y, that thy faith fayle not. And whan thou art cōuerted, strength thy brethren: But he sayde vnto him: LORDE, I am ready to go with the in to prison, and in to death. Where theles he sayde: Peter, I saye vnto the: The cock shal not crowe this daye, tyll thou haue thryse denyed, y thou tnerwest me.

Mat. 26. c
Marc. 14. c
Iohā. 13. d

And he sayde vnto them: * Whan I sent you without wallet, without scryppe, and without shues, lacked ye eny thinge? They sayde: No. Then sayde he vnto them: But now, he that hath a wallet, let him take it

Mat. 10. a
Marc. 6. a
Luc. 9. a

The gospell

of S. Luke.

Esā. 33. c
 up, likewise also the scrippce. But he that hath not, let him sell his coate, & bye a siver de. For I saye vnto you: It must yet be fulfilled on me, that is wyrtte: He was counted amonge the euell doers. For loke what is wyrtten of me, it hath an ende. But they sayde: LORDE, Beholde, here are two siver des. He sayde vnto the: It is ynough.

Mat. 26. c
 Iohā. 18. a
 Mat. 6. b
 Iohā. 8. d
 And he wente out (as he was wonte) vnto mount Oliuete. But his disciples folowed him vnto the same place. And whan he came thither, he sayde vnto the: Praye, that ye fall not in to tēptacion. And he gat him from them aboute a stones cast, and kneeled downe, prayed, & sayde: Father, yf thou wilt, take awaye this cuppe fro me: Neuerthelesse, not my wyll, but thyn be fulfilled. And there appeared vnto him an angell frō heauen, and comforted him. And it came so, that he wrestled with death, and prayed the longer. And his sweate was like droppes of bloude, runnyng downe to the grounde. And he rose vp frō prayer, and came to his disciples, and founde them slepyng for heuy nesse, and sayde vnto them: What, slepe ye? ryse vp and praye, that ye fall not in to tentacion.

D
 Mat. 26. e
 Marc. 14. c
 Iohā. 18. a
 But whyle he yet spake, beholde, the multitude, and one of the twolue called Judas wente before them, and he came nye vnto Jesus, to kysse him. But Jesus sayde vnto him: Judas, betrayest thou the sonne of mā with a kysse? Whan they that were aboute him, sawe what wolde folowe, they sayde vnto him: LORDE, shal we smyte with the siverde? And one of the stroke a seruaūt of y^e hye prestes, & smote of his eare. But Jesus answered, and sayde: Suffre the thus farre forth. And he touched his eare, & healed him.

Mat. 26. f
 Marc. 14. f
 Iohā. 18. b
 But Jesus sayde vnto the prestes and rulers of the temple, and to the Elders that were come vnto him: Ye are come forth as it were to a murtherer with siverdes, & with stanes. I was daylie with you in the temple, and ye layed no handes vpon me. But this is youre houre, and the power of darknesse. Neuerthelesse they toke him, and led him, and brought him in to the hye prestes house. As for Peter, he folowed hī a farre of.

Then kyndled they a fyre in the myddest of the palace, and sat them downe together. And Peter sat him downe amonge them. Then a damsell sawe him syttinge by the light, and behelde him well, and sayde vnto him: This same was also with him. But he denyed him, and sayde: Woman, I knowe him not. And after a litle whyle, another

sawe him, and sayde: Thou art one of them also. But Peter sayde: Man, I am not.

And aboute the space of an houre after, E another affirmed, & sayde: Verely this was with him also, for he is a Galilean. But Peter saide: Mā, I wote not what thou sayest. And immediatly whyle he yet spake, y^e cock crewe. And the LORDE turned him aboute and loked vpo Peter. And Peter remembred the wordes of y^e LORDE, how he sayde vnto him: Before the cock crowe, thou shalt denye me thryse. And Peter wente out, and wepte bytterly.

Luc. 22. c
 Mat. 26. c
 Mar. 14. c
 Mat. 26. c

The men that helde Jesus, mocked him, and stroke him, blyndfolded him, and smote him on the face, and axed him, and sayde: Prophecie, who is it that smote the? And many other blasphemies sayde they vnto hī.

And whan it was daye, there gathered together the Elders of the people, the hye prestes and scribes, and led him vp before, their counsell, and sayde: Art thou Chust? Tell vs. But he sayde vnto them: If I tell you, ye wyl not beleue: But yf I axe you, ye wyl not answere me, nether wyl ye let me go. From this tyme forth shal the sonne of man sytt at the right hāde of the power of God. Then sayde they all: Art thou then y^e sonne of God? He sayde vnto them: Ye saye it, for I am. They sayde: What nede we anye farther wyrtneesse? We oure selues haue herde it of his awne mouth.

Mat. 26. f
 Mar. 14. g
 Col. 3. a
 Heb. 1. a
 and 10. b

The XXIII. Chapter.

And the whole multitude of the aro. A se, and led him vnto Pilate, and begā ne to accuse him, and sayde: We haue founde this felowe peruertinge the people, and forbyddinge to geue trybute vnto the Emperoure, and sayeth, that he is Chust a kynge. But Pilate axed him, and sayde: Art thou the kynge of the Jewes? He answered him, and sayde: Thou sayest it. Pilate sayde vnto y^e hye prestes and to the people: I fynde no cause in this man. But they were the more fearce, and sayde: He hath moued the people, in that he hath taught here & there in all the lande of Jewry, and hath begon- ne at Galile vnto this place.

Mat. 27. a
 Marc. 15. a
 Iohā. 18. d
 Mat. 27. b

Whan Pilate herde mencion of Galile, he axed whether he were of Galile. And whan he perceaued that he was vnder y^e rodes iurisdiccio, he sent him to Herode, which was also at Ierusalē in those dayes. When Herode sawe Jesus, he was exceedinge glad, for he had longe bene desyrous to se him: because he had herde moch of him, & hoped to se a miracle of hī. And he axed him

Luc. 23. a
 Luc. 23. d
 Luc. 23. a

The Gospell

many thinges. Nevertheless he answered him nothinge. The hye prestes and scribes stode, and accused him sore. But Herode wth his men of warre despysed him, and mocked him, put a whyte garmēt vpon him, and sent him agayne vnto Pilate. Vpon y^e same daye were Pilate and Herode made frendes together, for afore they had bene at variaunce.

B Pilate called the hye prestes, and the rulers, and the people together, and sayde vnto the: Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I haue examyned him before you, & fynde in the mā none of the causes, wherof ye accuse him: Nor yet Herode: for I sent you to him, and beholde, there is brought vpon hi nothinge, that is worthy of death. Therefore wil I chasten him, and let him loose: for he must haue let one loose vnto them after the custome of the feast.

Mat. 27. b
Marc. 15. a
Iohā. 18. c
Iohā. 19. a
Mat. 27. c
Marc. 15. b
Then cried the whole multitude, and sayde: Awaye with him, and delyuer vnto vs Barabās, which for insurreccion made in the cite, and because of a murthur, was cast in to prison. Then called Pilate vnto them agayne, & wolde haue let Jesus loose. But they cried, and sayde: Crucifye him, Crucifye him. Yet sayde he vnto them, the thirde tyme: What euell thē hath he done? I fynde no cause of death in hi, therefore wil I chasten him, and let him go. But they laye styll vpon him with greate crye, and requyred y^e he might be crucified. And the voyce of thē and of the hye prestes preuayled.

C And Pilate gaue sentence, that it shulde be as they requyred, and let loose vnto thē, him, that for insurreccio and murthur was cast in to prison, whom they desyred, but gaue Jesus ouer vnto their wyll. And as they led him awaye, they toke one Simon of Cyren (which came from the selde) and layed y^e crosse vpon him, to beare it after Jesus.

Mat. 27. d
Iohā. 19. b
zach. 12. c
Iere. 8. a
O'e. 10. b
Apoc. 6. c
And there folowed him a greate multitude of people and of women, which bewayled and lamented him. But Jesus turned him aboute vnto thē, and sayde: Ye daughters of Ierusalē, wepe not ouer me: but wepe ouer youre selues, and ouer youre childre. For beholde, the tyme wil come, wherin it shal be sayde: Blessed are the barren, and the wombes that haue not borne, and the pappes that haue not geuen sucke. Then shal they begynne to saye vnto the mountaynes: Fall vpon vs. And to the hylles: Couer vs. For yf this be done to a grene tre, what shal be done then to the drye?

Esa. 53. c
And two other (which were mysdoers)

of S. Luke. Ho. xxxix.

were led out also, to be put to death with him. And whā they came to y^e place, which is called Caluery, they crucified him cuen there, and the two mysdoers with him, the one on the righte hande, the other on y^e left. But Jesus sayde: Father, forgene them, for they wote not what they do. And they parted his garmentes, and cast lottes therfore. And the people stode and behelde.

And the rulers mocked him with them, and sayde: he hath helped other, let him helpe him self now, yf he be Christ y^e chosen of God. The souldyers also mocked him, wete vnto him, & brought him vyneger, and sayde: If thou be the kynge of the Iewes, then helpe thyself. And aboue ouer him was this superscripcion wyrtten with letters of Greke, Latyn, and Hebrewe: This is the kynge of the Iewes.

And one of the mysdoers that hanged there, blasphemed him, and sayde: If thou be Christ, then helpe thy self and vs. Then answered the other, rebuked him, and sayde: And thou fearest not God also, which art yet in like dānacion. And truly we are therein be right, for we receaue acordinge to oure dedes. As for this man, he hath done nothinge amysse. And he sayde vnto Jesus: LORDE, remembre me, whan thou comest in to thy kyngdome. And Jesus sayde vnto him: Verely I saye vnto the: To daye shalt thou be with me in Paradyse. And it was aboute the sixte houre, and there was darkness ouer y^e whole londe vntyll the nyenth houre. And the Sonne was darkened, and the vayle of the temple rente in two euen thorow the myddes.

And Jesus cryed loude, & sayde: Father, **E** in to thy handes I commende my spiere. And whan he had so sayde, he gaue vp the goost. But whan the Captayne sawe what had happened, he praysed God, and sayde: Verely this was a iust mā. And all the people that stode by & behelde, whan they sawe what was done, smote vpon their brestes, & turned backe agayne. But all his acquaintance, and the women that had folowed him out of Galile, stode a farre of, and behelde all these thinges.

And beholde, a mā named Joseph, a Senatur, which was a good iust man, the same had not consented vnto their counsell, and dede, which was of Arimathia a cite of the Iewes, which same also wayted for the kyngdome of God: he wete vnto Pilate, and ayled the body of Jesus. And he toke him downe, wrapped him in a linnen cloth, and

Act. 7. g
*** Psal. 21. b**
Mat. 27. c
Marc. 15. c
Iohā. 19. c

Mat. 27. d
Iohā. 19. b

Mat. 27. e
Marc. 15. d

Psal. 30. a
Act. 7. g
Mat. 27. f
Marc. 15. d

Mat. 27. g
Marc. 15. e
Iohā. 19. d

The gospell

layed him in a hewen sepulcre, wherein neuer man was layed. And it was the daye of pre-paringe, and the Sabbath diue on.

Luc. 8. a The women that were come with him out of Galile, folowed him, and behelde the Sepulcre, & how his body was layed. But they returned, and made ready the spices & anointmētes. And vpon the Sabbath they rested, accordinge to the lawe.

The XXIII. Chapter.

Mat. 28. a
Marc. 16. a
Iohā. 20. a
Iohā. 20. b
Luc. 9. c
Mat. 28. b
Marc. 16. b
Iohā. 20. b

A Vt vpon one of the Sabbathes very early in the mornynge, they came vnto the Sepulcre, and brought yf spices which they had prepared, and certayne women with thē. Neuertheles they founde the stone rolled awaye from the sepulcre, and wente in, and founde not the body of yf **LORDE** Iesu. * And it happened as they were amased therat, beholde, there stode by them two men in shyninge garmentes. And they were afrayed, and cast downe their faces to the earth. Then sayde they vnto thē: What seke ye? the lynynge amōge the deed? He is not here. He is rysen vp. Remembie, how yf he tolde you whā he was yet in Galile, and sayde: * The sonne of man must be deliuered in to the hādes of synners, and be crucified, and the thirde daye ryse agayne.

And they remebred his wordes, and wente from the sepulcre, and tolde all this vnto the eleven, and to all the other. It was Mary Magdalene, and Johanna, and Mary James, and the other with them, that tolde this vnto the Apostles. And theyr wordes semed vnto them, as though they had bene but fables, and they beleued them not. But Peter arose, and ranne to the sepulcre, and stonped in, and sawe the linnen clothes layed by them selues, and departed. And he wondred within himself at that which had happened.

Mar. 16. b
Mat. 28. c

B And beholde, two of them wente that same daye, to a towne (which was thre score furlōges from Jerusalem) whose name was called Emmaus. And they talked together of all these thinges yf had happened. And it chaunced as they were thus talkinge and reasonynge together, Iesus himself diue nye, and wente with them. But their eyes were holden, that they shulde not knowe hī. And he sayde vnto them: What maner of comunicacions are these that ye haue one to another as ye walke, and are sad? Then answered the one, whose name was Cleophas, and sayde vnto him: Art thou onely a stranger at Ierusalē, not knowinge what is come to passe there in these dayes? And

of S. Luke.

he sayde vnto thē: What? They sayde vnto him: That of Iesus of Nazareth, * which was a prophet, mightie in dede and woide, before God and all yf people, how oure hye priestes and rulers deliuered him to the condemnation of death, and crucified him. But we hoped that he shulde haue deliuered Israel. And besydes all this, todaye is the thirde daye that this was done. * Yee & certayne women also of oure company which were early at the Sepulcre, and founde not his body, came and tolde, that they had sene a visiō of angels, which sayde he was alyue. And certayne of them that were with vs, wente vnto the sepulcre, and founde it euen so as yf women sayde, but hī founde they not.

C And he sayde vnto thē: O ye fooles and slowe of hert to beleue all that the prophetes haue spokē: * Ought not Christ to haue suffred these thinges, and to entre in to his glory? And he beganne at Moyses and at all the prophetes, and expounded vnto them all the scriptures, that were spoken of him. And they diue nye vnto the towne, which they wete vnto, and he made as though he wolde haue gone farther. * And they compelled him, and sayde: Abide with vs, for it draweth towardes night, and the daye is farre passed. And he wente in to tary with thē. And it came to passe whan he sat at the table with thē, he toke the bried, gaue thankes, brake it, and gaue it them. Then were their eyes opened, and they knewe him. And he vanyshed out of their sight. And they sayde, betwene thē selues: Wyd not oure hert burne with in vs, whan he talked with vs by the waye, whyle he opened the scriptures vnto vs? And they rose vp the same houre, turned agayne to Jerusalem, and founde yf eleue gathered together, and them that were with them, which sayde: The **LORDE** is rysen of a trueth, and hath appeared vnto Symon. And they tolde thē what had happened by yf waye, and how they knewe him in breakynge of the bried.

Iohā. 20. d
D But whyle they were talkynge therof, Iesus himself stode in the myddes amonge thē, and sayde: Peace be with you. But they were abashed and afrayed, supposinge that they had sene a spiete. And he saide vnto thē: Why are ye abashed? & wherfore ryse there soch thoughtes in yf hertes? Beholde my hādes & my fete, it is euen I my self. Handle me, and se, for a spiete hath not flesh and bones, as ye se me haue. And whan he had thus spokē, he shewed thē his hōdes and his fete. But whyle they yet beleued not for ioye

The gospell

Iohā. 21. b and wondred, he sayde vnto them: Have ye eny thinge here to eate? And they set before him a pece of a broyled fish, and an hony combe. And he toke it, and ate it before thē.

Mat. 16. c And he sayde vnto them: * These are the wordes, which I spake vnto you, whyle I was yet with you. For it must all be fulfilled that was wyrtten of me in the lawe of Moses, in the prophetes, & in the psalmes. The opened he their vnderstandinge, that they might vnderstonde the scriptures, and sayde vnto them: * Thus is it wyrttē, and thus it behoued Christ to suffre, & the thirde daye to ryse agayne fro the deed, and to let repentance and remysion, of synnes be preached in his name amonge all nacions, * and to begynne at Ierusalem. As for all these thinges, ye are wytnesses of thē. And beholde, I wil sende vpon you the * promes of my fater: but ye shal tary in the cite of Ierusalem, tyll ye be endewed with power from aboue.

Act. 17. a But he led them out vnto Bethany, and lift vp his handes, and blessed them. And it came to passe whā he blessed them, he departed from them, and was caried vp in to heauen. And they worshipped him, and turned agayne to Ierusalem with greate ioye: and were contynnally in 3 temple, geuyng prayse and thankes vnto God. Amen.

The ende of the gospell of
S. Luke.

The gospell of S. Ihon.

What S. Ihons gospell conteyneth.

- Chap. I.** The euerlastinge byrth of the sonne of God, and how he became man. The testimony of Ihon and of his baptyme. The callinge of Andrew, Peter, Philip and Nathanael.
- Chap. II.** Christ turneth the water vnto wyne at the marriage in Cana, and dryeth the marchauntes out of the temple.
- Chap. III.** The swete talkinge of Christ with Nicodemus. The doctryne & baptyme of Iho. and what wytnesse he beareth of Christ.
- Chap. IIII.** The lounge communicacion of Christ with the woman of Samaria by the welles syde. How he commeth in to Galile, and healeth the rulers sonne.
- Chap. V.** He healeth the man that was sicke eight & thirtie years. The Jewes accuse him

of S. Ihon. Fo. xl.

- asa breake of the Sabbath: he answereth for him self, and reproveth them
- Chap. VI.** Jesus fedeth fyue thousande men with fyue barlye Loaves, departeth awaye, that they shulde not make him kynge, goeth vpo the see, and reproveth the fleshy hearers of his worde. The carnall are offended at hi, and forsake him.
- Chap. VII.** Jesus commeth to Ierusalem at the feast, teacheth the Jewes and reproveth the Pharises & the hye prestes hearinge that the people begynne to fauour Christ and to beleue in him, sende out officers to take hi. There are dyuerse opinions of him amonge the people. The pharises rebuke the officers because they haue not taken him, and hyde with Nicodemus for takinge his parte.
- Chap. VIII.** A woman is taken in aduoutrie: Christ deliuereth her. The fredome of such as folowe Christ, whom they accuse to haue the deuell within him, and go aboute to stone him.
- Chap. IX.** Christ maketh the man to se that was borne blynde, where thorow he getteth him self more displeasure amonge the Jewes and pharises.
- Chap. X.** Christ is the true shepheard, and the dore of the shepe. Some saye: Christ hath the deuell, and is madd, some saye: he speaketh not the wordes of one that hath the deuell. Because he telleth the trueth, the Jewes take vp stones to cast at him, call his preachinge blasphemy, and go aboute to take him.
- Chap. XI.** Christ rayseth Lazarus fro death. The hye prestes & the pharises gather a counsell, and cast their heides together agaynst him, therfore he getteth him out of the waye.
- Chap. XII.** Mary anoynteth Christes fete, Judas murmureth, Christ excuseth her, rydeth in to Ierusalem, and is lounyngly receaued of the thankfull, but vterly despyed of the vngodly.
- Chap. XIII.** Christ washeth the disciples fete, telleth them of Judas the traytour, and commaundeth thē earnestly to loue one another.
- Chap. XIII.** He armeth his disciples with consolacion agaynst trouble for to come, taketh fro thē the heuynesse that they had because of his departinge, and promyseth them the holy goost, the spirite of comforte.
- Chap. XV.** The true vyne, the husbandman & the braunches. A doctryne of loue, and a swete comforte agaynst persecucion.
- Chap. XVI.** Consolacion agaynst trouble. Prayers are herde thorow Christ.
- Chap. XVII.** The most hartely & lounge prayer of Christ vnto his father, for all sod as receaue the trueth, and be his awne.
- Chap. XVIII.** Christ is betrayed. The wordes of his mouth synre the officers to the ground. Peter synreth of Malchus eare. Jesus is brought before Anna, Caiphas, and Pilate.
- Chap. XIX.** Christ is crucified. He commendeth his mother vnto Ihon, sheddeth his bloude, and is buried.
- Chap. XX.** The resurreccion of Christ, which appeareth to Mary Magdalene and to all his disciples, to their greate comforte.
- Chap. XXI.** He appeareth to his disciples agayne by the see of Tyberias, and commaundeth peter earnestly to fede his shepe.

The gospell The gospell of S. Ihon.



The first Chapter.

21



Gen. 1. a
Pro. 8. b

Iohā 14. b
Iohā 8. b
9. a. 12. c

Iohā 5. d

Ose. 1. h
Rom. 8. b
Gal. 4. a

Baruc. 2. c
* Mat. 17. a
2. Pet. 1. c
1. Iohā. 1. a

Mat. 3. b
Marc. 1. a

* Col. 2. b

In the begynnyng
was the worde, and
the worde was with
God, and God was y
worde. The same was
in the begynnyng w
God. All thinges we
re made by the same,

and without the same was made nothinge
that was made. In him was the life, and
the life was the light of men; and the light
shyneth in the darknesse, and the darknesse
comprehended it not.

There was sent from God a man, whose
name was Ihon. The same came for a wit-
nesse, to beare wytnesse of y light, that tho-
row him they all might beleue. He was not
that light, but that he might beare witnesse
of y light. That was the true light, which
lighteth all men, that come in to this worl-
de. He was in the worlde, z the worlde was
made by him, and y worlde knewe him not.
He came in to his awne, and his awne re-
ceaued him not. But as many as receaued
him, to them gaue he power to be the chil-
dren of God: euen soch as beleue in his name.
Which are not boine of bloude, ner of the
wyl of the flesh, ner of the wyl of man, but
of God.

And the worde became flesh, and dwelt
amonge vs: and we sawe his glory, a glory
as of the onely begottē sonne of the father,
full of grace and trueth.

Ihon bare wytnesse of him, cryed, and
sayde: It was this, of whom I spake: After
me shal he come, that was before me, for he
was or euer I: and of his fulnesse haue all
we receaued grace for grace. For the lawe
was geuen by Moses, grace and trueth ca-

of S. Ihon.

me by Iesus Chust. No man hath sene God
at any tyme. The onely begottē sonne which
is in the bosome of the father, he hath decla-
red the same vnto vs.

And this is the recorde of Ihon, whan
the Jewes sent prestes and Leuites fro Je-
rusalem, to axe him: Who art thou? And he
confessed and denyed not. And he confessed,
and sayde: I am not Chust. And they axed
him: What thē? Art thou Elias? He sayde:
I am not. Art thou the prophet? And he
answered: No. Then sayde they vnto him:
What art thou thē, y we maye geue answe-
re vnto thē that sent vs? What sayest thou
of y self? He sayde: I am y voyce of a cryer
in the wyldernesse. Make straight y waye
of the LORDE. As y prophet Esay sayde:

And they that were sent, were of y Pha-
rises. And they axed him, z sayde vnto him:
Why baptystest thou then, yf thou be not
Chust, ner Elias, ner a prophet? Ihon an-
swered them, and sayde: I baptise with wa-
ter, but there is one come in amonge you,
whom ye knowe not. It is he that cometh
after me, which was before me: whose shue-
lache I am not worthy to vnloose. This
was done at Bethabara beyonde Jordane,
where Ihon dyd baptise.

The nexte daye after, Ihon sawe Iesus
commynge vnto him, and sayde: Beholde
the labe of God, which taketh awaye the
synne of the worlde. This is he, of whom I
sayde vnto you: After me cometh a man,
which was before me. For he was or euer I,
and I knewe him not: but that he shulde be
declared in Israel, therfore am I come to
baptise with water.

And Ihon bare recorde, z sayde: I sawe
the spiete descende from heauen like vnto a
dowe, and abode vpon him, z I knewe him
not. But he that sent me to baptise with
water, y same sayde vnto me: Vpon whom
thou shalt se the spiete descende and tary
styll on him, the same is he, that baptiseth
with the holy goost. And I sawe it, and ba-
re recorde, that this is the sonne of God.

The nexte daye after, Ihon stode agayne,
and two of his disciples. And whā he sawe
Iesus walkynge, he sayde: Beholde the labe
of God. And two of his disciples herde
him speake, and folowed Iesus. And Iesus
turned him aboute, and sawe them folowin-
ge, and sayde vnto thē: What seke ye? They
sayde vnto him: Rabbi, (which is to saye by
interpretacion, Master.) Where art thou at
lodginge? He sayde vnto them: Come and
se it. They came and sawe it, z abode with

Deut. 5. c
1. Iohā. 4. b

Iohā 3. d

Deut. 18. c

Mat. 3. a

Marc. 1. a

Luc. 3. a

* Esa. 40. a

Mat. 3. b

Marc. 1. a

Luc. 3. c

Act. 19. a

Iohā 3. d

and 10 d

Esa. 33. b

1. Cor. 5. b

D

Mat. 3. b

Marc. 1. a

Luc. 3. c

Exod. 27. a

Esa. 52. b

The gospell

of S. Ihon. Ho. xli.

him the same daye. It was aboute the tenth houre.

One of the two, which herde Ihon speake, and folowed Iesus, was Andrew the brother of Symon Peter: the same founde first his brother Symon, and sayde vnto him: We haue founde Messias (which is by interpretation, & Anoynted) and brought him to Iesus. Whan Iesus behelde him, he sayde: Thou art Symon the sonne of Ionas, & thou shalt be called Cephas, which is by interpretation, a stone.

Mat. 16. c

E The nexte daye after, wolde Iesus go agayne in to Galile, and founde philippe, and sayde vnto him: Folowe me. philippe was of Bethsaida the cite of Andrew and Peter. philippe founde Nathanael, and sayde vnto him: We haue founde him, of whō Moyses in the lawe, and & prophetes haue wrytten, euen Iesus the sonne of Joseph of Nazareth. And Nathanael sayde vnto him: What good can come out of Nazareth? philippe sayde vnto him: Come, and se.

Gen. 1. c
Ex. 17. c
Deut. 18. c
* Esa. 7. c
and 9. b
Iohā. 7. e

Iesus sawe Nathanael comynge to him, and sayde of him: Beholde, a righte Israelite, in whom is no guyle. Nathanael sayde vnto him: From whence knowest thou me? Iesus answered, and sayde vnto him: Before & philippe called the, whan thou wast vnder the fygge tre, I sawe the. Nathanael answered, and sayde vnto hi: Rabbi, thou art & sonne of God, thou art & kynge of Israel. Iesus answered, & sayde vnto him: Because I sayde vnto the, that I sawe the vnder the fygge tre, thou belest: thou shalt se yet greater thinges the thesē. And he sayde vnto him: Verely verely I saye vnto you: Fro this tyme forth shal ye se the heauen open, and the angels of God goinge vp & downe ouer the sonne of man.

Gen. 18. c
Luc. 21. d

The II. Chapter.

And vpon the thirde daye there was a mariage at Cana in Galile, and the mother of Iesus was there. Iesus also and his disciples was called vnto & mariage. And whan the wyne fayled, the mother of Iesus saide vnto him: They haue no wyne. Iesus sayde vnto her: Woman, what haue I to do w the? Myne houre is not yet come. His mother sayde vnto & mynisters: Whatsoeuer he sayeth vnto you, do it. There were set there sixe water pottes of stone, after & maner of the purifieng of & Jewes, euery one cōteyninge two or thre measures.

Luc. 1. g

Iesus sayde vnto the: Fyll the water pottes with water. And they fylled the vnto & brymme. And he sayde vnto the: Drawe out

now, & brynge vnto the Master of the feast. And they bare it. Whā the master of & feast had tasted & wyne which had bene water, and knewe not whence it came (but the mynisters that drew & water, knewe it) the Master of the feast called the brydegrome, and sayde vnto him: Euery man at the first geueth the good wyne: & whan they are drunken, the that which is worse. But thou hast kepte backe the good wyne vntyll now.

This is the first token that Iesus dyd at Cana in Galile, and shewed his glory, and his disciples beleued on him. Afterwarde wente he downe to Capernaum, he, his mother, his brethē, and his disciples, and taried not longe there.

Mat. 4. b
Marc. 1. b
Luc. 4. d

And the Jewes Easter was at hande. And Iesus wete vp to Ierusalem, and founde sittynge in the tēple, those that solde oxen, shepe, and doves, and chaungers of money. And he made a scourge of small cordes, and drewe them all out of the tēple with the shepe and oxen, and poured out the chaungers money, and ouerthrewe the tables, and sayde vnto them that solde the doves: Hauethese thinges hēce, and make not my fathers house an house of marchaundyse. His disciples remembried it, that is wrytten: The zeale of thine house hath euen eaten me.

Mat. 21. b
Marc. 11. b
Luc. 19. d

Then answered the Jewes, and sayde vnto him: What token shewest thou vnto vs, that thou mayest do these thinges? Iesus answered & sayde vnto the: Breake downe this temple, and in thre dayes wil I set it vp agayne. Then sayde the Jewes: Sixe and fourtye yere was this temple abuyldinge, and wilt thou set it vp in thre dayes? But he spake of & tēple of his body. Now whā he was rysen agayne from the deed, his disciples remembried that he thus sayde, and they beleued the scripture, and the wordes which Iesus spake.

Mat. 16. a
Iohā. 6. d
* Mat. 16. f
1. Eld. 5. c

Whā he was at Ierusalē at Easter in & feast, many beleued on his name, whan they sawe & tokēs & he dyd. But Iesus comytted not himself vnto the, for he knewe the all, & neded not & eny mā shulde testifye of man, & for he knewe well what was in man.

Iere. 17. b
Apo. 2. d

The III. Chapter.

There was a man of the pharises, named Nicodemus a ruler amonge the Jewes. The same came vnto Iesus by night, & sayde vnto hi: Master, we knowe & thou art come a teacher fro God: for no mā can do these tokēs & thou doest, excepte God be with him. Iesus answered, and sayde vnto him: Verely verely I saye vnto the:

Iohā. 7. c
and 19. d
Iohā. 9. b

The gospell

of S. Ihon.

Excepte a man be borne a new, he can not se the kyngdome of God. Nicodemus sayde vnto him: How can a man be borne, whan he is olde? Can he entre into his mothers wombe, and be borne agayne? Jesus answered: Verely verely I saye vnto the: * Excepte a mā be borne of water and of the spirete, he can not come in to y kyngdome of God.

B* That which is borne of flesh, is flesh: z that which is borne of the spirete, is spirete. Maruell not, that I saye vnto y: Ye must be borne of new. The wynde bloweth where he wyl, and thou hearest his sounde: * but thou canst not tell whēce he cometh, and whither he goeth. So is every one, that is borne of the spirete.

Nicodemus answered, and sayde vnto him: How maye these be? Jesus answered, z sayde vnto hī: Art thou a Master in Israel, z knowest not these? Verely I saye vnto y: We speake that we knowe, and testifiethat we haue sene, and ye receaue not oure wytnesse. If ye beleue not whan I tell you of earthly thinges, how shulde ye beleue, whā I speake vnto you of heauenly thinges?

E* And noman ascendeth vp in to heauen, but he that is come downe from heauē, (namely) the sonne of man which is in heauen. And like as Moses lift vp the serpent in the wyldernes, euen so must the sonne of man be lift vp, that who so euer beleueth in him, shulde not perish, but haue euerlastinge life.

C For God so loued the worlde, that he gaue his onely sonne, that who so euer beleueth in hī, shulde not perishe, but haue euerlastinge life. * For God sent not his sonne in to y worlde to condempne the worlde, but that the worlde might be saued by him. He that beleueth on him, shal not be cōdemned. But he that beleueth not, is cōdemned already: because he beleueth not on the name of the onely sonne of God. But this is y cōdempnacion, that the light is come in to the worlde, and men loued the darknesse more thē y light: for their workes were euell. Whoso euer doth euell, hateth the light, and cometh not to the light, that his dedes shulde not be reprocud. But he that doth the trueth, cometh to the light, that his workes maye be knowne: for they are done in God.

D Afterwarde came Jesus z his disciples in to the lōde of Jewry, and had his beyng there with them, and baptysed. * Ihon baptysed also in Enon besyde Salem: for there was much water there. And they came thither, and were baptysed: for Ihon was not yet put in prison.

Then arose there a question amonge the disciples of Ihon with the Jewes aboute the purifieng, and they came vnto Ihon, and sayde vnto him: Master, he y was with the beyonde Jordan, of whom thou barest wytnesse, beholde, * he baptyseth, and every man cometh vnto him. Ihon answered and sayde: A man can receaue nothinge, excepte it be geuen him from heauē. Ye youre selues are my witneses, how * that I sayde, I am not Chrust, but am sent before him. * He that hath the bryde, is the brydegrome: but the frende of the brydegrome stondeth, and herkeneth vnto him, and reioyseth greatly ouer the voyce of the brydegrome, this same ioye of myne is now fulfilled. He must increace, but I must decrease.

He that cometh from an hye, is aboue all. He that is of the earth, is earthly, and speaketh of the earth. He that cometh fro heauen, is aboue all, and testifieth what he hath sene z herde, and no man receaueth his wytnesse. But he that receaueth it, hath set to his seale, * that God is true. For he who God hath sent, speaketh y wordes of God: * for God geueth not the spirete (vnto him) by measure. The fater loueth the sonne, and hath geuen him all thinges in to his hande. * He that beleueth on the sonne, hath euerlastinge life: he that beleueth not the sonne, shal not se the life, but y wiath of God abydeth vpon him.

The III. Chapter.

Now whan Jesus had knowlege, y it was come to the eares of the pharises, that Jesus made and baptised mo disciples thē Ihon (howbeit Jesus himself baptysed not, but his disciples) * he left the lōde of Jewry, and departed agayne in to Galile. But he must nedes go thorow Samaria. Then came he in to a cite of Samaria, called Sichar, nye vnto y peece of lōde, * y Jacob gaue vnto Ioseph his sonne. And there was Jacobs well. Now whan Jesus was weerye of his iourney, he satt hī downe so vpo the well. And it was aboute the sixte houre. Then came there a woman of Samaria to drawe water. Jesus sayde vnto her: Geue me drynke. (For his disciples were gone their waye in to y cite, to bye meate.) So the woman of Samaria sayde vnto him: How is it that thou arest drynke of me, seynge thou art a Jewe, and I a woman of Samaria? For the Jewes medle not with the * Samaritans.

Jesus answered, and sayde vnto her: If thou knewest the gift of God, and who it is

Iohā. 4. b
and 7. d
Tit. 2. a

Rom. 8. a

Eccles. 11. a

Ephē. 4. a

Num. 21. b
Iohā. 8. c
and 12. d

Rom. 8. a
Iohā. 4. b
* Luc. 19. a

Iohā. 1. a
and 12. f

Iohā. 4. a
* Mat. 3. a
Marc. 1. a
Luc. 3. a
Mat. 4. b

Iohā. 4. b

Rom. 8. a

Esa. 61. a
Marc. 11. c
Luc. 10. c

* Iohā. 8. f
I. Iohā. 4. b

Mat. 4. b

Gen. 48. d

4. Re. 17. c
Iohā. 8. c

The gospell

of S. Ihon. Ho. xliij.

Ierr. 2. b
Iohā. 7. d

that sayeth vnto the, geue me drynke, thou woldest axe of him, and he wolde geue the, the water of life. The woman sayde vnto him: Syr, thou hast noching to drawe withall, and the well is depe, from whence hast thou then that water of life? Art thou greater then oure father Jacob, which gaue vs this well? And he himself dranke thereof, and his children, and his catell. Iesus answered, and sayde vnto her: Who so euer drynketh of this water, shal thyrst agayne: But whoso euer shal drynke of the water that I shal geue him, shal neuer be more a thyrst: but the water that I shal geue him, shal be in him a well of water, which spryngeth vp in to euerlastinge life.

Iohā. 5. a
Tit. 3. a

Iohā. 6. d

The woman sayde vnto him: * Syr, geue me that same water, that I thyrst not, nether nede to come hither to drawe. Iesus sayde vnto her: Go, call they husbände, and come hither. The woman answered, and sayde vnto him: I haue no husbände.

C Iesus sayde vnto her: Thou hast sayde well, I haue no husbände: for thou hast had fyue husbandes, and he whom thou hast now, is not thine husbände: there saydest thou right. The womā sayde vnto him: Syr, I se, that thou art a prophet. Oure fathers worshipped vpon this mountayne, and ye saye, that at Jerusalem is the place, where men ought to worshippe. Iesus sayde vnto her: Woman, beleue me, the tyme commeth, that ye shal nether vpon this mountayne ner at Jerusalem worshippe the father. Ye wote not what ye worshippe, but we knowe what we worshippe, for *
Gen. 22. c Saluacion commeth of the Jewes. But the tyme commeth, and is now already, that the true worshippers shal worshippe the father in * spiete and in the trueth: for
Rom. 1. a the father wil haue soch so to worshippe him. * God is a spiete, and they that worshippe him, must worshippe in spiete and in the trueth.

1. Reg. 9. a
a. Par. 7. c

Gen. 22. c

Rom. 1. a

1. Cor. 1. c

D The womā sayde vnto him: I wote that Messias shal come, which is called Chyft. Whan he commeth, he shal tell vs all thynges. Iesus sayde vnto her: I that speake vnto the, am he. And in the meane season came his disciples, and they marueyled that he talked with the woman. Yet sayde no man: What arest thou, or what talkest thou with her? Then the woman let hir pot stonde, and wente in to the cite, and sayde vnto the people: Come, se a man, which hath tolde me all that ener I dyd, Is not he Chyft?

Then wente they out of the cite, and came vnto him: In the meane whyle his disciples prayed him, and sayde: Master, eate. But he sayde vnto them: I haue meate to eate, that ye knowe not of. Then sayde the disciples amonge them selues: Hath eny man brought him meate? Iesus sayde vnto the: My meate is this, that I do the wyll of him that sent me, and to fynish his worke. Saye not ye youre selues: There are yet foure monethes, and then commeth the haruest: Beholde, I saye vnto you: list vp youre eyes, and loke vpon the felde, * for it is whyte allready vnto the haruest.

Mat. 9. d
Luc. 10. a

And he that reapeth, receaueth rewarde, and gathereth frute to euerlastinge life, that both he that soweth and he that reapeth, maye reioyse together. For herin is the prouerbe true: One soweth, another reapeth. I haue sent you to reape that, wheron ye bestowed no labour. Other haue laboured, and ye are come in to their laboures.

Many Samaritans of the same cite beleued on him, for the sayenge of the woman, which testified: He hath tolde me all that ener I dyd. Now whan the Samaritans came to him, they besought him, that he wolde tary with them. And he abode there two dayes, and many mo beleued because of his worde, and sayde vnto the woman: We beleue now hence forth, not because of thy sayenge, * we haue herde him oure selues, and knowe, that this of a trueth is Chyft the Sauoure of the worlde.

Iohā. 17. b

After two dayes he departed thence, and wente in to Galile. * For Iesus himself testified, that a prophet is noching set by at home. Now whā he came in to Galile, the Galileas receaued him, which had sene all that he dyd at Jerusalem in the feast: for they also were comethither in the feast. And Iesus came agayne vnto Cana in Galile, * where he turned the water vnto wyne.

Mat. 13. g
Mar. 6. a
Luc. 4. c

Iohā. 2. a

And there was a certayne ruler, whose sonne laye sicke at Capernaum. This herde that Iesus came out of Jewry in to Galile, and wente vnto him, and besought him, that he wolde come downe, and helpe his sonne, for he laye deed sicke. And Iesus sayde vnto him: Excepte yese tokens and wonders, ye beleue not. The ruler sayde vnto him: Come downe Syr, or euer my childe dye. Iesus sayde vnto him: Go thy waye, thy sonne lyueth. The man beleued the worde, that Iesus sayde vnto him, and wente his waye. And as he was goinge downe,

The gospel

of S. Ihon.

his seruauntes mett him, and tolde him, and sayde: Thy childe lyueth. Then enquired he of them the houre, wherein he beganne to amende. And they sayde vnto him: Yesterday aboute the seuēth houre the fever left him. Then the father perceaued, that it was aboute the same houre, wherein Jesus sayde vnto him: Thy sonne lyueth. And he beleued with his whole house. This is now the seconde token that Jesus dyd, whan he came from Jewry in to Galile.

Ag. 12.2

The V. Chapter.

Afterwarde, there was a feast of the Jewes, and Jesus wente vnto Jerusalem. There is at Jerusalem by the slaughter house a pole, which in hebreue is called Bethesda, and hath fyue porches, wherein laye many sicke, blynde, lame, wythred, which wayted, whan the water shulde moue. For the angell wente downe at his tyme in to the pole, and stered the water. Who so euer new wente downe first, after that the water was stered, if same was made whole, what soeuer disoese he had. And there was a man, which had lyen sicke eight and thirtie yeaeres. Whan Jesus sawe him lye, and knewe that he had lyen so longe, he saide vnto him: Wilt thou be made whole? The sicke answered him: Syr, I haue no man, whan the water is moued, to put me in to the pole. And whan I come, another steppeth downe in before me.

Mat. 9.2
Marc. 2.2
Luc. 5.2
*Mat. 12.2
Marc. 1.2
and 3.2
Luc. 4.2
11.14.2
Iohā. 7.2
and 9.2

Jesus sayde vnto him: Arise, take vp thy bed, and go thy waye. And immediatly the man was made whole, and toke vp his bed and wente his waye. But vpon the same daye it was the Sabbath. Then sayde the Jewes vnto him that was made whole: To daye is the Sabbath, it is not lawfull for the to cary the bed. He answered them: He that made me whole, sayde vnto me: Take vp thy bed, and go thy waye. Then axed they him: What man is that, which sayde vnto the: Take vp thy bed, and go thy waye? But he that was healed, wist not who he was: for Jesus had gottē him self awaye, because there was much people.

Iohā. 6.2

B Afterwarde founde Jesus him in the temple, and sayde vnto him: Beholde, thou art made whole, synne no more, lest a worse thinge happen vnto the. The mā departed, and tolde the Jewes, that it was Jesus, which had made him whole. Therefore dyd the Jewes persecute Jesus, and sought to slaye him, because he had done this vpon the Sabbath. But Jesus answered them: My father worketh hither to, and I worke also. Ther-

1. Cor. 12.2

fore sought the Jewes the more to slaye him: because he brake not onely the Sabbath, but saide also, that God was his father, and made him self equall with God. The answered Jesus, and sayde vnto them: Verely verely I saye vnto you: The sonne can do nothinge of himself, but that he seyth the father do. For what soeuer he doeth, that doeth the sonne also. The father loneth the sonne, and sheweth him all that he doth, and wyll shewe him yet greater workes, so that ye shal marueyle. For as the father rayseth vp the deed, and maketh them lyue, euē so the sonne also maketh lyuynge whom he wyll. For the father iudgeth no man, but hath geuen all iudgment vnto the sonne, that they all mighte honoure the sonne, euē as they honoure the father. Who so honoureth not the sonne, the same honoureth not the father, which hath sent him.

Iohā. 9.2

Marc. 11.2

Verely verely I saye vnto you: Who so heareth my worde, and beleueth him that sent me, hath euerlastinge life, and cometh not in to damnacion, but is passed thorow from death vnto life.

C

Iohā. 8.2

Luc. 23.2

Verely verely I saye vnto you: The houre cometh, and is now already, the deed shal heare the voyce of the sonne of God: and they that heare it, shal lyue. For as the father hath life in him self, so likewise hath he geuen vnto the sonne, to haue life in him self: and hath geuen him power also to execute iudgment because he is the sonne of mā. Maruaile not ye at this: for the houre cometh, in which all that are in the graves, shal heare his voyce, and shal go forth, they that haue done good, vnto the resurreccion of life: but they that haue done euell, vnto the resurreccion of damnacion.

Marc. 5.2

Iohā. 11.2

Iohā. 1.2

and 14.2

Dan. 12.2

Mat. 25.2

I can do nothinge of my self. As I heare, so I iudge: and my iudgment is iust. For I seke not myne owne wyll, but the wyll of the father which hath sent me. If I beare wytnesse of my self, my wytnesse is not true. There is another that beareth wytnesse of me, and I am sure, that the wytnesse which he beareth of me, is true.

Iohā. 8.2

He sent vnto Ihon, and he bare wytnesse of the truth. As for me, I take no recorde of mā, but these thinges I saye, that ye mighte be saued. He was a burnynge and shynynge light, but ye wolde haue reioysed a litle while in his light. Neuertheles I haue a greater wytnesse then the wytnesse of Ihon. For the workes which the father hath geuen me to syn: sh, the same workes which I do, beare wytnesse of me, that the father hath

Iohā. 1.2

Iohā. 5.2

Iohā. 10.2

The gospell

of S. Iohn. 3^o. xliij.

Mat. 1. b
and 17. a
Ioh. 8. b
Deut. 5. c
Ioh. 1. b
and 6. e
1. Ioh. 4. b

sent me. And y^e father him self which hath sent me, beareth wytnesse of me. * Ye haue ne ther herde his voyce at eny tyme, ner sene his shappe: and his worde haue ye not aby dinge in you, for ye beleue not him, whom he hath sent.

Act. 17. b
Deut. 18. c

Search the scripture, for ye thinke ye ha ue euerlastinge life therein: and the same is it that testifieth of me, and ye wil not come vnto me, that ye might haue life. I receaue not prayse of men. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receaue me not. * If another shal come in his owne name, him wil ye receaue. How can ye bele ue which receaue prayse one of another, and seke not the prayse, that is of God onely?

1. Ioh. 2. c
1. Tell. 2. a

Ye shall not thynke that I wyll accuse you before y^e father: there is one y^e accuseth you, euen Moses, in whō ye trust. If ye bele ued Moses, ye shulde beleue me also: for he hath wyrtte of me. * But yf ye beleue not his wyrtinges, how shal ye beleue my wor des?

Deut. 18. c

The VI. Chapter.

Mat. 14. b
Marc. 6. d
Luc. 9. b

After this wente Iesus ouer the see vn to the cite Tiberias in Galilee. And moch people folowed him, because they sawe the tokens that he dyd vpon thē which were diseased. But Iesus wete vp in to a mountayne, and there he sat with his disciples. And Easter y^e feast of the Jewes was nye. Then Iesus lift vp his eyes, and sawe y^e there came moch people vnto him, and he sayde vnto philippe: Whence shal we bye bried, y^e these maye eate? But this he sayde to proue him, for he himself knewe, what he wolde do.

4. Re. 4. e

philippe answered him: Two hundreth peny worth of bried is not ynough amonge thē, y^e euery one maye take a litle. Thē sayde vnto hī one of his disciples, Andrew y^e bro ther of Symō peter: There is a lad here, y^e hath fyue barlye loaves, and two fishes, but what is that amōge so many? Iesus sayde: Make the people syt downe. There was moch grasse in the place. Then they sat thē downe, aboute a fyue thousande men. Iesus toke the loaves, thanked, and gaue them to the disciples: the disciples (gaue) to them that were set downe. Likewyse also of the fishes as moch as they wolde.

BWhan they were fylled, he sayde vnto his disciples: Gather vp the broken meate that remayneth, that nothinge be lost. Thē they gathered, and fylled twolue baskettes with the brokē meate, that remayned of the fyue barlye loaves, vnto them which had

eaten. Now whan the men sawe the token y^e Iesus dyd, they saide: * This is of a trouth the prophet, y^e shulde come into the worl de. Whan Iesus now perceaued that they wolde come, and take him vp, to make him kynge, * he gat him awaye agayne in to a mountayne him self alone.

Luc. 7. b
Ioh. 4. c

Iohā. 5. a

At euen wente his disciples downe to y^e see, and entred in to the shippe, and came to the other syde of y^e see vnto Capernaū. And it was darcke allready. And Iesus was not come to thē. And y^e see arose thorow a grea te wynde. Now whan they had rowed vps a fyue and twētie or thirtie furlonges, they sawe Iesus goinge vpon the see, and came nye to the shippe. And they were afrayed. But he sayde vnto them: It is I, be not afrayed. Then wolde they haue receaued him in to y^e shippe. And immediatly y^e ship pe was at the londe whither they wente.

Mat. 14. c
Marc. 6. e

The nexte daye after, the people which C stode on the other syde of the see, sawe that there was none other shippethere saue that one, wherinto his disciples were entred: and that Iesus wete not in with his disciples in to the shippe, but y^e his disciples were gone awaie alone. Howbeit there came other ship pes from Tiberias, nye vnto y^e place where they had eatē the bried, after y^e the LORDE had geuen thankes. Now whan the people sawe that Iesus was not there, nether his disciples, they toke shippe also, and came to Capernaum, and sought Iesus.

And whan they founde him on the other syde of the see, they sayde vnto him: Master, whan camest thou hither? Iesus answered thē, & sayde: Verely verely I saye vnto you: Ye seke me not because ye saue y^e tokēs, but because ye ate of the loaves, and were fylled. Laboure not for the meate which perissheth but y^e endureth vnto euerlastinge life, which the sonne of mā shal geue you: for him hath God the father sealed.

Thē sayde they vnto him: What shal we D do, that we maye worke y^e workes of God? Iesus answered, and sayde vnto thē: This is the worke of God, that ye beleue on him, whom he hath sent. Then sayde they vnto him: * What token doest thou thē, that we maye se and beleue y^e? What workest thou?oure fathers ate māna in the wyldernes, as it is wyrtte: He gaue thē bried frō heauen to eate. Then sayde Iesus vnto thē: Verely verely I saye vnto you: Moses gaue you not bried from heauē, but my father geueth you the true bried from heauen: for this is that bried of God, which commeth from heauen.

Mat. 16. a
Marc. 8. b
Iohā. 3. c

Exo. 16. a
Psal. 77. c

The gospell

of S. Iohn.

and geueth life vnto the worlde.

Ioh. 4. b

Thē sayde they vnto him: Syr, geue vs allwaye soch bried. But Iesus sayde vnto thē: I am y bried of life. He that cometh vnto me, shal not hūger: & he that beleeueth on me, shal neuer thyrst. But I haue sayde vnto you, y ye haue sene me, and yet ye beleue not. All that my father geueth me, cometh vnto me: and who so cometh vnto me, him wyl not I cast out: for I am come downe from heaue, not to do myne awne wyll, but the wyll of him that hath sent me.

Luc. 22. c

E

Ioh. 10. c

and 18. a

Ioh. 5. c

This is y will of the father, which hath sent me, that of all that he hath geue me, I shulde lose nothinge, but shulde rayse it vp agayne at the last daye. This is the wyl of him which hath sent me, that, who soeuer seyth the sonne and beleeueth on him, haue euerlastinge life, and I shal rayse him vp at the last daye.

Thē murmured the Jewes therouer, that he sayde: I am y bried which is come downe from heaue, and they sayde: Is not this Iesus, Iosephs sonne, whose father and mother we knowe? How sayeth he then, I am come downe from heauen? Iesus answered, and sayde vnto them: Murmur not amonge youre selues. No man can come vnto me, excepte the father which hath sent me, drawe him. And I shal rayse him vp at the last daye. It is wyrtten in the prophetes: They shal all be taught of God. Who so euer now heareth it of the father, and lerneth it, commeth vnto me. Not that eny man hath sene the father, saue he which is of the father, the same hath sene the father.

Mat. 16. c

Ioh. 6. g

2. Tell. 3. a

Esa. 54. c

Iere. 31. f

Mat. 11. c

Luc. 10. c

*Deut. 5. c

Ioh. 3. e

1. Ioh. 5. b

Verely verely I saye vnto you: He that beleeueth on me, hath euerlastinge life. I am that bried of life. Your fathers ate Manna in the wyldernes, and are deed. This is that bried which commeth from heauen, that who so eateth therof, shulde not dye. I am that luyngge bried, which came downe fro heauen: Who so eateth of this bried, shal lyue for euer. And the bried that I wil geue, is my flesh: which I wil geue for y life of the worlde.

Luc. 22. b

Then stroue the Jewes amonge them selues, and sayde: How ca this solowre geue vs his flesh to eate? Iesus sayde vnto thē: Verely verely I saye vnto you: Excepte ye eate y flesh of y sonne of man and drynke his bloude, ye haue no life in you. Who so eateth my flesh, and drynketh my bloude, hath euerlastinge life: and I shal rayse him vp at the last daye. For my flesh is y very meate, and my bloude is y very drynke. Who so eateth

my flesh, and drynketh my bloude, abydeth in me, and I in him. As the luyngge father hath sent me, and I lyue for the fathers sake: Euen so he that eateth me, shal lyue for my sake. This is y bried which is come fro heauen: Not as youre fathers ate Manna, and are deed. He that eateth of this bried, shal lyue for euer.

These thinges sayde he in the synagoge, whā he taught at Capernaum. Many now of his disciples that herde this, sayde: This is an harde sayenge, who maye abyde the hearynge of it? But whan Iesus perceaued in hī self, that his disciples murmured therat he sayde vnto them: Doth this offende you? What and yf ye shal se the sonne of man ascende vpthither, where he was afore? It is y spiete that quykēeth, y flesh profiteth nothinge. The wordes that I speake, are spiete, and are life. But there are some amonge you, that beleue not. For Iesus knewe well from the begynnynge, which they were that beleued not, and who shulde betraye him. And he sayde: Therfore haue I sayde vnto you: No man can come vnto me, excepte it be geuen him of my father.

Ioh. 6. e

From that tyme forth, many of his disciples wente backe, and walked nomore with him. Then sayde Iesus vnto the twolue: Wyl ye also go awaye? Then answered Simon Peter: LORDE, Whither shal we go? Thou hast the wordes of euerlastinge life: and we haue beleued & knowne, that thou art Christ the sonne of the luyngge God. Iesus answered them. Haue I not chosen you twolue, and one of you is a denell? But he spake of Judas Symon Iscariot: the same betrayed him afterwarde, and was one of the twolue.

The VII. Chapter.

After that wente Iesus aboute in Galile, for he wolde not go aboute in Jewry, because the Jewes sought to kyll him. But the Jewes feast of Tabernacles was at hande. Then sayde his brethrien vnto him: Get the hēce, and go into Jewry, that thy disciples also maye se thy workes, that thou doest. He that seketh to be openly knowne, doth nothinge in secrete. If thou do soch thinges, thē shewe y self before the worlde: For his awne brethrien also beleued not in him.

Leuit. 22. 9

Then sayde Iesus vnto them: My tyme is not yet come, but youre tyme is allwaye ready. The worlde can not hate you, but me it hateth: because I testifye of it, that the workes of it are euell.

Ioh. 15. b

*Sap. 2. c

The gospell

Go ye vp vnto this feast, I wyll not go vp yet vnto this feast, for my tyme is not yet fulfilled. Whan he sayde this vnto them, he abode styll in Galile. But as soone as his brethrien were gone vp, then wente he vp also vnto the feast, not openly, but as it were secretly. Then sought him the Jewes at the feast, and sayde: Where is he? And there was a greate murmur of him amonge the people. Some sayde: He is good. But other sayde: No, he doth but disceave the people. Howbeit no man spake frely of him, for feare of the Jewes.

B But in the myddes of the feast wete Jesus vp in to the temple, and taught. And the Jewes marueyled and sayde: How can he of scripture, seynge he hath not lerned it? Jesus answered them, and sayde: My doctryne is not myne, but his that hath sent me. If eny man wyl do his will, he shal knowe, whether this doctryne be of God, or whether I speake of my self. He that speaketh of himself, seeketh his awne prayse: but he that seeketh the prayse of him that sent him, the same is true, and there is no vnrighteousnes in him. Hath not Moses geuen you the lawe. And none of you kepeth the lawe? Why go ye aboute to kyll me? The people answered, and sayde: Thou hast the deuell, who goeth aboute to kyll the? Jesus answered and sayde: One worke haue I done, and ye all maruaile. Moses gaue you the circumcision, (not because it cometh of Moses, but of the fathers.) Yet do ye circumsyse a man vpon the Sabbath. If a man receaue circumcision vpon the Sabbath, that the lawe of Moses shulde not be broken, disdayne ye then at me, because I haue made a man euery whyt whole on the Sabbath? Iudge not after the vtter appareance, but iudge righteous iudgment.

C Then sayde some of them of Jerusalem: Is not this he, whos they go aboute to kyll? And beholde, he speaketh boldly, and they saye nothinge to him. Do oure rulers knowe in dede, that he is very Christ? Howbeyt we knowe, whence this is. But whā Christ cometh, no man shal knowe whence he is.

Then cryed Jesus in the temple as he taught, and sayde: Kee ye knowe me, and whence I am ye knowe, and of my self am I not come, but he that sent me, is true, whom ye knowenot. But I knowe him, for I am of him, and he hath sent me. Then sought they to take him, but no man layed handes vpon him, for his houre was not yet come. But many of the people beleued on him,

of S. Ihon. Ho. xliiij.

and sayde: Whan Christ cometh, shall he do mo tokens, then this doth?

And it came to the pharises eares, that if people murmured such thinges of him. And the pharises and hye prestes sent out seruautes, to take him. Then sayde Jesus vnto them: I am yet a litle whyle with you, and then go I vnto him that hath sent me. Ye shal seke me, and not fynde me: and where I am, thither can ye not come. Then sayde the Jewes amonge them selues: Whyther wil he go, that we shal not fynde him? Wyl he go amonge the Grekes that are scattered abroad, and teach the Grekes? What manner of sayenge is this, that he sayeth: ye shal seke me, and not fynde me: and where I am, thither can ye not come?

But in the last daye which was the most solempne daye of the feast, Jesus stode vp, cried, and sayde: Who so thyrsteth, let him come vnto me, and drynke. He that beleueth on me, as the scripture sayeth, out of his bowell shal flowe ryuers of the water of life. (But this spake he of the spirite, which they that beleue on him, shulde receaue. For the holy goost was not yet there, because Jesus was not yet glorified.) Many of the people now whan they herde this sayenge, sayde: This is a very prophet. Other sayde: He is Christ. But some sayde: Shal Christ come out of Galile? Sayeth not the scripture, that Christ shal come of the sede of Dauid, and out of the towne of Bethleem, where Dauid was? Thus was there discencion amonge the people for his sake. Some of them wolde haue taken him, but no man layed handes on him.

The seruautes came to the hye prestes and pharises, and they sayde vnto them: Why haue ye not brought him? The seruautes answered: Neuer mā spake as this man doth. Then answered them the pharises: Are ye also disceaued? Doth eny of the rulers or pharises beleue on him? But the comon people which knowe not the lawe, are cursed. Nicodemus sayde vnto them, he that came to him by night, which was one of them: Doth oure lawe iudge eny man, before it heare him, and knowe what he hath done? They answered and sayde vnto him: Art thou a Galilean also? Searche and loke, out of Galile aryseth no prophet. And so euery man wente home.

The VIII. Chapter.

The gospel

of S. Ihon.

And early in the mornynge came he agayne in to the temple, and all the people came vnto him. And he sat downe, and taught them. And 3 scribes and pharises brought vnto him a woman taken in aduoutrye, and set her there openly, and sayde vnto him: Master, this woman was taken in aduoutrye, euē as the dede was adoynted. Moses in the lawe commaunded vs to stone such. What sayest thou? This they sayde, to tempte him, that they might haue wherof to accuse him. But Iesus stouped downe, and wrote with his synger vpon the grounde. Now whyle they contynued sayn-ge him, he lift him self vp, and sayde vnto them: He that is amonge you without synne, let him cast the first stone at her. And he stouped downe agayne, and wrote vpon the grounde. But whan they herde that, they wente out, one after another: the eldest first, and left Iesus alone, and the woman stondinge before him. Iesus lift himself vp, and whan he sawe noman but the woman, he sayde vnto her: Woman, where are thine accusers? Hath noman condemned the? She sayde: LORDE, no man. Iesus sayde: Neither do I cōdemne the, Go thy waye, and synne nomore.

B Then spake Iesus agayne vnto them, and sayde: I am the light of the worlde. He that foloweth me, shal not walke in darknesse, but shal haue the light of life. Then sayde the pharises vnto him: Thou bearest recorde of thy self, thy recorde is not true.

Iesus answered, and sayde vnto them: Though I beare recorde of my self, yet my recorde is true: for I knowe whence I came, and whither I go: but ye can not tell whence I come, and whither I go. Ye iudge after the flesh, I iudge no man: but yf I iudge, my iudgment is true: for I am not alone, but I and the father that hath sent me. It is wyrtten also in youre lawe, * that the testimony of two men is true. I am one that beare wytnesse of my self: And the father that sent me, beareth wytnes of me also. Then sayde they vnto him: Where is thy father? Iesus answered: Ye nether knowe me ner yet my father. Yf ye knewe me, ye shulde knowe my father also. These wordes spake Iesus vpon the Gods chest, as he taught in the tēple. And noman toke him, for his houre was not yet come.

Then sayde Iesus agayne vnto them: I go my waye, and ye shal see me, and

shal dye in youre synnes: whither I go, thither can not ye come. Then sayde 3 Jewes: Wyl he kyll him self then, that he sayeth: whither I go, thither can not ye come? And he sayde vnto them: Ye are from beneath, I am from aboue: Ye are of this worlde, I am not of this worlde. Therfore haue I sayde vnto you, that ye shal dye in youre synnes. * For yf ye beleue not that I am he, ye shal dye in youre synnes.

Then sayde they vnto him: Who art thou then? And Iesus sayde vnto the: Euē the very same thinge that I saye vnto you. I haue many thinges to saye and to iudge of you. But he that sent me, is true: and loke what I haue herde of him, that speake I before the worlde, howbeit they vnderstoden not, that he spake of the father.

Then sayde Iesus vnto them: Whan ye haue lift vp an hye the sonne of man, then shal ye knowe that I am he, and that I do nothinge of my self: but as my father hath taught me, euē so I speake. And he that sent me, is with me. The father leaueth me not alone, for I do alwaie that pleaseth him. Whan he thus spake, * many beleued on him. Then sayde Iesus vnto the Jewes, that beleued on him: If ye contynue in my worde, then are ye my very disciples, and ye shal knowe the trueth, and the trueth shal make you * fre.

Then answered they him: We are Abrahams sede, we were neuer bonde to eny man, how sayest thou then: Ye shal be fre? Iesus answered them, and sayde: Verely verely I saye vnto you: * Who so ener doth synne, is the seruaunt of synne: As for the seruaunt, he abydeeth not in the house for euer, but the sonne abydeeth euer. If the sonne therefore make you fre, then are ye fre in dede. I knowe that ye are Abrahams sede, but ye seeke to kyll me. For my worde taketh not amonge you. I speake that I haue sene of my father, & ye do that ye haue sene of youre father.

They answered, and sayde vnto him: Abraham is oure father. Iesus sayde vnto them: If ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man, that haue tolde you the trueth, * which I haue herde of God, this dyd not Abraham. Ye do the dedes of youre father. Then sayde they vnto him: We are not borne of fornicacion, we haue one father, euē God. Iesus sayde vnto them: If God were youre father, then wolde ye loue me. For I am

Mat. 21. b
Marc. 11. b

Leui. 24. b

Ioh. 8. b

Ioh. 1. a
9. a. 13. e

Deut. 17. a
and 19. c

Mat. 17. a

Mat. 11. e
Luc. 10. c
Ioh. 7. c

Ioh. 7. c

Ioh. 7. d
and 13. d

Marc. 16. b
Ioh. 3. c

Ioh. 15. b

Ioh. 8. e

Ioh. 7. c

Rom. 8. b
and 8. a
Gal. 4. a

Rom. 8. b
2. Pet. 2. d

Ioh. 8. e
and 7. b

The gospell

proceeded forth, and come from God. For I am not come of my self, but he hath sent me. Why knowe ye not the my speach? Euē because ye can not abyde the hearinge of my worde.

Gen. 3. a
1. Ioh. 3. b Ye are of the father the deuell, and after the lustes of youre father wyl ye do. * The same was a murthurer from the begynnyng, and abode not in the trueth: for the trueth is not in him. Whan he speaketh a lye, then speaketh he of his awne: for he is a liar, and a father of the same. But because I saye the trueth, ye beleue me not.

Ioh. 10. a
1. Ioh. 4. a Which of you can rebuke me of one synne? * If I saye the trueth, why do ye not beleue me? * He that is of God, heareth Gods worde. Therfore heare ye not, because ye are not of God.

1. Ioh. 10. b Then answered the Jewes, and sayde vnto him: Saye we not right, that thou art a Samaritane, * and hast the deuell? Jesus answered: I haue no deuell, but I honoure my father, and ye haue dishonoured me. I seeke not myne awne prayse, but there is one that seeketh it, and iudgeth. Verely verely I saye vnto you: If eny man kepe my worde, he shal neuer se death.

Mat. 9. d
and 21. c
Marc. 3. b
Ioh. 7. b Then sayde the Jewes vnto him: Now knowe me, that * thou hast the deuell. Abraham is deed and the prophetes, and thou sayest: If eny mā kepe my worde, he shal neuer taist of death. Art thou greater then oure father Abraham? which is deed, and the prophetes are deed? Whō makest thou thy self? Jesus answered: * If I prayse myself, then is my prayse nothinge. But it is my father that prayseth me, which ye saye is youre God, and ye knowe hī not: but I knowe him. And yf I shulde saye, I knowe him not, I shulde be a liar, like vnto you. But I knowe him, and kepe his worde.

Gen. 17. a
21. a
Heb. 11. c Abraham youre father was glad, that he shulde se my daye, * And he sawe it, and reioysed. Then sayde the Jewes vnto him: Thou art not yet fiftie yeare olde, and hast thousene Abraham? Jesus sayde vnto the: Verely verely I saye vnto you: Or euer Abraham was, * I am. Then toke they vp stones, to cast at him. But Jesus hyd himself, and wente out of the temple.

Exod. 2. c The IX. Chapter.
1. Ioh. 11. a And Jesus passed by, and sawe a man that was borne blynde. And his disciples axed him, and sayde: Master, Who hath synned? this, or his elders, that he was borne blynde? Jesus answered: Neither hath this synned, ner his elders, * but that

of S. Ihon. Iho. xlv.

y worke of God shulde be shewed on him. I must worke the worke of him that hath sent me, whyle it is daye. The night cometh, whan no man can worke. As longe as I am in the worlde, I am the * light of the worlde. **Ioh. 1. a**
8. b. 12. c

Whan he had thus sayde, he spat on the grounde, and made claye of the spetle, and rubbed the claye on the eyes of the blynde, and sayde vnto him: Go thy waye to the pole of * Siloha (which is interpreted, sent) and wash the. Then wete he his waye and washed him, and came seynge. The neighbours and they that had sene him before, that he was a begger, sayde: Is not this he that sat, and begged? Some sayde: It is he. Other sayde: he is like him. But he himself sayde: I am euen he. Then sayde they vnto him: How are thine eyes opened? He answered, and sayde: The mā that is called Jesus, made claye, and anoynted myne eyes, and sayde: Go thy waye to the pole of Siloha, and wash the. I wente my waye, and washed me, and receaued my sight. Then sayde they vnto him: Where is he? He sayde: I can not tell.

Then brought they vnto the pharises, him that a litle before was blynde. * It was the Sabbath, whan Jesus made the claye, and opened his eyes. Then agayne the pharises also axed him, how he had receaued his sight. He sayde vnto the: He put claye vpon myne eyes, and I washed me, and now I see. **Mar. 12. a**
Marc. 1. c
Luc. 6. a
Ioh. 5. a
and 7. b

Then sayde some of the pharises: This man is not of God, seynge he kepeth not y Sabbath. * But the other sayde: How can a synfull man do such tokens? And there was a stryfe amonge the. They sayde agayne vnto y blynde: What sayest thou of him, that he hath opened thine eyes? He sayde: he is a prophet. **Ioh. 7. d**
10. b. 12. b

The Jewes beleued not hī, that he was blynde, and had receaued his sight, tyll they called the elders of him, that had receaued his sight, and they axed them, and sayde: Is this youre sonne, whom ye saye, was borne blynde? How both he now se then? His elders answered them, and sayde: We knowe, that this is oure sonne, and that he was borne blynde. But how he now seyth, we can not tell: or who hath opened his eyes, can we not tell. He is olde ynough himself, axe him, let him speake for him self.

This sayde his elders, because they feared the Jewes. * For the Jewes had conspired allready, that yf eny man dyd confesse that he was Chust, the same shulde be exco

The gospell

of S. Ihon.

municate. Therfore sayde his elders: He is olde ynough, are him.

Iosue. 7. c
Act. 12. d
Then called they the mā agayne & was blynde, and sayde vnto him: * Gene God & prayse, we knowe that this man is a synner. He answered, & sayde: Whether he be a synner or no, I can not tell: one thinge am I sure off, that I was blynde, and now I se. The sayde they vnto him agayne: What dyd he vnto the? How opened he thine eyes? He answered them: I tolde you right now. Herde ye it not? What, wil ye heare it agayne? Will ye also be his disciples? Then rayted they him, and sayde: Thou art his disciple. We are sure that God spake to Moses: As for this felowe, we know not whēce he is.

D The man answered, and sayde vnto the: This is a maruelous thinge, that ye wote not whence he is, and he hath opened mine eyes. For we knowe that God heareth not & sinners: but yf eny mā be a fearer of God, and doth his will, him heareth he. Sens & wolde beganne was it not herde, that eny man opened the eyes of one that was borne blynde. If this man were not of God, he coulde haue done nothinge. They answered, and sayde vnto him: Thou art altogether borne in synne, and teachest thou vs? And they thrust him out.

Jesus herde, & they had thrust him out, and whā he had founde him, he sayde vnto him: Beleuest thou on the sonne of God? He answered, and sayde: LORDE, who is it, & I might beleue on him? Jesus sayde vnto him: Thou hast sene him, and he it is, that talketh with the. He sayde: LORDE, I beleue. And he worshipped him.

Iohā. 15. c
And Jesus sayde: I am come to iudgmet in to this wolde, that they which se not, might se: and that they which se, might be made blynde. And some of the pharises & were with him, herde this, and sayde vnto him: Are we then blynde also? Jesus sayde vnto the: If ye were blynde, ye shulde haue no synne. But now that ye saye, we se, therfore youre sonne remaineth.

The X. Chapter.

Ioh 8 d
***Pro. 27. c**
A Relly verely I saye vnto you: He & entrech not in at the doire in to the shepefolde, but clymmeth vp some other waye, the same is a thefe & a murtherer. But he that doeth in at the doire, is the shepherde of the shepe: to him yf porter openeth, and the shepe heare his voyce, and he calleth his awne shepe by name, and ledeth them out. And whan he hath sent forth his awne shepe, he goeth before them, and the shepe folowe him: for they knowe his voyce.

As for a straunger, they folowe him not, but flye from him: for they knowe not the voyce of straungers. This prouerbe spake Jesus vnto them, but they vnderstode not what it was, that he sayde vnto them.

Then sayde Jesus vnto them agayne: Verely verely I saye vnto you: * I am the doire of the shepe. All they that are come be fore me, are theues and murtheres. But yf shepe harkened not vnto them. I am the doire. If eny man entre in by me, he shal be saued, and shal go in and out, and fynde pasture. And these cometh not, but for to steale, & kill, and destroye. I am come, & they might haue life, and haue it more abundantly.

Ioh. 14. d
I am a good shepherde. A good shepherde giveth his life for the shepe. But an hyred seruaunt, which is not the shepherde, nether the shepe are his awne, seyth yf wolfe comynge, and leaueth yf shepe, and flyeth. And the wolfe catcheth & scattereth yf shepe. But the hyred seruaunt flyeth, because he is an hyred seruaunte, and careth not for the shepe. I am a good shepherde, & and knowe myne, and am knowne of myne. Euē as my father knoweth me, and I knowe yf father. And I geue my life for my shepe. And I haue yet other shepe, which are not of this folde, and those same must I brynge also, and they shal heare my voyce, and there shal be one flocke and one shepherde.

Eze. 34. d
Mich. 5. a
Therfore doth my father loue me, because I leaue my life, that I maye take it agayne. No mā taketh it fro me, but I leaue it of my self. I haue power to leaue it, and haue power to take it agayne. This commaundement haue I receaved of my father. Ther was there discension amōge the Jewes for these sayenges. Many of the sayde: He hath the deuell, and is madd, why heare ye him? Other sayde: * These are not wordes of one that is possessed. Can the deuell also open yf eyes of the blynde?

Mat. 9. d
Marc. 3. c
***Ioh 7. d**
8 c. 9. b
It was the dedicacion of the tēple at Jerusalem, & was wynter, and Jesus walked in Salomōs porche. The came yf Jewes rounde aboute hi, & saide vnto hi: How longe dost thou make vs doute? If thou be Christ, tell vs plainly. Jesus answered the: I tolde you, & ye beleue not. The workes yf I do in my fathers name, they beare wytnesse of me. But ye beleue not, because ye are not of my shepe as I sayde vnto you. My shepe heare my voyce, & I knowe the, & they folowe me. And I geue the everlastinge life, & they shal neuer perishe, and no mā shal plucke the out of my hande. My father which gaue the me, is greater the all: & no man is able to plucke

The gospell

of S. Ihon. Fo. xlii.

Ioh. 14. a
and 17. c

them out of my fathers hande. * And the father are one. Then the Jewes toke vp stones agayne, to stone him. Jesus answered the: Many good workes haue I shewed you from my father, for which of the stone ye me?

D
Ioh. 5. b

The Jewes answered hi, and sayde: For the good worke sake we stone the not, * but for the blasphemy: and because þ thou beynge a man, makest thyself God. Jesus answered the: Is it not wycten in youre lawe: I haue sayde, Ye are Goddes: * If he call them Goddes, vnto whom the worde of God came (z the scripture can not be broke) saye ye the vnto hi, whos þ father hath sanctified z sent in to þ woulde: thou blasphemest God, because I sayde: I am þ sonne of God? * If I do not þ workes of my father, beleue me not: but yf I do the, the (yf ye beleue not me) yet beleue þ workes, þ ye maye knowe z beleue, þ the father is in me, z I in þ father.

Mat. 26. g
Mar. 14. b
Luc. 22. c
* Ioh. 9. a
and 15. c

Mat. 21. e
Marc. 3. a
Ioh. 7. b

They wente aboute agayne to take him, but he escaped out of their handes, and wete awaye agayne beyode Iordane, into þ place * where Iho had baptysed before, z there he abode. And many came to hi, and sayde: Iho dyd no tokes, but all þ Ihon spake of this man, is true. And many beleued on him there.

* Ioh. 1. c

The XI. Chapter.

A
Luc. 7. e

Here laye one sicke, named Lazarus of Bethania, in þ towne of Mary z hir sister Martha. * It was þ Mary which anoynted þ LORDE w oymntment, z dryed his fete w hir heer, whose brother Lazarus laye sicke. The sent his sisters vnto hi, z sayde: LORDE, beholde, he whos thou louest lyeth sicke. Wha Jesus herde that, he sayde: This sicknesse is not vnto death, but for the prayse of God, þ the sonne of God maye be prayled there thorow. Jesus loued Martha z hir sister, z Lazarus. Now wha he herde that he was sicke, he abode two dayes in þ place where he was.

Ioh. 9. a

Ioh. 7. c
8. c. 10. c

After warde sayde he vnto his disciples: Let vs go agayne to Jewry. His disciples sayde vnto him: Master, * lately wolde the Jewes haue stoned the, z wilt thou go thither agayne? Jesus answered: Are there not twelue houres in þ daye? * He þ walketh in the daye, stombleth not, for he seyth þ light of this worlde. But he that walketh in the night, stobbleth: for there is no light in him.

Mat. 9. c
Mar. 5. e
Luc. 9. c

This he spake, z after warde sayde he vnto the: Lazarus o frende * slepech, but I go to wake him out of slepe. The sayde his disciples: LORDE, yf he slepe, he shal do well ynough. (Howbeyt Jesus spake of his death but they thought þ he had spokẽ of þ bode

ly slepe.) The sayde Jesus vnto the planely: Lazarus is deed, z I am glad for ys sakes, þ I was not there, that ye maye beleue. Neuertheles let vs go vnto hi. The sayde Thomas (which is called Didimus) vnto. þ disciples: Let vs go also, þ we maye dye w hi.

Ioh. 10. e

The came Jesus, z founde þ he had lyen in þ graue foure dayes already. Bethanye was nye vnto Ierusalẽ, aboute sistene furles. And many of the Jewes were come to Martha z Mary, to cõforte the ouer their brother. Now wha Martha herde þ Jesus came, she wete to mete him. But Mary satt styl at home.

The sayde Martha vnto Jesus: LORDE, C yf thou haddest bene here, my brother had not bene deed. But neuertheles I knowe also, what soeuer thou arest of God, that God wyl geue it the. Jesus sayde vnto her: Thy brother shal ryse agayne. Martha sayde vnto hi: I knowe, þ he shal ryse agayne in the resurreccion at þ last daye. Jesus saide vnto her: I am the resurreccion z the life. * He þ beleueth on me, shal lyue, though he were deed already: z whosoever lyueth and beleueth on me, shal neuer dye. Beleuest thou this? She saide vnto him: Yee LORDE, I beleue, that thou art Chist the sonne of God, which shulde come in to the woulde. And wha she had sayde this, she wete hir waye, z called Mary hir sister secretly, z saide: The maister is come, z calleth for the. She whan she herde that, rose vp quykly, and came vnto him: For Jesus was not yet come in to þ towne, but was yet in the place, where Martha met him. The Jewes that were w her in the house and comforted her, whan they sawe Mary, that she rose vp haistely, z wente out, they folowed her, z saide: She goeth to the graue, to wepe there.

Rom. 1. b
Ioh. 3. b
and 6. f

Now wha Mary came where Jesus was z sawe him, she fell downe at his fete, z sayde vnto hi: LORDE, yf thou haddest bene here, my brother had not bene deed. Wha Jesus sawe her wepe, z the Jewes wepinge also þ came w her, he groned in the spiete, z was sorry w himself: z sayde: Where haue ye layed him? They sayde: LORDE come, z se it. And * Jesus wepte. Then sayde þ Jewes: Beholde how he loued him. But some of the saidet: Coude nothe * which opened the eyes of þ blynde, haue made also, that this ma shulde not haue dyed? But Jesus groned agayne in himself, and came to the graue. It was a caue, and a stone layed on it. Jesus saide: Take awaye þ stone. Martha the sister of him þ was deed, saide vnto hi: LORDE, he stynteth already, for he hath bene deed foure dayes.

D

Ioh. 11. a

Luc. 19. d

Ioh. 9. a

The gospell

Jesus sayde vnto her: Sayde I not vnto the, that yf thou dydest beleue, thou shuldest see the glory of God?

E Then toke they awaye the stone, where the deed laye. Jesus lift vp his eyes, and sayde: Father, I thake y, that thou hast herde me. Howbeit I knowe, that thou hearest me allwaye: but because of y people that stonde by, I sayde it, that they maye beleue, that thou hast sent me.

Whan he had sayde this, he cryed loude: Lazarus come forth. And y deed came forth bounde hande & fote w graue clothes, & his face bounde w a napkyn. Jesus sayde vnto the: Rise him, & let him go. Many now of y Jewes which mere come vnto Mary, and sawe what Jesus dyd, beleued on him. But some of the wente their waye vnto the pharises, and tolde the what Jesus had done.

Psal. 1. a
* Act. 4. b
Then the hye prestes, and the pharises gathered a councell, and sayde: What do we? This man doth many tokens. If we let him go thus, all mē wyl beleue in him: the shal the Romaynes come, and take awaye oure londe and people. But one of them, named Caiphas, which was hye prest that same yeaere, sayde vnto them: Ye knowe nothynge nether conside ye eny thynge at all. It is better for us that one mā dye for the people, then that all the people shulde perishe.

S This spake he not of himself, but for so moch as he was hye prest of the same yeaere, he prophesied. For Jesus was for to dye for the people, and not for the people onely, but that he shulde gather together the childien of God, which were scatered abroad: From that daye forth they toke coucell, how they might put him to death. Jesus walked no more openly amonge the Jewes, but wente from thence in to a countre by the wyldernes, to a cite called Ephraim, & there had he his beyng with his disciples.

The Jewes Easter was nye at hande. And there wente vp many to Ierusalem out of that countre before y Easter, to purisye them selues. Then stode they vp, and axed after Jesus, and spake amonge them selues in the temple: What thynke ye, that he cometh not to y feast? The hye prestes & pharises had geuen a commaundement, that yf eny man knewe where he were, he shulde shewe it, that they might take him.

The XII. Chapter.

Mat. 26. a
Mar. 14. a
Luc. 22. a
S Ire dayes before Easter came Jesus vnto Bethanye, where Lazarus was, which was deed, whom Jesus rayssed vp from the deed. There they made

of S. Ihon.

him a supper, and Martha serued. But Lazarus was one of them, that sat at the table with him. * Then toke Mary a pounce of oyntment of pure and costly Nardus, and anoynted Jesus fete, & dried his fete with hir heer. The house was full of the sauoure of the oyntment. Then sayde one of his disciples, Judas Iscarioth Symons sonne, which afterwarde betrayed him: Why was not this oyntment solde for thie hundred peniz, and geuen to the poore? (This sayde he not that he cared for the poore, but because he was a thefe, and had the bagge, and bare that which was geue.) Then sayde Jesus: Let her alone, this hath she kepte agaynst the daye of my buryenge. For the poore haue ye allwaye with you, but me haue ye not allwaye.

Then moch people of the Jewes had knowlege, that he was there, and they came not for Jesus sake onely, but also y they might se Lazarus, whom he had rayssed from the deed. But y hye prestes were aduysed to put Lazarus to death also: because y for his sake many of the Jewes were awaye and beleued on Jesus.

Upon the nexte daye moch people which were come vnto the feast, whan they herde that Jesus came towarde Jerusalem, they toke braunches of palme trees, and wete out to mete him, and cryed: Hosanna, * Blessed be he, that in the name of the LORDE cometh kynge of Israel. Jesus gat a yonge Asse, and rode thereon, As it is wyttē: * Sea re not thou doughter of Sion, beholde, thy kynge cometh rydinge vpon an Asses foale. Neuertheles his disciples vnderstode not these thinges at the first, but whan Jesus was glorified, then remēbred they that soch thinges were wyttē of him, and that they had done soch thinges vnto him.

The people that was with him whan he called Lazarus out of y graue and rayssed him from the deed, commended the acte. Therefore the people met him, because they herde, that he had done soch a miracle. But the pharises sayde amonge them selues: We se, that he preuaile nothynge, beholde, all y wolde runneth after him.

There were certayne Grekes (amonge the that were come vp to Jerusalem to worshipec at the feast) the same came vnto Philippe, * which was of Bethsaida out of Galile, & prayed him, and sayde: Syr, we wolde sayne se Jesus. Philippe came, & tolde Andrew. And agayne, Philippe and Andrew tolde Jesus. Jesus answered the, and sayde: The

of S. Iohn. Fo. xlvij.

ses they wolde not be a knowne of it, lest they
shulde be excommunicate, * For they lo- loh. 9. c
ued more the prayse with men, then with *lohā. 5. d
God.

Jesus cryed and sayde: He that beleueth
on me, beleueth not on me, but on him that
sent me. And he that seyth me, seyth him &
sent me. I am come a light in to the worlde, Ioh. 1. 9
that whosoever beleueth on me, shulde not s. b. 9. a
byde in darknesse. And he that heareth my
wordes and beleueth not, I iudge him not,
for I am not come to iudge the worlde, but Ioh. 3. c
to saue the worlde. He that refuseth me, and
receaueth not my wordes, hath one already
that iudgeth him. * The worde that I ha- Deut. 18. c
ue spoken, that shall iudge him at the last Ioh. 16. b
daye, for I haue not spoken of my self: but
the father that sent me, hath geuen me a
commaundement, what I shulde do and
saye. And I knowe that his commaunde-
ment is life euerlastinge. Therefore loke what
I speake, that speake I cūe so, as the father
hath sayde vnto me.

The XIII. Chapter.

BEfore the feast of Easter whan Je-
sus knewethat his tyme was come,
that he shulde departe out of this
worlde vnto y^e ffather, as he loued his which
were in the worlde, euen so loued he them vn-
to the ende. And after supper, whan the de-
uell had allready put into y^e hert of Judas
Iscarioth Symons sonne, to betraye him,
Jesus knowinge that the ffather had geuen
all thinges in to his handes, & that he was
come from God, and wente vnto God, he ro-
se from supper, and layed asyde his vpper
garmentes, and toke a towell, and gyde it
aboute him. Afterwarde poured he water
in to a basen, and beganne to washe the disci-
ples fete, and dyed them with the towell, &
he was gyded withall.

Mat. 26. b
Mar. 14. b
Luc. 22. a
Mat. 11. c
Luc. 10. c

Then came he vnto Symon peter, and
 yf sayde vnto him: LORDE, shalt thou
 washe my fete? Iesus answered and sayde
 vnto him: What I do, thou knowest not
 now, but thou shalt knowe it herafter. The
 sayde peter vnto him: Thou shalt neuer
 wash my fete. Iesus answered him: If I
 wash yf not, thou shalt haue no parte with
 me. Symon peter sayde vnto him: LORDE,
 not the fete onely, but the handes also and
 the heade.

Jesus sayde vnto him: That is washe, **B**
nedeth not, saue to washe y^e fete, but is clea
ne euery whytt. And ye are cleane, but not loh 6 g.
all. For he knewe his betrayer, therfore say
de he: ye are not all cleane.

Thesē thinges spake Iesus, and departed awaye, and hyd himself from them. And though he had done soch tokens before thē, yet beleued they not on him, that the sayenge of Esay the prophet might be fulfilled, which he spake: LORDE, who beleueneth oure preachinge? ¶ But to whom is the arme of the LORDE opened? Therfore coulde they not belene, for Esay saide agayne: He hath blynded their eyes, and hardened their hert, that they shoulde not se with the eyes, ner vnderstonde with the hert, ⁊ shoulde be conuerted, and he shoulde heale them. This sayde Esay, whan he sawe his glory, and spake of him.

¶ Nevertheless many of the these rulers
believed on him, but because of the phari-

The gospel

of S. Ihon.

Now whan he had washen their fete,
and taken his clothes, he sat him downe
agayne, and sayde vnto the: Wote ye what
I haue done vnto you? Ye call me master
and LORDE, and ye saye right therin, for
so I am. If I then youre LORDE and mas-
ter haue washen youre fete, ye ought also
to wash one anothers fete. I haue geue you
an ensample, that ye shulde do as I haue
done vnto you. Verely verely I saye vnto
you: the seruant is not greater then his
lorde, nether is the Apostell greater then he
that sent him. If ye knowe these thinges,
blessed are ye if ye do them. I speake not of
you all, I knowe whom I haue chosen, but
that the scripture might be fulfilled: he
eatech my bled, hath lift vp his hele against
me. I tell it you now, before it come, that
whan it is come to passe, ye maye beleue,
that I am he.

Verely verely I saye vnto you: he that
receaueth hym so euer I sende, receaueth
me: and he that receaueth me, receaueth him
that sent me. Whan Iesus had thus sayde,
he was heuy in spiete, and testified, and say-
de: Verely verely I saye vnto you: One a-
monge you shal betraye me. Then the disci-
ples looked one vpon another, and were in dou-
te, of whom he spake. But there was one a-
monge his disciples, that leaned at the table
on Iesus bosome, who Iesus loued: to him
beckened Symon Peter, that he shulde aye,
who it was, of whom he spake. For the same
leaned vpon Iesus brest, and sayde vnto him:
LORDE, who is it? Iesus answered: It is
he, vnto whom I dypped the soppe and gaue it.
And he dypped in the soppe, and gaue it vnto
Judas Iscariot Symons sonne. And af-
ter the soppe the deuell entred in to him.

Then sayde Iesus vnto him: That thou
doest, do quickly. But the same wist no man
at the table, for what intent he sayde it vnto
him. Some thought (for so moch as Judas
had the bagge) that Iesus had sayde vnto
him: Wye that is necessary for vs agaynst
the feast: Or that he shulde geue some thin-
ge vnto the poore. Whan he had receaued
the soppe, he wente out immediatly, and it
was night.

Whan he was gone forth, Iesus sayde:
Now is the sonne of man glorified, and God
is glorified in him. If God be glorified in
him, the shal god glorifie him also in hiself,
and straight waye shal he glorifie him. Deare
childe, I am yet a litle while with you. Ye
shal see me, and (as I sayde vnto the Jewes)
whither I go, thither can ye not come. And

now I saye vnto you, A new comāndment
geue I you, that ye loue together as I ha-
ue loued you, and euen so ye loue one another.
By this shal euery man knowe that ye are
my disciples, if ye haue loue one to another.
Symon Peter sayde vnto him: LORDE,
whither goest thou? Iesus answered him:
Whither I go, thou canst not folowe me
now, but thou shalt folowe me hereafter.
Peter sayde vnto him: LORDE, why canst
thou not folowe me now? I wil geue my life for
thee. Iesus answered him: Wilt thou geue
thy life for my sake? Verely verely I saye
on to the: The cock shal not crowe, tyll thou
haue denyed me thrise.

The XIII. Chapter.

And he sayde vnto his disciples: Let
not youre hert be afayed. If ye beleue
on God, the beleue also on me. In my
fathers house are many dwellinges. If it
were not so, I wolde haue tolde you: I go
to prepare the place for you. And though I
go to prepare the place for you, yet wil I co-
me agayne, and receaue you vnto myself, and
ye maye be where I am. And whither I go,
ye knowe, and the waye knowe ye also.

Thomas sayde vnto him: LORDE, we
knowe not whither thou goest, and how can
we knowe the waye? Iesus sayde vnto him:
I am the waye, and the trueth, and the life.
Noman cometh to the father but by me. If
ye knowe me, ye knowe my father also. And
fio hēce forth ye knowe hi, and haue sene him.
Philippe sayde vnto him: LORDE, shewe vs
the father, and it sufficeth vs. Iesus sayde
vnto him: Thus longe am I with you, and
hast thou not knowen me? Philippe, he that
seyth me, seyth the father. And how sayest
thou then: Shewe vs the father? Beluest
thou not that I am in the father, and that
the father is in me? The wordes that I spea-
ke vnto you, those speake not I of myself:
but the father that dwelleth in me, he doth
the workes. Belue me, that I am in the fa-
ther, and that the father is in me: Or els, be-
leue me at the leest for the workes sake.

Verely verely I saye vnto you: he that
leueth on me, shal do the workes that I do,
and shal do greater then these: for I go to
the father. And what soeuer ye are in my name,
that wil I do, that the father
maye be prayesed in the sonne. If ye are any
thing in my name, I wil do it.

If ye loue me, kepe my comāndmen-
tes. And I wil praye the father, and he shal
geue you another comforter, that he maye
byde with you for euer: euen the spirit of trueth,

The gospell

of S. Ihon. Ho. xlviii.

whom y wilde can not receane, for it seyth him not, nether doth it knowe him: but ye knowe him, for he abydeth w you, z shalbe in you. I wil not leaue you cōfortles, I come vnto you. It is yet a litle whyle, thē shal the wilde se me nomore, * but ye shal se me: for I lyue, and ye shal lyue also. In y daye shal ye knowe, that I am in the father and ye in me, and I in you. Ze that hath my cōmaundementes, and kepeth them, the same is he that loneth me: and he that loneth me, shal beloued of my father: z I wyl loue him, and wyl shewe myne awne self vnto him. * Judas sayde vnto hi: (not that Iscariot) LORDE, What is the cause thē, that thou wilt shewe thy self vnto vs, and not vnto the wilde?

E Jesus answered, and sayde vnto him: Ze that loueth me, wyl kepe my worde, and my father wyl loue him: and we wyl come vnto him, and wyll make oure dwellynge with him. But he that loueth me not, kepeth not my sayenges. And the worde that ye heare, is not myne, but the father: which hath sent me.

Act. 1. 2
2. Tim. 1. 2
* Ioh. 16. b
This haue I spoken vnto you, whyle I was with you. But that comforter euen y holy goost, whō my father shal sende in my name, he shal teache you all thinges, z bringe all to youre remembraunce, what soeuer I haue tolde you.

Ioh. 15. b
and 16. a
Peace I leaue vnto you, my peace I geue you: I geue not vnto you, as the wilde geueth. Let not yd hert be troubled, nether let it be afrayed. Ye haue herde, that I sayde vnto you: I go, z come agayne vnto you. If ye loued me, ye wolde reioyse, because I saide, I go to the father: for y father is greater thē I. * And now haue I tolde you, before it come, that whan it is come to passe, ye maye beleue: Here after wyl not I talke moch with you. For the prynce of this wilde cometh, and hath nothinge in me. But that the wilde maye knowe that I lone y father. And as the father hath cōmaunded me, so do I. Aryse, let vs go hence.

The XV. Chapter.

A I am a true vne, and my father is an husbāde man. Euery braunche that bringeth forth frute in me, shal he cut of: and euery one that bringeth forth frute, shal he poure, y it maye bringe forth more frute. Now are ye cleane, because of the worde, that I haue spokē vnto you. Wyde ye in me, and I in you. Like as y braunche can not bringe forth frute of it self excepte it byde in the vyne, Euen so nether

ye also, excepte ye abyde in me.

I am the vyne, ye are the braunches. Ze that abydeth in me, and I in him, the same bringeth forth moch frute: for without me can ye do nothinge. Ze that abydeth not in me, is cast out as a vyne braunche, and it wythereth, and men gather it vp, and cast it in to the fyre, and it burneth. * If ye abyde in me, and my wordes abyde in you, ye shal see what ye wyl, z it shal be done vnto you. Herin is my father prayd, that ye bringe forth moch frute, and become my disciples. Like as my father hath loued me, euen so haue I loued you. Cōtinue ye i my loue. * If ye kepe my cōmaundementes, ye shal cōtinue in my loue: like as I haue kepte my fathers cōmaundementes, and cōtinue in his loue.

These thinges haue I spoken vnto you, y that my ioye might remayne in you, and y youre ioye might be perfecte. This is my cōmaundement, that ye loue together, as I haue loued you. No man hath greater loue, then to set his life for his frende. * Ye are my frendes, yf ye do that I commaunde you. Hence forth call I you not seruautes, for a seruaunt knoweth not what his lord doeth. But I haue sayde that ye are frendes: for all that I haue herde of my father, haue I shewed vnto you. Ye haue not chosen me, but I haue chosen you, and ordeyned you, that ye go, and bringe forth frute, and that youre frute contynue, that what soeuer ye are the father in my name, he shulde geue it you.

This I commaunde you, that ye loue one another. If the wilde hate you, then knowe, that it hath hated me before you. If ye were of the wilde, the wilde wolde loue his awne. Howbeit because ye are not of the wilde, but I haue chosen you from the wilde, therfore the wilde hateth you. Remember my worde, that I sayde vnto you: The seruaunt is not greater then his lord. If they haue persecuted me, they shal persecute you also: If they haue kepte my worde, they shal kepe yours also.

But all this shal they do vnto you for my names sake, because they knowe not him y sent me. If I had not come z spokē vnto thē, thē shulde they haue no synne. But now haue they nothinge to cloake their synne withall. Ze y hateth me, hateth my father also. If I had not done amōgethē the woordes which no other mā dyd, they shulde haue no synne. But now haue they sene it, and yet haue they hated both me z my father. Neuertheles that the sayenge might be ful

of S. John.

Pfal. 34. c
and 68. a

Ioh 14.c
and 16.a
Act. 2.a
* Act. 1.a
and 2.d

Act. 9.2
Iohā. 15. 6
1. Cor. 2. 2

**Ioh 13.b
and 14.c**

Ioh 14.c
and 15.c

Ioh, 12.d

John C
Johnson

Mat. 11. c
Luc. 10. c
Ioh. 1. c

Mat. 7. a
and 21. c
Marc. 11. c
Luc. 11. b
Iohā 14. b
and 15. a

Mat. 13. 2
Marc. 4. 2

Ioh. 10. 2

Zach. 13. 6
Mat. 26. c
Marc. 14. d

Ioh. 41. B

R 257.5.2

10h1.12.c
and 13.d

Iolt. s. b

The gospell

Ioh. 1. a ne everlastinge life to as many as thou hast geuen him. * But this is the life everlastinge, that they knowe the (that thou onely art the true God) and whom thou hast sent, Jesus Christ.

Iohā. 19. c I haue glorified y^e vps earth, & fynished y^e worke, & thou gauest me to do. And now glorifye me thou father by thine awne self, with y^e glory which I had ouer the worlde was. I haue declared thy name vnto y^e men, whom thou gauest me from the worlde. They were thine, and thou gauest them vnto me, and they haue kepte thy worde.

B Now knowe they, that all thinges what soeuer thou hast geuen me, are of the. For y^e wordes which thou gauest me, haue I geue vnto them, and they haue receaued them, & knowne of a trueth, that I am come forth from the, and haue beleued, that thou hast sent me. I praye for them, and praye not for the * worlde, but for them whom thou hast geuen me, for they are thine. And all that is myne, is thine: and what thine is, that is myne. And I am glorified in them. And now am I no more in the worlde, and they are in y^e worlde, and I come to the. Holy father, kepe in thy name, those whom thou * hast geue me, that they maye be one, like as we are. Whyle I was with the in the worlde, I kepte hem in thy name. Those y^e thou gauest me, haue I kepte, and none of them is lost, but that lost childe, that the * scripture might be fulfilled. But now come I vnto the, and this I speake in the worlde, that they maye haue my ioye perfecte in them. I haue geuen them thy worde, * and the worlde hateth the: for they are not of the worlde, euen as I also am not of the worlde. I praye not that thou shuldest take them out of the worlde, * but that thou kepe the fro euell. They are not of the worlde, as I also am not of the worlde.

C Sanctifye them in thy trueth. Thy worde is the trueth. Like as thou hast sent me in to the worlde, so haue I sent them in to the worlde: and for their sakes I sanctifye my self, that they also maye be sanctified in the trueth.

Cal. 1. d Neuertheles I praye not for them onely, but also for those, which thorow their worde shal beleue on me, that they all maye be one, like as thou father art in me, and I in y^e, that they also maye be * one in vs: that the worlde maye beleue, that thou hast sent me. And the glory which thou gauest me, haue I geuen them: that they maye be one, like as we are one. I in the, and thou in me, that

of S. Iohn. No. xlix.

they maye be perfecte in one, and that the worlde maye knowe, that thou hast sent me and hast loued them, as thou hast loued me.

Ioh. 12. e **and 14. a** Father, I wil, that they whom thou hast geuen me, be with me where I am, & they maye see my glory, which thou hast geue me: for thou hast loued me, ouer euer y^e worlde was made. Righteous father, the worlde hath not knowne y^e, but I haue knowne y^e: and these haue knowne, that thou hast sent me. **Mat. 11. e** **Ioh. 15. c** **and 16. a** And I haue declared thy name vnto them, & wil declare it, & the lone wherewith thou hast loued me, maye be in the, & I in them.

The XVIII. Chapter.

Whan Jesus had thus spokē, he wēte forth with his disciples ouer the broke Cedron, where there was a gardē, in to the which Jesus entred and his disciples. But Judas y^e betrayed hi, knewe the place also. For Jesus resorted thither oft tymes wth his disciples. Now whan Judas had takē vnto him the cōpany, & mynisters of the hye prestes and pharises, he came thither with creshettes, wth lanternes, and with weapens. Jesus now knowinge all y^e shulde come vpon him, wēte forth, and sayde vnto the: Whom seke ye? They answered him: Jesus of Nazareth. Jesus sayde vnto them: I am he. Judas also which betrayed him, stode with the. Now whan Jesus sayde vnto the: I am he, they wēte backwardes, and fell to the grounde. Then axed he the agayne: Whom seke ye? They sayde: Jesus of Nazareth. Jesus answered: I haue tolde you, that I am he. If ye seke me, then let these go their waye. That the worde might be fulfilled, which he sayde: Of them whō thou gauest me, haue I not lost one. Then had Symon Peter a swerde, and drewe it out, and smote the hye prestes seruaunt, and cut of his right eare. And y^e seruautes name was Malchus.

Then sayde Jesus vnto Peter: Put vp y^e thy swerde in to the sheeth. Shal I not drynke of y^e cuppe, which my father hath geue me? Then the company and the captayne & the officers of the Jewes toke Jesus, and bounde him, & led him awaye first vnto Annas, that was fatherlawe vnto Caiphas, which was hye priest y^e same yere. **Ioh. 11. e** It was Caiphas, which gaue counsell vnto y^e Jewes that it were good, that one man shulde dye for the people.

As for Symon Peter, he and another disciple folowed Jesus. The same disciple was knowne vnto the hye priest, and wēte in with Jesus in to the hye prestes palace. But Peter stode without at the dore. Then y^e other

The gospell

disciple which was knowne vnto the hye priest, wente out, and spake to the damsell & kepte the doire, and brought in Peter. Then the damsell that kepte the doire, sayde vnto Peter: Art not thou also one of this mans disciples? He sayde: I am not.

C The seruantes & officers stode, and had made a fyre of coles (for it was colde) & warmed the selues. Peter also stode with them, and warmed him self. The hye priest axed Jesus of his disciples, and of his doctryne. **Ioh. 7. b** Jesus answered him: I haue spoken openly before the worlde, I haue euer taught in the synagoge and in the temple, whither all the Jewes resorted, & in secrete haue I spokē no thinge. Why axest thou me? Axethē & haue herde, what I haue spoken vnto thē: beholde, they can tell what I haue sayde. But whan he had thus spokē, one of the officers that stode by, smote Jesus on the face, and sayde: Answerest thou the hye priest so? Jesus answered him: If I haue euell spokē, thē beare wytnesse of euell: but yf I haue well spoken, why smyttest thou me? And Annas sent him bounde vnto Caiphas & hye priest.

Mat. 26. g Symō Peter stode and warmed him self. **Mar. 14. g** Thē sayde they vnto him: Art not thou one of his disciples? He denyed, and sayde: I am not. A seruānt of the hye prestes, a kynsmā of his, whose eare Peter had smytten of, sayde vnto him: Dyd not I se the in the garde with him? **Luc. 22. d**

D Then Peter denyed agayne. And immediately the cock crew. Then led they Jesus from Caiphas in to the comon hall. And it was early in the mornynge. And they them selues wēte not in to the comon hall, lest they shulde be defyled, but & they might eate & Pascall lambe. Then wente Pilate out vnto thē, and sayde: What accusacion brynge ye agaynst this man? They answered, and sayde vnto him: If he were not an euell doer, we had not deliuered him vnto the. Then sayde Pilate vnto thē: Take ye him, and iudge him after yō lawe. Then sayde & Jewes vnto him: It is not lawfull for vs to put eny mā to death. That & worde of Jesus might be fulfilled, which he spake, whan he signified, what death he shulde dye. **Ioh. 12. d**

Then entred Pilate in to the comon hall agayne, and called Jesus, & sayde vnto him: Art thou the kynge of the Jewes? Jesus answered: Sayest thou that of thy self, or haue other tolde it the of me? **Mat. 27. b** **Mar. 15. a** **Luc. 23. a**

E Pilate answered: Am I a Jewe? Thy people and the hye prestes haue deliuered the vnto me. What hast thou done? Jesus an-

of S. Ihon.

swered: My kyngdome is not of this worlde. If my kyngdome were of this worlde, my mynisters wolde sight therfore, & I shulde not be deliuered vnto the Jewes. * But now is my kyngdome not from hence. Thē sayde Pilate vnto hī: Art thou a kynge thē? Jesus answered: Thou sayest it, for I am a kynge. For this cause was I boine, and came in to the worlde, that I shulde testifye the trneth. Who so euer is of the trneth, heareth my voyce. Pilate sayde vnto hī: What is the trneth? And whan he had sayde that he wēte out agayne to the Jewes, and sayde vnto them: I fynde no gyltynesse in him: * But ye haue a custome, that I shulde geue one vnto you lowse at Easter. Wyl ye now & I lowse vnto you the kynge of & Jewes? Thē cryed they agayne alltogether, and sayde: Not him, but Barrabas. Yet was Barrabas a murtherer. **Ioh. 8. b** **Mat. 27. c** **Mar. 15. b** **Luc. 23. b** ***Mat. 27. b** **Mar. 15. a** **Luc. 23. a**

The XIX. Chapter.

Lhen Pilate toke Jesus, and scourged him. And the souldyers platted a crowne of thornes, and set it vpon his heade, and put a purple garment vpon him, and sayde: Hailē kynge of the Jewes. And they smote him on the face. Then wente Pilate forth agayne, and sayde vnto thē: Beholde, I brynge him forth vnto you, & ye maye knowe, & I fynde no faute in hī. So Jesus wente out, & ware a crowne of thorne and a purple robe. And he sayde vnto them: Beholde, the man. Whan the hye prestes & the mynisters sawe him, they cryed, & sayde: Crucifye, crucifye. Pilate saide vnto thē: Take ye him, and crucifye him, for I fynde no gyltynesse in him. The Jewes answered him: We haue a lawe, & after our lawe he ought to dye, because he made him self the sonne of God. Whan Pilate herde that worde, he was the more afrayed, and wente agayne in to the comon hall, and sayde vnto Jesus: Whence art thou? But Jesus gaue him no answer. Thē sayde Pilate vnto him: Speakest thou not vnto me? Knowest thou not, & I haue power to crucifye & & haue power to lowse &? Jesus answered: Thou shuldest haue no power vpo me, yf it were not & geue the from aboue. Therfore he that deliuered me vnto &, hath the more synne. From that tyme forth Pilate sought meanes to lowse him. But the Jewes cryed, & sayde: If thou let him go, thou art not the Emperours frēde. For whoso euer maketh himself kynge, is agaynst the Emperoure. **Leui. 24. c** ***Ioh. 8. b** **Sap. 6. a** **Ioh. 8. d** **Rom. 13. a**

Whan Pilate herde & worde, he broughte Jesus forth, & sat hī downe vpo & iugdmēt

The gospell

seate, in the place which is called the Panement, but in the Hebrue, Gabbatha. It was the daye of preparinge of the Easter aboute the sixte houre. And he sayde vnto the Jewes: Beholde y^e kynge. But they cryed: Awaye wth him, awaye wth him, crucifie him. Pilate saide vnto the: Shal I crucifie y^e kynge? The hye prestes answered: We haue no kynge but y^e Emper^r. The deliue red he him vnto them, to be crucified.

Luc. 23. c
Heb. 13. b

They toke Jesus, and led him awaye. And he bare his crosse, and wente out to the place called y^e place of deed men skulles, which in Hebrue is named Golgatha, where they crucified him, and two other with him, on either syde one, but Jesus in the myddes. Pilate wrote a superscription, and set vpon the crosse. And there was wrytten: Jesus of Nazareth, kynge of the Jewes. This superscription red many of the Jewes. For y^e place where Jesus was crucified, was nye vnto the cite. And it was wrytten in Hebrue, Greeke & Latyn. Then sayde the hye prestes of the Jewes vnto Pilate: Wryte not kynge of the Jewes, but y^e he sayde, I am kynge of the Jewes. Pilate answered: What I haue wrytten, that haue I wrytten.

Mat. 27. d
Marc. 15. c
Luc. 23. d

C The sondyers, whan they had crucified Jesus, toke his garmentes, and made foure partes, to euery sondyer one patte, and the cote also. As for the cote, it was vnswored fro above, wrought thowow and thowow. Then sayde they oneto another: Let vs not deuyde it, but cast lottes for it, who shal haue it, that the scripture might be fulfilled, which sayeth: They haue parted my garmentes amonge them, and on my cote haue they cast lottes. This dyd the sondyers in dede.

Mat. 27. d
Marc. 15. c

Psal. 21. b

There stode by the crosse of Jesus, his mother, and his mothers sister Mary, the wife of Cleophas, and Mary Magdalene. Now whan Jesus sawe his mother, and the disciple stondynge by, who he loued, he sayde vnto his mother: Woman, beholde, that is thy sonne. Then sayde he to the disciple: beholde, that is thy mother. And from that houre the disciple toke her vnto him.

Psal. 68. c

Mat. 27. c
Marc. 15. d

After that whan Jesus knewe that all was perfourmed, that the scripture might be fulfilled, he sayde: I am a thyrst. There stode a vessell full of vyneger. They fylled a sponge with vyneger and woude it aboute with ysop, and helde it to his mouth. Now whan Jesus had receaued the vyneger, he sayde: It is fynished, and bowed his heade, and gaue vp the goost.

D The Jewes then, for so moch as it was

of S. Ihon. Ho. 1.

the daye of preparinge, that y^e bodie shulde not remaine vpon the crosse on the Sabbath, (for y^e same Sabbath daye was grea- te) besought Pilate, that their legges might be broken, and that they might be taken downe. Then came the sondyers, and brake the legges of the first, and of the other that was crucified with him. But whan they came to Jesus, and sawe that he was deed already, they brake not his legges, but one of the sondyers opened his syde with a speare. And immediatly there wente out blou- de and water.

Zach. 13. a

And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For this is done, y^e the scripture might be fulfilled: * Ye shal not breake a bone of him. And agayne, another scripture sayeth: * They shal se him, whom they haue pearfed.

Exod. 12. g
Zach. 12. c

After that, Joseph of Arimathia, which was a disciple of Jesus (but secretly for feare of the Jewes) besought Pilate, y^e he might take downe the body of Jesus. And Pilate gaue him lycence. There came also Nicodemus, (which afore came vnto Jesus by night) & brought of Myrrer & Aloes mingled together, aboute an hndreth poude weight.

Marc. 15. c
Mat. 27. g
Luc. 23. e

Ioh. 3. a

The toke they the body of Jesus, & woude it with linnen clothes, and with the spyces, as the maner of the Jewes is to burye. And by y^e place where Jesus was crucified, there was a gardē, and in the garden a new sepulchre, where in was neuer man layed: therelayed they Jesus, because of the preparinge daye of y^e Jewes, for the sepulchre was nye at hande.

The XX. Chapter.

S Pon one daye of the Sabbath, came Mary Magdalene early (whē it was yet darcke) vnto the sepulchre, & sawe that the stone was takē from the sepulchre. Then ranne she, & came to Symon Peter, and to y^e other disciple, whom Jesus loued, and sayde vnto them: They haue takē awaye the LORDE out of the sepulchre, & we can not tell wher they haue layed him. The wete Peter forth and the other disciple, and came to the sepulchre. They rāne both together, and that other disciple out rāne Peter, and came first to the sepulchre, and loke in, and sawe the linnen clothes layed. But he wete not in. The came Symon Peter after him, and wente in to the sepulchre, & sawe the linnē clothes lye, and the napkyn that was bounde aboute Jesus heade, not layed with the linnen clothes, but wrapped together in

Ioh. 19. c
19. c. 21. a

The gospel

of S. Iohn.

a place by it self. The wete i also f other disci-
ple, which came first to y sepulcre, z he sawe
z belened: for as yet they knewe not y scrip-
tures, f it behoued hi to ryse agayne fro y
deed. The wete f disciples againtogether.

Plal. 15. b
Act. 1. c
11. d. 17. a

B As for Mary, she stode before y sepulcre
z wepte without. Now as she wepte, she lo-
ked in to the sepulcre, and sawe two angels
in whyte garmentes syttinge, f one at the
heade, z the other at y fete, where they had
layed the body of Jesus. And they sayde vn-
to her: Woman, why wepest thou? She saide
vnto the: They haue taken awaye my LOR-
DE, z I wote not where they haue layed hi.
And whan she had sayde f, she turned her
self backe, z sawe Jesus stondinge, z knewe
not f it was Jesus. Jesus sayde vnto her:
Woman, why wepest thou? Whom seekest
thou? She thought f it had bene f garde-
ner, z sayde vnto him: Syr, yf thou hast bor-
ne him hence: then tell me wherethou hast
layed him: and I wil fetch hi. Jesus sayde
vnto her: Mary. Then turned she her abou-
te, z sayde vnto him: Rabboni, f is to saye:
Master. Jesus sayde vnto her: Touche me
not, for I am not yet ascended vnto my fa-
ther. But go thou y waye vnto my brethre
z saye vnto the: I ascende vp vnto my father
and yf father: to my God, z yf God. Mary
Magdalene came, z tolde f disciples: I ha-
ue sene the LORDE, z soch thinges hath he
spoken vnto me.

Plal. 21. c

Ioh. 16. d

Luc. 4. 2. a

Luc. 24. c

Ioh. 16. c

Esa. 61. a

Mar. 16. b

Luc. 4. a

Ioh. 17. c

Ioh. 11. b

C The same Sabbath at euē whā f disciples
were gathered together, and the doores were
shut for feare of y Jewes, came Jesus, and
stode i y myddes, z sayde vnto the: Peace be
w you. And whā he had so sayde, he shewed
the his hādes z his syde. The were y disci-
ples glad, f they sawe y LORDE. The sayde
Jesus vnto the agayne: Peace be with you.
Like as my father sent me, enē so sende I you.
And whan he had sayde f, he brethed vps
the, and sayde vnto the: Receaue the holy
goost. Whose synnes soeuer ye remytte, they
are remytted vnto the: and whose synnes so
euer ye retayne, they are retayned.

But Thomas one of the twelue, which
is called Didimus, was not w the whā Je-
sus came. The sayde the other disciples vn-
to him: We haue sene the LORDE. But he
sayde vnto the: Excepte I se in his handes
the prynte of the nailes, and put my hāde in
to his syde, I wil not beleue.

D And after eight dayes agayne were his
disciples with in, z Thomas w the. The ca-
me Jesus (whā f doores were shut) z stode in
them yddes, z sayde: Peace be w you. After

f sayde he vnto Thomas: Reach hither f
fynger, and se my handes, and reach hither
y hāde, z put it i to my syde, z be not faith-
lesse, but beleue. Thomas answered, z sayde
vnto him: My LORDE, and my God. Jesus
sayde vnto him: Thomas, because thou hast
sene me, thou hast beleued. Blessed are they,
that se not, and yet beleue.

Many other tokes dyd Jesus before his
disciples, which are not wyrtte in this boke.
But these are wyrtte, f ye shulde beleue, f
Ie us is Christ the sonne of God, z that ye
thorow beleue might haue life in his name.

The XXI. Chapter.

After that shewed Jesus himself agayn
ne at the see of Tiberias. But on this
wyle shewed he himself. There were
together Symō Peter, z Thomas which is
called Didimus, z Nathanael of Cana a
cite of Galile, z the sonnes of Zebede, z two
other of his disciples. Symon Peter sayde
vnto the: I go a fyshinge. They sayde vnto
hi: We also wil go w the. They wete out, z
entred in to a shippe straight waye. And f
same night toke they nothinge. But whā it
was now morow, Jesus stode on the shore,
but his disciples knewe not f it was Jesus.
Jesus sayde vnto the: Childre, haue ye eny
thinge to eate? They answered hi: No. He
sayde vnto the: Cast out the nett on y right
syde of the shippe, z ye shal fynde. The they
cast out, z coulde nomore drawe it for y mul-
titude of fishes. The sayde y disciple w hō
Jesus loued, vnto Peter: It is the LORDE.

Ioh. 1. e

Luc. 5. a

Ioh. 13. c

Whan Simon Peter herde that is was
the LORDE, he gyde his mantell aboute
him (for he was naked) and sprang in to f
see. But other disciples came by shippe (for
they were not farre fro londe, but as it were
two hundred cubytes) and they drew the
net with the fishes. Now whan they were
come to londe, they sawe coles layed, and
fysh theron, and bried. Jesus sayde vnto the:
Dunge hither of the fyshes, that ye haue ta-
ken now. Symon Peter stepped forth, and
drew the nett to the londe, full of greate
fyshes, an hundred and thre and fycie.
And for all there were so many, yet was not
the net broken.

Luc. 24. d

Jesus sayde vnto them: Come, and dyne. C
But none of the disciples durst axe him:
Who art thou? For they knewe, that it was
the LORDE. Then came Jesus, and toke f
bried, and gaue it the: and the fyshelikewy-
se. This is now the thirde tyme that Jesus
appeared vnto his disciples, a fter that he
was ryfen agayne from the deed.

The gospell

Now whā they had dyncd, Iesus sayde vnto Symon Peter: Symō Johāna, louest thou me more then these do? he sayde vnto him: Yee LORDE, thou knowest & I loue the. he sayde vnto him: Sede my lābes. he sayde vnto him agayne the seconde tyme: Symō Johāna, louest thou me? he sayde vnto him: Yee LORDE, thou knowest, & I loue y. he sayde vnto him: Sede my shepe. he saide vnto him y thirde tyme: Symon Johāna, louest thou me? Peter was sory, because he sayde vnto him: LORDE, thou knowest all thynges, thou knowest, that I loue y. Iesus sayde vnto him: Sede my shepe.

Ioh. 15. d

D Verely verely I saye vnto the: Whan thou wast yōge, thou gerdest thyselfe, and walkedst whither thou woldest. But whā thou art olde, thou shalt stretch forth thy handes, and another shal gyde the, and lede the whither thou woldest not. But this he sayde, to signifye with what death he shulde glorifye God.

Ioh. 12. d

Act. 12. a

Whan he had spoken this, he sayde vnto him: Solowe me. Peter turned him aboute, and sawe the disciple folowinge, whom Iesus loued, (* which also leane vpo his brest at the supper, and sayde: LORDE, who is it that betrayeth the? Whā Peter sawe him, he sayde vnto Iesus: LORDE, but what shal he do? Iesus sayde vnto him: If I wil that he tary tyll I come, what is that to the? Solowe thou me. Then wente there out a sayenge amonge the brethren: This disciple dyeth not. And Iesus sayde not vnto him: he dyeth not, but: If I wil that he tary tyll I come, what is that to the? This is the same disciple, which testifieth of these thynges, and wrote these thynges, and we knowe that his testimony is true.

Iohā. 14. c

There are many other thynges also that Iesus dyd, which, yf they shulde be wryttē every one, I suppose the wolde shulde not con-
tay-
ne the
bookes, that
were to be wrytten.

The ende of the Gospell
of S. Ihon.

The Actes 30. li.

The Actes of the Apostles, wrytten by S. Lu ke the Euangelist.

What the Actes conteyne.

Chap. I. The ascension of Christ. Mathias is chosen in the steade of Judas.

Chap. II. The commyng of the holy goost. The sermon of Peter before the cōgregation at Jerusalem, and the increase of the faithfull.

Chap. III. The halt is restored to his fete. Peter preacheth Christ vnto the people.

Chap. IIII. The Apostles are takē and brought before the councell. They are forbydden to preach, but they turne them vnto prayer, and are more obedient vnto God then vnto men.

Chap. V. The dyssemblynge of Ananias and Saphira is punished. Miracles are done by the Apostles, which are taken, but the angel of God bryngeth them out of prison. They are brought before the councell. The sentence of Gamaliel. The apostles are bett, they reioyse in trouble.

Chap. VI. Ministers (or deacons) are ordered in the congregation to do seruyce in necessary thynges of the body, that the Apostles maye wayte onely vpo the worde of God. Steuen is accused.

Chap. VII. Steuen maketh answere to his accusation, rebuketh the hardneded Iues, and is stoned vnto death.

Chap. VIII. Saul persecuteth the Christē, The Apostles are scarred abroad. Philip cometh in to Samaria. Simon magus is baptised, he dyssembleth. Philip baptiseth the chamberlayne.

Chap. IX. paul is conuerted, and confoundeth the Iues. Peter rayseth Tabitha.

Chap. X. The vision that Peter sawe. How he was sent to Cornelius. The heithen also receaue the spere, and are baptised.

Chap. XI. Peter sheweth the cause wherfore he wente to the heithen. Barnabas and paul preach vnto the heithen. Agabus prophecieth death for to come.

Chap. XII. Herode persecuteth the Christē, kylleth James, and putteth Peter in prison, who the LORDE deliuereth by an angell. The shamefull death of Herode.

Chap. XIII. paul and Barnabas are called to preach amonge the heithen. Of Sergius paulus and Elymas the socerer. paul preacheth at Antioche.

Chap. XIII. paul and Barnabas preach at Iconium: some beleue, some sterc vp sedicion. At

The Actes

Lystra they wolde do sacrifice to Barnabas and Paul, which refuse it, and erre the people to worshipe the true God Paul is stoned, after that cometh he to Derba, lystra, Iconium and to Antioche.

Chap. XV. Variance aboute circumcision, The Apostles pacifie the matter at Ierusalem, Paul and Barnabas preach at Antioche.

Chap. XVI. Timothy is circumcised, Paul preacheth at Philippos, and there is he put in prison.

Chap. XVII. Paul cometh to Thessalonica, where the Iues set the cite on a roore. Paul escapeth, and cometh to Athens, where he preacheth the true and vnfowne God.

Chap. XVIII. Paul preacheth at Corinthum, continuing there a yere and a half, goeth agayne in to Syria, cometh to Ephesus, Cesarea and Antioche. Of Apollos, Aquila and Priscilla.

Chap. XIX. Of the men whom Paul baptised at Ephesus, and what miracles were done by him Demetrius moueth sedicion in the cite.

Chap. XX. Paul goeth in to Macedonia and in to Grekelonde. At Troas he rayseth vp a deed body. At Ephesus he calleth the elders of the congregacion together, committeth the keepinge of Gods flocke vnto them, warneth the for false teachers, maketh his prayer with them, and departeth to shippe.

Chap. XXI. Pauls tourneye by shippe. Of Philippe the Euangelist, and Agabus the Prophet, which warneth Paul not to go to Ierusalem. He remayneth stedfast in his purpose, and is taken in the temple.

Chap. XXII. Paul answereth the Jewes, is scourged, and layed in prison agayne.

Chap. XXIII. Paul cometh before the counsell. Debate ariseth amonge the people, the captayne deliuereth him, God conforteth him.

Chap. XXIII. Paul is accused before felix, he answereth for himself.

Chap. XXV. The Jewes accuse Paul before Festus, he appealeth vnto the Emperoure, and is sent vnto Rome.

Chap. XXVI. Kyng Agrippa heareth Paul, which telleth him his callinge from the begynnyng.

Chap. XXVII. Pauls shippinge towarde Rome, Julius the captayne intreateth Paul curiously, at the last they suffre shipwrake.

Chap. XXVIII. The wyper hurteth not Pauls hande, he healeth Publius father, and preacheth Christ at Rome.

of The Apostles.

The Actes of the Apostles.



The first Chapter.



The first treatise (deare Theophilus) haue I made of all that Iesus beganne to do and to teache, vntyll y daye that he was taken vp, after that he (thorow the holy

goost) had geuen commaundementes to to the Apostles, whom he had chosen: to who also he shewed himself alyue after his passion, by many tokes, and appeared vnto them fouertye dayes longe, and spake vnto them of the kyngdome of God.

Ioh. 20. 21

And whan he had gathered them together, he commaunded them that they shulde not departe from Ierusalem, but to wayte for the promyse of the father, wherof (sayde he) ye haue herde of me: For I hon baptised with water, but ye shalbe baptised w y holy goost, & that within this few dayes.

Ioh. 14. c
* Act. 11. b
Ioh. 3. b

Now whan they were come together, they axed him, and sayde: LORDE, shalt thou at this tyme set vp the kyngdome of Israel agayne? But he sayde vnto them: It belongeth not vnto you to knowe the tymes or seasons, which the father hath kepte in his owne power, but ye shal receaue the power of y holy goost, which shal come vpon you, and ye shalbe my witnesses at Ierusalem, and in all Jewrye and Samaria, and vnto the ende of the earth.

Mat. 24. c

Luc. 24. d
Act. 1. a
Act. 1. d

And whan he had spoken these thinges, whyle they behelde, he was taken vp, and a cloude receaued him from their sight. And whyle they looked after him, as he wente in to heauen, beholde, there stode by them two men in whyte garmentes, which also sayde:

Mat. 28. b
Marc. 16. b
Luc. 24. d

The Actes

of The Apostles. Ho. liij.

The II. Chapter.

Ye men of Galile, Why stonde ye gasynge
vp in to heauen? This Iesus which is take
vp from you in to heauen * shal come euen
so as ye haue sene him go in to heauen.

Then turned they agayne from y mount
that is called Oliuete, which is nye to Jeru-
salem, and hath a Sabbath dayes iourney.
And whan they came in, they wente vp in
to a parler, where abode Peter and James,
Ihon and Andrew, Philippe and Tho-
mas, Bartilnew and Mathew, James the
sonne of Alphens, and Simon Zelotes, and
Judas the sonne of James. These all conty-
nued with one acorde in prayer and suppli-
cation, with the women and Mary the mo-
ther of Iesu and with his biethren.

E And in those dayes Peter stode vp in the
myddes amonge the disciples, and sayde:
(The company of the names together, was
aboute an hundreth and twentye.) Ye men
and biethren, this scripture must nedes be
fulfylled, which y hely goost by the mouth
of Dauid spake befoir of Judas, which was
a gyde of the that toke Iesus: * for he was
nombred with vs, and had opteyned the se-
lanshippe of this mynistracion. This same
trulye possessed the * selde for the rewarde
of vntighteousnes, and hanged himself, and
brast a sunder in the myddes, and all his
bowels gushd out. And it is knowne vnto
all the that dwell at Jerusalem, in so moch
that the same selde is called in their mother
tonge Acheldema, that is to saye, the bloude
felde.

D For it is wrytten in the boke of psalmes:
His habitation be voyde, and noman be
dwellinge therein. And: * His bishoprike
another take. Wherfore amonge these men
which haue bene gathered together with
vs (all the tyme that the LORDE Iesus we
te out and in amonge vs, begynnynge from
the baptyne of Ihon, vntyll y daye that
he was take vp from vs) must one be a wryt-
nesse with vs of his resurreccion.

And they appoynted two (Ioseph called
Barsabas, whose surname was Justus, and
Mathias.) makinge their prayer and sayen-
ge: Thou LORDE, which knowest the her-
tes of all men, shewe whether of these two
thou hast chosen, that the one maye take the
rowme of this mynistracion and Apostel-
shippe, from the which Judas by transgres-
sion fell, that he might go awaye in to his
awne place. And they gaue forth the lottes
ouer them, and the lot fell vpon Mathias.
And he was counted with the eleuen Apost-
les.

When the * Whit sondaye was
fulfylled, they were all with one acor-
de together in one place. And sodenly
there came a sounde from heauen, as it had
bene the comynge of a mightie wynde, and
it fylled the whole house where they sat.
And there appeared vnto them clouen tun-
ges, like as they had bene of fyre. And he sat
vpon ech one of them, and they were all fyl-
led with the hely goost. * And they began-
ne to preach with other tunges, euen as the
spete gaue them utteraunce.

There were dwellinge at Jerusalem
Iewes, men that feared God, out of euery
nacion that is vnder heauen. Now whan
this voyce came to passe, the multitude
came together, and were astonyed: For eu-
ry one herde, that they spake with his aw-
ne tunge. They wondred all and maruey-
led, and sayde amonge them selues: Behol-
de, are not all these which speake, of Galile?
How heare we the euery one his awne tun-
ge, wherein we were borne? Parthians and
Medes, and Elamites, and we that dwell
in Mesopotamia, and in Jewry and Capa-
docia, Pontus, and Asia, Phigia and Pam-
philia, Egipte, and in the partes of Lybia
by Cyren, and straungers of Rome, Iewes
and * proselytes, Cretes and Arabians: we
heare them speake with oure awne tun-
ges the greate workes of God.

They were all amased, and wondred, and
sayde one to another: What wil this be?
But other mocked them, and sayde: They
are full of swete wyne. Then stode Peter vp
with the clouen, and list vp his voyce, and
sayde vnto them:

Ye men of Jewry, and all ye that dwell
at Jerusalem, be this knowne vnto you, and
let my wordes entre in at youre eares. For
these are not dronken, as ye suppose, for it is
yet but the thirde houre of y daye: but this
is it, that was spokē befoir by the prophet
Joel: And it shal come to passe in the last
dayes, sayeth God, I will poure out of my
spete vpon all flesh, and youre sonnes and
youre doughters shal prophesye, and youre
yonge men shal se visions * and youre olde
men shal dreame dreames, and on my ser-
uauntes and on my handmaydens wyll I
poure out of my spete in those dayes, & they
shal prophesye.

And I wil shewe wonders in heauen abo-
ue, and tokens on the earth beneth, bloude
and fyre, and the vapoure of smoke. The
Sonne shalbe turned in to darknesse, and

The Actes

of the Apostles.

Ro. 10. b the Moone in to bloude, before that greate and notable daye of the LORDE come. And it shall come to passe, Who so ever shal call vpon the name of the LORDE, shal be saued.

C Remen of Israel, heare these wordes: Jesus of Nazareth, & man approued of God amonge you with miracles, and wonders and tokens, which God dyd by him in the myddes amonge you, as ye y^e selues knowe also, him (after that he was deliuered by the determinate counsell and foreknowledge of God) haue ye taken by the handes of vnrightheous personnes, and crucified him, & slayne him, wh^o God hath raysted vp, and lowsed the sorowes of death, for so moch as it was vnpossyble that he shulde be holden of it. For Dauid speaketh of him: Afore hande haue I set the LORDE allwayes before me, for he is on my right h^ode, that I shulde not be moued. Therfore dyd my hert reioyse, and my tunge was glad: For my flesh also shal rest in hope. For thou shalt not leaue my soule in hell, nether shalt thou suffer y^e holy to se corrupcion. Thou hast shewed me the wayes of life, thou shalt make me full of ioye with thy countenaunce.

Remen and brethien, let me frely speake vnto you of the Patriarke Dauid: For he is deed and buried, and his sepulcre is with vs vnto this daye. Wherfore now seinge y^e he was a prophet, and knewe that God had promised him with an ooth, that the frute of his loynes shulde sit on his seate, he saue it before, and spake of the resurreccion of Christ: for his soule was not left in hell, nether hath his flesh sene corrupcion. This Jesus hath God raysted vp, wherof we all are witnesses.

Seynge now that he by the right hande of God is exalted, and hath receaued of y^e father y^e promyse of the holy goost, he hath shewed forth this, that ye see and heare. For Dauid is not ascended in to heauen, but he sayde: The LORDE sayde vnto my LORDE: Sit thou on my righte hande, vntyll I make thine enemies y^e forefoote. So therfore let all the house of Israel knowe for a suertye, y^e God hath made this same Jesus (whom ye haue crucified) LORDE and Christ.

Whan they herde this, their hert pricked them, and they sayde vnto Peter and to the other Apostles: Remen and brethien, What shal we do? Peter sayde vnto them: Amend youre selues, and let every one of you be baptysed in the name of Jesus Christ, for there myssion of synnes, and ye shal receaue the gifte of the holy goost. For this promyse

was made vnto you and youre children, and to all that are farre of, wh^o so ever the LORDE oure God shal call. And w^h many other wordes bare he witnesse, and exorted them, and sayde: Saue youre selues from this vntowarde generacion. They that gladly receaued his preachinge, were baptysed, & the same daye there were added vnto them aboute thre thousande soules.

They contynued in the Apostles doctryne, and in the felashippe, and in breakyng of bred, and in prayer. And feare came vpon euery soule, and many wonders and tokens were done by y^e Apostles. But all they that beleued, were together, and had all thinges in common. They solde their goodes and possessions, and parted them out amonge all, acordinge as euery man had nede. And they contynued daylie with one acorde in the temple, and brake bred in euery house: they toke their meate with ioye & synglenesse of hert, praysinge God, and had sauoure with all y^e people. And the LORDE added to the congregacion daylie such as shulde be saued.

The III. Chapter.

Peter and Ihon wente vp together in to the temple aboute the nyenth houre to praye. And there was a certayne man halt from his mothers wombe, whom they brought and layed daylie at the gate of the temple, which is called, the Bery full, that he might receaue almesse of them that wete in to the temple. Now whan he sawe Peter and Ihon, that they wolde in to the temple, he desired to receaue an almesse. Peter behelde him with Ihon, and sayde: Loke on vs. And he gaue hede vnto them, hopynge to receaue some thinge of them. Howbeit Peter saide: Syluer and golde haue I none: but such as I haue geue I the. In the name of Jesus Christ of Nazareth ryse vp & walke. And he toke him by the righte hande and lifte him vp. Immediately his legges & ancle bones were made stronge, and he sprang, stode and walked, and entred with them in to the temple, walkyng, and leaping and praysinge God.

And all the people sawe him walke and prayse God. And they knewe him, y^e it was he, which sat for almesse at the beryfull gate of the temple. And they were fylled with wondryng, and were astonnyed at that, which had happened vnto hi. But as this halt which was healed helde him to Peter and Ihon, all the people ranne vnto them in to the porch, which is called Salomons, and wondred.

The Actes

of The Apostles. Ho. liij.

Whan Peter sawe that, he answered vnto the people: Ye men of Israel, why mar-
 nayle ye at this, or why loke ye so at vs, as
 though we by oure awne power or deservyn-
 ge, had made this man to walke: The God
 of Abraham and of Isaac, and of Jacob, y
 God of oure fathers hath glorified his chil-
 de Jesus, * whom ye deliuered and denyed
 in the ptesence of Pilate, whan he had ind-
 ged him to be lowied. But ye denyed the ho-
 ly and iust, and desyied the murtherer to be
 geuen you, but ye slerre the prynce of life,
 whom God hath raysted from the deed, of
 the which we are witnesses. And thorow y
 faith in his naine, hath he confirmed his na-
 me vpon this man, whom ye se and knowe:
 and faith thorow him, hath geue this man
 this health before youre eyes.

Now deare brethre, I knowe that ye ha-
 ue done it thorow ignorance, as dyd also
 youre rulers. But God, which by the mouth
 of all his prophetes had shewed before, y
 his Christ shulde suffre, hath so fulfilled it.
 Do penance now therfore and turne you,
 that youre synnes maye be done awaye,
 whan the tyme of refreshinge shal come be-
 fore the ptesence of the LORDE, and whan
 he shal sende him, which now before is prea-
 ched vnto you, euen Jesus Christ: which
 must receaue heauen vntyll the tyme that
 all thinges, which God hath spoken by the
 mouth of his holy prophetes sence y woul-
 de beganne, be restored agayne.

For Moyses sayde vnto y fathers: A pro-
 phet shal the LORDE youre God rayse vp
 vnto you, euen from amonge youre brethren,
 like vnto me: him shal ye heare, in all that
 he shal saye vnto you. And it shal come to
 passe, what soule soeuer shal not heare the sa-
 me prophet, shal be destroyed from amonge
 the people. And all the prophetes from Sa-
 muel and thence forth as many as haue spo-
 ken, haue likewise tolde of these dayes.

We are the children of the prophetes and
 of the couenaunt, which God made vnto y
 fathers, whan he sayde vnto Abraham: Tho-
 row y sede shal all y naciōs of y earth be bles-
 sed. * First vnto you hath God raysted vp his
 childe Jesus, z sent hi vnto you, to blesse you
 y euery one shulde turne fro his wickednesse.

The III. Chapter.

As they spake to y people, there
 came vnto the prestes and the ru-
 lers of the tēple, and the Saduces,
 whō it greued y they taught the people, z
 preached in Jesu y resurreccion fro the deed
 and they layed handes vpon them, and put

the in holde tyll the morow: for it was now
 euentyde. Howbeit many of the which her-
 de the worde, beleued, and the nombre of y
 men was aboute fyue thousande.

And it chaunced on y morow, that their
 rulers and Elders and scribes (as Annas y
 hye prest and Caiphas, and Jhon z Alexan-
 der, and as many as were of the hye prestes
 kynred) gathered them selues together at
 Jerusalem, and set them before them, and
 axed them: By what auctourite, Or in what
 name haue ye done this?

Peter full of the holy goost, sayde vnto
 them: Ye rulers of the people, and ye Elders
 of Israel, If we this daye be examyned con-
 cernynge this good dede vpon the sicke mā,
 by what meanes he is made whole, be it
 knowne then vnto you and to all the people
 of Israel, * that in y name of Jesus Christ
 of Nazareth, whom ye crucified, whō God
 hath raysted vp from the deed, stōdeth this
 man here before you whole. This is the sto-
 ne refused of you buylders, which is become
 the heade corner stone, nether is there salua-
 cion in eny other: * Ner yet also is there ge-
 nē vnto mē eny other name, wherin we must
 be saued.

They sawe the boldnesse of Peter z Jhon
 and marueyled, for they were sure y they we-
 re vnlerned men and laye people. And they
 knewe the also, that they were x Jesu. As
 for the man y was made whole, they sawe
 hi stōdinge by the, z coulde not saye agaynst
 it. Then cōmaunded they the to stōde asyde
 out of y counsell, z cōmened amonge the sel-
 ues, z saide: * What shal we do to these mē?
 for a manyfest token is done by them, and is
 openly knowne vnto the that dwell at Jeru-
 salem, and we can not denye it. But that it
 breake out no farther amonge the people, let
 vs threate them earnestly, that hence forth
 they speake of this name vnto noman.

And they called them, and cōmaunded
 the, that in eny wyse they shulde not speake
 ner teache in the name of Jesu. But Peter z
 Jhon answered, and sayde vnto the: Judge
 ye youre selues, whether it be right before
 God, that we shulde be more obedient vnto
 you, then vnto God. We can not chose, but
 speake that we haue sene z herde. But they
 threathened them, and let them go, and foun-
 de nothinge how to punyssh them because
 of y people: for they all praysed God becau-
 se of that, * which was done. For the man,
 vpon whom this token of health was done,
 was aboue fourtye yere olde.

And whan they were let go, they came to C

The Actes

Pal. 2, a

their folowes, and tolde them what y^e hye priestes and Elders sayde vnto them. Whā they herde that, they lifte vp their voyces one a corde vnto God, and sayde: LORDE, thou that art the God which made heauen and earth, and the see, and all that therein is thou that by the mouth of Dauid thy seruānt hast sayde: Why do the heythē rage? and y^e people ymagin vayne thinges? The kynges of the earth stonde vp, and the prynces hane gathered them selues together agaynst y^e LORDE, and agaynst his. Christ. Of a trueth agaynst thy holy childe Jesus, whom thou hast anoynted, both Herode z Pontius Pilate with the heythē and people of Israel, haue gathered theselues together, to do what soeuer thy hande and thy counsell determyned before to be done. And now LORDE, beholde their threatenynge, and graunte vnto thy seruantes with all stedfast boldnesse to speake thy worde: and stretch out thine hande, that healinge and tokēns and wonders maye be done by the name of thy holy childe Jesus.

D And whā they had prayed, the place moūed where they were gathered together, z they were all fylled with y^e holy goost, z spake the worde of God boldly. The multitude of them that beleued, were of one hert and of one soule. Also none of them sayde of his goodes, that they were his awne, but had all thinges comen. And with greate power gaue the Apostles witnesse of the resurrection of the LORDE Jesu, and greate grace was with them all. Neither was there eny amonge them that lacked. For as many as were possessers of londes or houses, solde the and brought y^e money of the goodes that were solde, and layed it at the Apostles fete. And distribucion was made vnto euery mā, acordinge as he had nede.

Joses which was also called of y^e Apostles, Barnabas (that is to saye, the sonne of consolacion) a Leuite, of the countre of Cyprus, had londe, and solde it, z brought the money, and layed it at the Apostles fete.

The V. Chapter.

A Vt a certayne man named Ananias with Saphira his wife, solde his possession, and kepte awaye parte of the money (his wife knowinge of it) and broughte one parte, z layed it at the Apostles fete. But Peter sayde: Ananias, Wherefore hath Sathan fylled thine hert, that thou shuldest lye vnto the holy goost, and withdraue awaye parte of the money of the luelod? Mightest thou not haue kepte

of the Apostles.

it, whan thou haddest it? And whan it was solde, the money was also in thy power: Why hast thou then concealed this thinge in thine hert? Thou hast not lyed vnto me, but vnto God. Whan Ananias herde these wordes, he fell downe, z gaue vp the goost. And there came a greate feare vpon all the that herde of this. The yonge men rose vp, and put him asyde, and caried him out, and buried him.

And it fortunēd as it were aboute y^e space of thre houres after, his wife came in, and knewe not what was done. But Peter answered vnto her. Tell me, solde ye the londe for somoch? She sayde: Yee, for so moch. Peter sayde vnto her: Why haue ye agreed together, to tempte the spire of the LORDE? Beholde, the fete of the which haue buried thy husbāde, are at the doore, z shal carye the out. And immediatly she fell downe at his fete, and gaue vp the goost. Then came in the yonge men, and founde her deed, and caried her out, and buried her by hir husbāde. And there came a greate feare ouer the whole congregacion, and ouer all the that herde it.

Many tokēns and wonders were done amonge the people by the hādes of the Apostles (and they were all together with one acorde in Salomons porche: but of other there durst no man ioine him self vnto the, neuertheles the people helde moch of them. The multitude of the men and women that beleued in the LORDE, grewe more and more) In so moch that they brought out the sick in to the stretes, and layed them vpon beddes and barowes, that at the leest waye the shadowe of Peter (whan he came by) might ouershadowe some of the. There came many also out of y^e cities rounde aboute vnto Jerusalem, and brought the sick and the that were vexed with vncleane spires, and they were healed euery one.

But the hye priest rose vp, and all they y^e were with him, which is the secte of the Sadduces, and were full of indignacion, z layed handes on the Apostles, and put them in the comon prison. But the angell of y^e LORDE by night opened the prison doores, and brought the out, and sayde: Go youre waye and steppe vp, and speake in the temple to the people all the wordes of this life. Whan they herde that, they entred in to the temple early in the mornynge: and taught.

But the hye priest came, and they y^e were with him, and called the counsell together, z all y^e Elders of the childien of Israel, and

3. Reg 6 a
Iohā 10. c
Act. 1. c

Act. 4 a

Act. 12. b

The Actes

sent to the prison to fet them. The mynisters came and founde them not in the prison, came agayne, and tolde, and sayde: The prison founde we shut with all diligence, and the keepers stondinge without before the dores: but whā we had opened, we founde no man therein. Whan the hye priest, and the rulers of the temple and the other hye priestes herde these wordes, they doutēd of them, wherunto this wolde growe.

D Then came there one, which tolde them: Beholde, the men that ye put in prison, are in the temple, stondinge and teachinge the people. Then wētē 3 rulers with their mynisters, and fetched them without violence: Mat. 21. c * for they feared the people, lest they shulde haue bene stoned. And whan they had brought them, they set thē before the counsell. And the hye priest axed them, and sayde: Act. 4. b Dyd not we * commaunde you strately, that ye shulde not teache in this name. And beholde, ye haue fylled Jerusalem with youre doctryne, and ye intēde to brynge this mans bloude vpon vs. Mat. 27. c

But Peter and the Apostles answered, and sayde: We ought more to obeye God then men. The God of oure fathers hath raysed vp Iesus, whō ye slewe, and hanged on tre. Him hath the righte hande of God exalted, to be a prynce and Sauoure, to geue repentance and so: geuenesse of synnes vnto Israel. And we are his recordes of these wordes, and the holy goost, whō God hath geuen vnto thē that obeye him. Whā they herde that, it wente thorow the hertes of them, and they thoughte to slayethem.

E Then stode there vp in 3 counsell a pharise, named Gamaliel, a scribe, had in greate reputacion before all 3 people, and bad put the Apostles asyde a litle, and sayde vnto them: Ye men of Israel, take hede to youre selues, what ye do as touchinge these men. Before these dayes rose vp one Theudas, boostinge himself. (And there cleued vnto him a nobre of mē, aboute a foure hundieth) which was slayne, and all they 3 enclyned vnto him, were scatred abroad, and brought to naught. After this stode vp Judas of Galile in 3 dayes of trybute, and drewe awaye moch people after him, 2 he also perished, 2 all they that enclyned vnto him, are scatred abroad. And now I saye vnto you: refrayne yō selues frō these men, and let thē go. * Mal. 1. a If this counsell or worke be of mē, it wil come to naught: but yf it be of God, ye are not able to destroye it, lest ye be founde to be the men, that wil stryue agaynst God. Then

of The Apostles. Fo. liiij.

they agreed vnto him, and called the Apostles, and bet them, and commaunded them, that they shulde speake nothinge in the name of Iesu, and let them go.

But they departed from the presence of the counsell, reioysinge, that they were worthy to suffre rebuke for his names sake. And daylie in the temple and in euery house they ceased not, to teache and to preache the Gospell of Iesus Christ. Mat. 5. a

The VI. Chapter.

In those dayes whan the nombre of the disciples increased, there arose a grudge amōge the Grekes agaynst the Hebrewes, because their wyddowes were not loke d vpon in the daylie handreachinge. Then the twolue called the multitude of the disciples together, and sayde: It is not mete that we shulde leaue the worde of God, and to serue at the tables. Wherfore brethien, loke out amōge you senē men, * that are of honeste reporte, and full of the 1. Tim. 3. b holy goost and wysdome, whom we maye appoynte to this nedefull busynes. But we wil geue oure selues vnto prayer, and to the mynistracion of the worde of God. And the sayenge pleased the whole multitude. And they chose Steuen, a man full of sayth and of the holy goost, and philippe, and procorus, and Nicanor, and Timon, and Parmenas, and Nicolas the proselitte of Antioche. * Thesethy set before 3 Apostles, and they Nu. 27. d prayed, and layed their handes vpon them. Act. 1. d And the worde of God increased, and the 1. Ti. 4. b nombre of the disciples multiplied greatly 3. Tim. 1. b at Jerusalem. And there were many priestes also obedient vnto the sayth.

Stenen full of faith and power, byd wonders and greate tokens amōge the people. Then arose there certayne of the synagoge, which is called (the synagoge) of 3 Libertynes, 2 of the Cyrenites, and of the Alexandrines, and of thē 3 were of Celicia and Asia, 2 disputed with Steuē, * and they coulde not Luc. 21. b resiste the wysdome and the spiete, out of the which he spake. Then sent they in certaynemen, that sayde: We haue herde him Mat. 26. f speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people, and the Elders and the scribes, and came vpon him, 2 caught him, and brought him before the counsell, and set false witnessess there, which sayde: This man ceaseth not to speake blasphemous wordes agaynst this holy place and the lawe. For we herde him saye: Iesus of Nazareth shall destroye this place, and chaunge the

The Actes

ordinaunces which Moses gaue vs. And all they that sat in the councell, looked vpo him and sawe his face as the face of an angell.

The VII. Chapter.

Ahen sayde the hye prest: Is it enē so? He sayde: Deare brethren and fathers, herken to, The God of glerye appeared vnto o father Abrahā, whyle he was yet in Mesopotamia, before he dwelt in Haran, and sayde vnto him: Get y out of thy countre, and fro thy kynred, and come in to a lande which I wil shewe y. The wente he out of the lande of the Caldees, and dwelt in Haran. And from thēce, whan his father was deed, he brought him ouer in to this lande (where ye dwell now) and gaue him no inheritaunce therein, no nor y bredth of a fote: and promysed him, that he wolde geue it him to pcesse, and to his seide after him, whan as yet he had no childe.

Gen. 11. d

Gen. 12. a

Gen. 13. d

Gen. 15. c

Gen. 17. b

Gen. 21. a

Gen. 25. c

Gen. 29. f

Gen. 37. c

Gen. 41. c

Gen. 41. f

Gen. 41. g

and 42. a

Gen. 45. a

Gen. 45. a

Gen. 49. c

Gen. 50. b

Iosue. 24. f

Gen. 33. d

Exod. 1. a

Psal. 104. a

But thus sayde God vnto him: Thy seide shalbe a straunger in a straunge lande, and they shal make bonde men of them, and intreate thē euell foure hundreth yeaes: and y people whom they shal serue, wil I iudge, sayde God. And after that shal they go forth, and serue me in this place. And he gaue him the couenaūt of circūcision. And he begat Isaac, and circūcised him the eighthe daye. And Isaac begat Jacob, and Jacob begat the twolue Patriarkes.

And the Patriarkes had indignacion at Joseph, and solde hi in to Egipte. And God was with him, and deliuered him out of all his troubles, and gaue him fauoure ad wysdomē the sight of Pharaos kynge of Egipte, which made him prynce ouer Egipte and ouer all his house.

But there came a dertth ouer all the lande of Egipte and Canaan, and a greate trouble, and oure fathers founde no sustenaunce. But Jacob herde that there was come in Egipte, and sent oure fathers out the first tyme. And at the seconde tyme was Joseph knowne of his biethien, and Josephs kynred was made knowne vnto Pharaos. But Joseph sent out, and caused his father and all his kynred to be broughte, enē thie scote and systene soules. And Jacob wente downe in to Egipte, and dyed, both he and oure fathers, and were brought ouer vnto Sichē, and layed in the sepulcre, that Abraham boughte for money of the children of Hemor at Sichem.

Now ha the tyme of the promes due nye (which God had sworne vnto Abrahā) the people grewe and multiplied in Egipte,

of the Apostles.

tyll there rose another kynge, which knewe not of Joseph. The same dealte suttely w oure kynred, and intreated oure fathers euell and made them to cast out the yonge children, that they shulde not remayne alyue.

At the same tyme was Moses borne, and was a proper childe before God, and was nourished thie monethes in his fathers house. But whan he was cast out, Pharaos doughter toke him vp, and nourished him vp for hir awne sonne. And Moses was learned in all maner wysdome of the Egiptians, and was mightie in dedes & wordes.

Exod. 2. a

But whan he was fourtye yeaes olde, it came in to his mynde to vyset his biethien the children of Israel. And whan he sawe one of them suffre wronge, he helped him, and deliuered him, that had the harme done vnto him, and slewe the Egiptian. But he thoughte that his biethien shulde haue vnderstonde, how that God by his hande shulde saue thē, howbeit they vnderstode it not.

And on the nexte daye he shewed himself vnto them as they stroue together, and wolde haue set them at one agayne, and sayde: Syis, ye are biethien, why hurte ye one another? But he that dyd his neghbourne wronge, thrust him awaye, and sayde: Who made the a ruler and iudge ouer vs? Wilt thou slaye me also, as thou slewest the Egiptian yesterdaye? But Moses fled at that sayenge, and was a straunger in the lande of Madian, where he begat two sonnes.

Exod. 2. b

And after fourtye yeaes, the angell of y^e LORDE appeared vnto him vpon mount Sina, in a flamme of fyre in a bushe. Whā Moses sawe it, he wondred at the sighte. But as he drue nye to beholde, y voyce of y^e LORDE came vnto him: I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Howbeit Moses trebled, and durst not beholde. But y^e LORDE sayde vnto hi: put of thy shues from thy fete, for y^e place where thou stondest, is an holy grounde. I haue well sene the trouble of my people in Egipte, and haue herde their groynge, and am come downe to deliuer them. And now come, I wil sende the in to Egipte.

Exod. 3. a

Iosue. 5. d

This Moses, whom they refused, and sayde: Who made y a ruler and iudge ouer vs? him had God sent to be a ruler & deliuerer by the hande of the angell, that appeared vnto him in the bushe. The same broughte them out, and dyd wonders and tokens in Egipte, and in the reed see, and in y^e wyldernesse fourtye yeaes. This is that Moses,

Exod. 3. b

The Actes

of the Apostles. Fo. lvi.

Deut. 18. c which sayde vnto the children of Israel: A
Act. 3. d prophet shal the **LORDE** youre God rayse
vp vnto you euen from amonge youre bre-
thien, like vnto me. Him shal ye heare. This
Exo. 19. a is he, that was in the congregacion in the
Gal. 3. c wyldernesse with the angell, which talked
with him, vps mount Sina, and with oure
fathers. This man receaued the worde of li-
fe to geue vnto vs, vnto whom oure fathers
wolde not be obediēt, but thrust him fro thē,
and in their hertes turned backe agayne in
to **Egipte**, and sayde vnto **Aaron**: Make vs
Exo. 32. a goddes to go before vs, for we can not tell
what is become of this **Moses**, & brought-
te vs out of the lande of **Egipte**. And they
made a calfe at the same tyme, and offred sa-
crifice vnto the ymage, and reioysed in the
workes of their awne handes.

Rom. 1. d But God turned himselfe, & gaue them
vp, so that they worshipped the hooft of
heauē, as it is wrytten in the booke of the pro-
Amos. 5. d phetes: * O ye house of Israel, gaue ye me sa-
Ier. 7. c crifices and catel those fortye yeares in the
wyldernesse? And ye toke vnto you y taber-
nacle of **Moloch**, and the starre of youre
god **Remphan**, ymages which ye youre sel-
ues made to worshippinge thē. And I wil cast
you out beyonde **Babylon**.

Soure fathers had the tabernacle of wit-
nesse in y wyldernesse, like as he appoynted
them, * whan he spake vnto **Moses**, that he
Exo. 25. d shulde make it (acordinge to the patrone, &
Heb. 9. a he had sene.) which oure fathers also recea-
ued, and brought it with **Iosue** into the lon-
Iosu. 2. a de that the **Izeythē** had in possession, whom
God driue out before the face of oure fa-
thers, vntyll the tyme of **Dauid**, which foun-
de fauoure with God, and desyred that he
might synde a tabernacle for the God of
Jacob.

1. Re. 5. a But **Salomon** buylde hī an house. * How-
*** Act. 17. d** beit y **Izeyst** of all dwelleth not in temples
that are made with handes: As he sayeth
Esa. 66. a by the prophete: **Heauē** is my seate, and the
earth is my fote stole. What house then wil
ye buylde vnto me? sayeth the **LORDE**: O
which is the place of my rest? Hath not my
hande made all these thinges?

Deut. 9. d Ye styffnecked & of vncircumcysed hertes
and eares, ye allwaye resiste the holy goost:
Euē as yō fathers dyd, so do ye also. Which
of the prophetes haue not yō fathers perse-
cuted? And they slewe thē, which tolde be-
fore of the comynge of y righteous, whose
traycours and murthurers ye are now beco-
me. Ye receaued the lawe by the mynistraci-
on of angels, * and haue not kepte it.

Whan they herde this, it wente thorow
y hertes of thē, and they gnashed vps him
with their tethe. But he beyng full of the
holy goost, looked vp towarde heauen, * and
sawe the glorie of God, and **Iesus** stondinge
on the righte hande of God, and sayde: **Be**
Mat. 16. c holde, **I**se the heauens open, and the sonne
of mā stondinge on y righte honde of God.
But they cried out with a loude voyce, &
Psal. 57. a stopped their eares, and rāne violently vpon
him all at once, and thrust him out of the ci-
te, and stoned him. * And y witnesses layed
Act. 22. b downe their clothes at the fete of a yonge
man, which was called **Saul**. And they sto-
ned **Steuē**, which cryed, & sayde: **LORDE**
Iesu, receaue my spiete. And he kneeled dow-
ne, & cried with a loude voyce: **LORDE**, laye
Luc. 23. c not this synne to their charge. And whā he
had thus spoken, he fell a slepe.

The VIII. Chapter.

Saul had pleasure in his death. At y
same tyme there was a greate perse-
cucion ouer the congregacion at **Je-
rusalē**. And they were all scatered abrode in
the regions of **Jewrye** & **Samaria**, excepte
the Apostles. As for **Steuē**, men & feared
God diessed him, and made greate lamenta-
cion ouer him. But **Saul** made haucke of
the congregacion, entred in to enery house,
and drue out men & women, & delyuered thē
to prison. They now y were scatered abrode
wēte aboute & preached the worde. Thē ca-
me **Philippe** in to a cite of **Samaria**, and
preached **Christ** vnto them. And the people
gaue hede with one acorde vnto y thinges
that **Philip** spake, hearinge him, and seynge
the tokēs that he dyd. For the vncleane spie-
tes cryed loude, and departed out of many y
were possessed. And many that were sicke of
the palsie and lame, were healed. And there
was greate ioye in the same cite.

But afore there was in y same cite a cer-
tayne mā, called **Simon**, which vsed witche-
craft, and bewitched y people of **Samaria**,
sayenge, that he was a man which coulde
do greate thinges. And they all regarded
him from the leest vnto y greatest, & sayde:
This is the power of God which is greate.
But they regarded him, because that of lon-
ge tyme he had bewitched them with his sor-
cery. Howbeit whan they beleued **philips**
preachinge of y kyngdome of God, and of
the name of **Iesu Christ**, they were baptyfed
both mē & wemē. Then **Symon** himselfe bele-
ued also, and was baptyfed, and cleued vnto
Philippe. And whā he sawe the dedes and
tokenes that were done, he wondred.

KK

The Actes

of the Apostles.

When the Apostles which were at Jerusalem, herde, that Samaria had receaued & woide of God, they sent vnto the Peter and Ihon. Which, whā they were come, prayed for the, & they might receaue the holy goost. For as yet he was come vpon none of them but they were baptysed onely in the name of Christ Iesu. * Then layed they their hādes on them, and they receaued the holy goost.

Act. 11. a
and 19. a
1. Tim. 4. b
and 5. c
2. Tim. 1. b

But whan Simon sawe, that by the layenge on of the Apostles hādes & holy goost was geuen, he offred the money, and sayde: Geue me also this power, that, on whomsoever I put the hōdes, he maye receaue the holy goost. Whābeit Peter sayde vnto him: Perishe thou with thy money, * because thou thinkest that & gifte of God maye be optayned with money. Thou shalt haue nether parte ner felashipe in this worde, for & hert is not righte before God. Repente therefore of this & wickednesse, and praye vnto God, yf happily the thought of thy hert maye be forgiue. For I se, & thou art full of bytter gall, and wrapped in w vnrightheousnesse.

Mat. 10. a

C Then answered Simon, & sayde: * Praye ye vnto the LORDE for me, & none of these thinges wherof ye haue spoken, come vpon me. And they, whā they had testified and spokē the woide of the LORDE, turned agayne to Jerusalem, and preached the Gospell in many townes of the Samaritanes.

Nu. 21. b

But the angell of the LORDE spake vnto Philippe, and sayde: Arise, & go towards the South, vnto the waye that goeth downe from Jerusalem vnto Gaza, which is deserte. And he rose, and wente on. And beholde, a mā of the Moians lōde (a chamberlayne and of auctonite with Candace & quene of the lōde of the Moians) which had the rule of all hir treasuries, & same came to Jerusalem to worshiipe. And returned heme agayne, and satt vpon his charet, and red the prophet Esay.

The spiete sayde vnto Philippe: Go neare, and ioyn thy selfe to yonder charet. Thē ranne Philippe vnto him, and herde him rede the prophet Esay, and sayde: Understandest thou what thou readeest? He sayde: How can I, excepte some mā enfourme me?

D And he desyred Philippe, that he wolde come vp, and syt with him. The tenoure of the scripture which he red, was this: * He was led as a shepe to be slayne, and as a lambe voycelesse before his sherer, so opened he not his mouth. In his humblenesse is his iudgment exalted. Who shal declare his generacion? for his life is taken awaye

Isa. 53. b

from the earth. Then answered the chamberlayne vnto Philippe, and sayde: I praye the, of whom speaketh the prophet this: of himselfe, or of some other man?

Philippe opened his mouth, and beganne at this scripture, and preached him the Gospell of Iesus. And as they wēte on theiſe waye, they came to a water. And the chamberlayne sayde: Beholde, here is water, what hyndereth me to be baptysed? Philippe sayde: If thou beleue from thy whole herte, thou mayest. He answered, and sayde: I beleue, that Iesus Christ is the sonne of God. And he commaunded to holde styll the charet, and they wente downe in to the water, both Philippe and the chamberlayne. And he baptysed him. But whan they were come vp out of the water, the spiete of the LORDE toke Philippe awaye. And the Chamberlayne sawe him nomore. But he wente on his waye reioysinge. As for Philippe, he was founde at Asdod, and walked aboute, and preached the Gospell vnto all the cities, tyll he came to Cesarea.

The IX. Chapter.

Saul was yet breathing out thieatnynges and slaughter agaynst the disciples of the LORDE. And wente vnto & hyc preste, and desyred of him letters to Damascon vnto the synagoges, that yf he fōde eny of this waye (whether they were men or women) he mighte brynge the bounde vnto Jerusalem. And as he was goinge on his iourney, it fortunēd, that he came nye vnto Damascon, and sodenly there shyned rounde aboute hi a light frō heauē, and he fell to the earth, and herde a voyce, which sayde vnto him: Saul Saul * why persecutest thou me? He sayde: LORDE, who art thou? The LORDE sayde: I am Iesus, whō thou persecutest. It shalbe harde for y to kycke agaynst the prycke. And he both tremblinge and astonnyed, sayde: LORDE * what wilt thou that I shal do? The LORDE sayde vnto him: Arise, and go into the cite, there shal it be tolde the what thou shalt do.

Act. 26. b
1. Cor. 15. a
Gal. 1. b

4. Re. 19. d
Zach. 2. b
Mat. 25. d

Act. 9. d
and 16. d

As for y mē that iourneyed w him, they stode and were amased: for they herde a voyce, but sawe noman. Saul rose from the earth, and whan he had opened his eyes, he sawe noman. Neuertheles they toke him by the honde, & broughte him to Damascon: and he was thre dayes withē sighte, and nether ate ner dranke. At Damascon there was a disciple named Ananias, and vnto him sayde the LORDE in a vision: Ananias

B

The Actes

of the Apostles. No. lvi.

ACT. 21. c
and 22. a And he sayde: beholde, here am I **LORDE**. The **LORDE** sayde vnto him: Arise, and go in to the strete which is called straight, and are in the house of Iuda after one called Saul of Tharsis: for beholde, he prayeth, & hath sene in a vision a mā named Ananias cōmyng vnto him, & layenge the hāde vpon him, that he might receaue his sighte.

Gal. 1. c Ananias answered: **LORDE**, I haue herde by many of this man, how moch euell he hath done to thy sayntes at Ierusalem. And here hath he auctorite of the hye prestes, to bynde all those & call vpon thy name. The **LORDE** sayde vnto him: Go thy waye, * for this man is a chosen vessell vnto me, that he maye beare my name before the heythen, and before kynges, and before the children of Israel. I wil shewe him, how greate thinges he must suffre for my names sake.

ACT. 22. b And Ananias wente his waye, and came in to the house, and layed the handes vpon him, and sayde: Brother Saul, the **LORDE** which appeared vnto y in the waye as thou camest, hath sent me, that thou mightest receaue thy sight, and be fylled with the holy goost. And immediatly there fell from his eyes as it had bene scales, and he receaued his sighte, and rose, and was baptyfed, and toke meate, and was comforted.

Then was Saul a certayne dayes with the disciples that were at Damascon. And straight waye he preached Christ in the synagoges, how that he was y sonne of God. But all they that herde him, were amased, and sayde: Is not this he, which at Ierusalem spoyled all those that called on his name? and came hither to the intent that he shoulde brynge them bounde vnto the hye prestes? But Saul increased in strength, & cōfounded y Jewes which dwelt at Damascon, and affirmed y this was very Christ.

D And after many dayes the Jewes helde a counsell together to kyll him. But it was tolde Saul, that they layed wayte for him. **a. Cor. 11. d** And they wayted at y gates daye & night, *** Ios. 2. c** that they might kyll him. * Then the disciples toke him by nighte, & put him thorow the wall, and let him downe in a basket.

Gal. 1. b But whan Saul came to Ierusalem, he assayed to ioyn himself to y disciples. And they were all afrayed of him, and beleued not, y he was a disciple. Neuertheles Barnabas toke him, and broughte him to the Apostles, and tolde them how he had sene the **LORDE** in the waye, and how he spake to him, & how he had done boldly at Damascon in the name of Iesu. And he was with

them, and wente out and in at Ierusalem, and quyte him selfe boldly in y name of y **LORDE** Iesu. He spake also, and disputed with y Grekes. But they wote aboute to slaye him. Whan the brethien knewe y, they brought **ACT. 22. b** him to Cesarea, and sent him forth to Tharsis. So the congregacions had rest thorow out all Jewry, and Galile, and Samaria, & were edified, and walked in the feare of the **LORDE**, and were fylled with the comforte of the holy goost.

It chaunced that as Peter walked thorow all quarters, he came also vnto y sayntes which dwelt at Lydda. There founde he a man named Eneas, which had lyen vpon his bedd eight yeaes sicke of y palsye. And Peter sayde vnto him: Eneas, Iesus Christ make the whole, arise, and make thy bedd for y self. And he arose immediatly. And all they that dwelt at Lydda and at Saron, sawe him, and turned vnto the **LORDE**.

At Joppa there was a certayne woman that was a disciple, named Tabitha, which by interpretacion is called Dorcas: y same was full of good woorkes and almesse dedes, which she dyd. But it chaunced at the same tyme, that she was sicke, and dyed. Then washed they her, and layed her in a chamber. But for so moch as Lydda was nye vnto Joppa, and the disciples herde that Peter was there, they sent two men vnto him, and desired him, y he wolde take it for no grese to come vnto them.

Peter rose, and came with thē. And whā **I** he was come, they broughte him in to the chamber, and all the wyddowes stode rounde aboute him, wepyng, and shewed him the cotes and garmētes, which Dorcas made whyle she was with them. And whā Peter had put them all forth, he kneeled downe, made his prayer, and turned him vnto the body, and sayde: Tabitha, ryse vp. And she opened hir eyes: and whan she sawe Peter * **Some reader** she sat hir downe agayne. But he gaue her *** She sat vp** the hande, and lifte her vp, and called the sayntes and the wedowes, and shewed her there alyue. And it was knowne thorow out all Joppa, & many beleued on y **LORDE**. And it fortunied, y he taried a lōge season at Joppa by one Simō, which was a tanner.

The X. Chapter.

There was a man at Cesarea, named Cornelius (a capayne of y cōpany, which is called y Italianyshe) a deuoute man, & one that feared God w all his house, & gaue moch almesse to y people, and prayed God allwaye. The same same in a

AK ij

The Actes

of the Apostles.

vision openly (aboute the nyenth houre of the daye) an angell of God entringe in to him, and sayenge vnto him: Cornelius. He looked vpon him, and was afrayed, and sayde: **LORDE**, what is it? He sayde vnto him: * Thy prayers & thine almeses are come vp in to remembraunce before God. And now sende men vnto Joppa, & call for Simo, whose synname is Peter, which is at lodginge with one Symon a tanner, whose house lyeth by y^e see syde: he shal tell y^e, what thou oughtest to do. And whā the angell which spake to Cornelius, was departed, he called two of his housholde seruantes, & a deuoute soudyer, of the that wayted vpon him: and tolde them all, and sent the to Joppa.

On the nexte daye after whan these were goinge on their iourney, and came nye vnto the cite, Peter * wente vp in to a chamber to praye aboute the sixte houre. And whan he was hogrie, he wolde haue eate. But whyle they made ready for him, he fell in to a trance, and sawe heauē open, and a vessell cōmyng downe vnto him, as it had bene a greate lynnē clothe, knytt at the foure corners, and was let downe to y^e earth, wherin were all maner of foure footed bestes of the earth, & wyld beestes, and wormes, and foules of the ayre. And there came a voyce vnto him: **Arise Peter, slaye, & eate.** But Peter sayde: **Oh no, LORDE,** * for I neuer ate eny comen or vncleane thinge. And the voyce spake vnto him agayne y^e secōde tyme: **What God hath cōfessed, y^e make not thou vncleane.** This was done thryse. And y^e vessell was receaued vp agayne in to heauen.

But whyle Peter was combed in himselfe, what maner of vision this shulde be which he had sene, beholde, the men y^e were sent from Cornelius, enquired after Simo's house, and stode before the doore, and called, and asked whether Simon (whose synname was Peter) were lodged there. Whyle Peter was musinge of the vision, the spiete sayde vnto him: beholde, the men seke the. Arise therfore, and get the downe, & go with the, and doute not, for I haue sent them.

Then wente Peter downe to the men, y^e were sent vnto him from Cornelius, and sayde illo, I am he whom ye seke: what is y^e cause, wherfore ye are come? They sayde: Cornelius the caprayne, a iust man and one that feareth God, and of good reporte amōge all the people of the Jewes, was warned by an holy angell, to sende for the in to his house, and to heare wordes of the. * Then called he them in, and lodged them.

The nexte daye after wente Peter forth with them, and certayne brethien of Joppa bare him company. And y^e daye folowinge came they to Cesarea. Cornelius wayted for the, and had called together his kynnsfolkes and speciall frendes. And as it chaunced y^e Peter came in, Cornelius mett him, and fell downe at his fete, & worshipped him. But Peter toke him vp, and sayde: * **Stonde vp,** I am a man also. And as he talked wth him, he wente in, and founde many that were come together, and he sayde vnto them: **Ye knowe, that it is not lausfull for a man beynge a Jewe to ioynen him selfe or to come to a straunger. But God hath shewed me, y^e I shulde call no mā comen or vncleane. Therfore haue I not doubted to come, as soone as I was sent for. I are you therfore, for what intent haue ye sent for me?**

Cornelius sayde: It is now foure dayes ago, then fasted I, and at the nyenth houre I prayed in my house, and beholde, there stode a mā before me in a bryghte clothinge, and sayde: Cornelius, y^e prayer is herde, and thine almesse dedes are had in remembraunce in the sighte of God. Sendetherfore to Joppa, and call for one Simon (whose synname is Peter) which is at lodginge in y^e house of Simon y^e tanner, by the see syde: y^e same whā he cometh, shal speake vnto y^e. Then sent I vnto the immediatly, and thou hast done well, that thou art come. Now are we all here presente before God, to heare all thinges that are commaunded the of God.

Peter opened his mouth, & sayde: **Now perceauē I of a trūeth, that God hath no respecte of personnes, * but in all people he y^e feareth him, and worketh righteousnes, is accepted vnto him. Ye knowe of y^e preachinge that God sent vnto the children of Israel, preachinge thorow Iesus Christ (which is LORDE ouer all) which preachinge was published thorow out all Jewry, * and begāne in Galile after y^e baptyne that I hon preached, how God * anoynted the same Iesus of Nazareth with the holy goost and wth power, which wente aboute, & dyd good, and healed all those that were oppressed of the deuell, for God was with him. And we are witnesses of all that he dyd in the londe of the Jewes, & at Jerusalem. Whom they slewe, and hanged on tre.**

Whan God raysed vp on the thirde daye, & caused him be openly shewed, not to all the people, but to y^e chosen witnesses of God even vnto vs, which ate & dronke with him, after he was risen vp from the deed. And

Eccli. 35. b

4. Re. 4. d
Mat. 6. a
Luc. 6. b

Leuit. 11. a
Deut. 14. a
* Mat. 15. b
Ro. 14. b
1. Tim. 4. a
Tit. 1. c

Act. 14. c
Apo. 19. b
and. 22. b

Deut. 7. a

Rom. 2. b
Eph. 6. a
Col. 3. c
* Efa. 5. b

Mat. 4. b

Efa. 61. a

Gen. 19. a
and. 24. c
1. Pet. 4. b

Luc. 24. d
Ioh. 21. d

The Actes

of the Apostles. No. lviij.

Mat. 23. c he commaunded vs to preach vnto the people, and to testifie, that it is he which is ordeyned of God a iudge of the lyuynge and of the deed. Of him beare all the prophetes wytnesse, that thow his name all they þe belene in him, shal receaue remyssion of synnes. Whyle Peter was yet speakynge these wordes, the holy goost fell vpon all the that herkened vnto the worde. And the faithfull of the circūcision which came with Peter, were astonnyed, because that the gifte of þe holy goost was shed out also vpon the heythen. For they herde that they spake with tūges, and magnified God. The answered Peter: Maye eny man forbydde water, that these shoulde not be baptysed, which haue receaued the holy goost as well as we? And he commaunded them to be baptysed in the name of the LORDE. The prayed they him, that he wolde tary there certayne dayes.

The XI. Chapter.

A The Apostles and the brethien that were in Jewrye, herde saye, that the heythen also had receaued the worde of God. And whan Peter was come vp to Jerusalem, they that were of the circūcision, chode with him, and sayde: Thou wentest in to men that are vncircumcysed, and hast eaten with them. But Peter beganne, and expounded the thinge in order vnto the and sayde: I was in y cite of Joppa prayenge, and in a trance I sawe a vision, a vessell commynge downe, as it had bene a greate linnen clothe with foure corners, and let downe from heauen, and came vnto me. In to the which I looked, and considered, and sawe foure forced beestes of the earth, and wylde beestes, and wormes, and foules of the ayre. And I herde a voyce, which sayde vnto me: Rysē peter, slaye, & eate. But I sayde: Oh no, LORDE, for there neuer entred eny comen or vncleane thinge in to my mouth. Neuertheles the voyce answered me agayne from heauen: What God hath clenfed, that call not thou vncleane. This was done thre tymes, and all was taken vp agayne in to heauen.

Act. 10. c And beholde, immediatly stode there thre men before the doore of the house that I was in, sent from Cesarea vnto me. But the spere sayde vnto me, that I shulde go with the and doute noching. These sixe brethre also came with me, and we entred in to the māns house.

B And he shewed vs, how he had sene an angell stondinge in his house, which sayde vnto him: Sende men to Joppa, and call

for Simon (whose synname is Peter) he shal tell y wordes, wherby thou and all thy house shal be saued. But whan I beganne to speake, the holy goost fell vpon them, like as vpon vs at y begynnynge. Then thoughte I vpon the worde of the LORDE, how he sayde: I hon baptysed with water, but ye shalbe baptysed with y holy goost. For as moch then as God hath geuen them like giftes, as vnto vs, which belene on the LORDE Iesus Churst, who was I, that I shulde be able to withstode God? Whan they herde this, they helde their peace, and prayesd God, and sayde: Then hath God also to the heythen graunted repentaunce vnto life.

They that were scatred abroad thow y trouble y rose aboute Steuen, walked on euerysyde vntyll phenices, and Cipers, and Antioche, and spake the worde vnto nomā but onely vnto y Jewes. Neuertheles some of the were men of Cipers and Cyren, which came to Antioche, and spake also vnto the Grekes, & preached the Gospell of the LORDE Iesu. And y hande of the LORDE was with the. And a greate nombre belened, and turned vnto the LORDE.

This tydinges of them came to y eares of the cōgregacion at Jerusalem. And they sent Barnabas, that he shulde go vnto Antioche. Which whan he was come thither, & sawe the grace of God, he was glad, and exorted them all, that with purpose of hert they wolde contynue in the LORDE. For he was a good man, full of the holy goost and faith. And there was a greate multitude of people added vnto the LORDE. But Barnabas departed vnto Tharsus, to seke Saul. And whā he had foude hi, he brought hi to Antioche. It chaūced, that a whole yere they were there cōuersaunte together in the cōgregaciō, & taughte moch people, so that the disciples at Antioche were first called Chriſten.

In those dayes came there prophetes fro Jerusalem vnto Antioche. And one of them (whose name was y Agabus) stode vp, and declared by the spere a greate derth, that shulde come ouer the whole compasse of the earth: which came to passe vnder the Emperoure Claudius. But the disciples cōcluded (euery one acordinge to his abylyte) to sende y an handreachinge vnto y brethien that were in Jewry: which thinge they also dyd, and sent it by the handes of Barnabas and Saul.

The XII. Chapter.

KK iij

The Actes

of the Apostles.

Mat. 4. c **21** At the sametyme layed Kyng Herode handes vpon certayne of the congregation, to vexe them. As for James the brother of Ihon, him he slowe with the swerde. And whan he sawe that it pleased the Jewes, he proceeded farther to take Peter also. But it was Easter. Now whan he had taken him, he put him in prison, and deliuered him vnto foure quaternions of souldyers, to kepe him: and thought after Easter to bringe him forth to the people. **Act. 4. c** And Peter was kepte in the prison. But prayer was made without ceasinge of the congregation, vnto God for him. And whan Herode wolde haue broughte him out vnto the people, in the same nighte slepte Peter betwene two souldiers, bounde with two cheynes. And the keepers before the dore kepte the prison.

22 And beholde, the angell of the LORDE was there presente, and a lighte shyned in the habitacion, and he smote Peter on the syde, and waked him vp, and sayde: Arise vp quickly. And the cheynes fell off from his hondes. And the angell sayde vnto him: Gydethe, and put on thy shues. And he dyd so. And he sayde vnto him: Cast thy mantle aboute the, and folowe me. And he wente out, and folowed him, and wist not, that it was trueth that was done by an angell, but thoughte he had sene a vision. Neuertheles they wente thorow the first and seconde watch, and came to the yron gate, that ledeyth vnto the cite, which opened to the by his awne acorde. And they wente out, and passed thorow one strete, and immediatly the angell departed from him.

Act. 1. b **23** And whan Peter was come to himselfe, he sayde: Now I knowe of a trueth, that the LORDE hath sent his angell, and deliuered me out of the honde of Herode, and from all the waytinge for of the people of the Jewes. And as he considered the thinge, he came to the house of Mary the mother of one Ihon, (which after his surname was called Marke) where many were gathered together, and prayed. As Peter knocked at the entry dore, there came forth a damsell to herken, named Rhoda. And whan she knewe Peters voyce, she opened not the entrye for gladnes, but rane in, and tolde, that Peter stode before the entrye. But they sayde vnto her: Thou art mad. Neuertheles she abode by it, that is was so. They sayde: it is his angell. But Peter continued knockinge. Whan they opened the dore, they sawe him, **Act. 11. b** and were astonnyed. But he beckened vnto

them with the hande, to holde their peace, & tolde them, how the LORDE had broughte him out of the prison. And he sayde: Shewe this vnto James, and to the brethren. And he departed, and wete in to another place.

D Whan it was daye, there was not a litle a doo amöge the souldyers, what was become of Peter. Whan Herode had called for him, and founde him not, he caused the keepers to be examyned, and commaunded the to be caried awaye, and he wente downe fro Jervy vnto Cesarea, and there abode. But he was displeased with the of Tyre and Sidon. Neuertheles they came vnto him with one accorde, and made intercession to Blastus the kynges chamberlayne, and desired peace, because their countre was nourished by the kynges londe. But vpon a daye appointed, Herode put on a kyngly apparell, sat him downe vpon the indgment seate, and made an oracion vnto them. As for the people, they cried therto: This is a voyce of God, and not of a man. Immediatly the angell of the LORDE smote him, because he gaue not God the honoure: And he was eaten vp of wormes, and gaue vp the goost. But the worde of God grewe, and multiplied. As for Barnabas and Saul, they came agayne to Jerusalem, and deliuered the handreachinge, and toke with them Ihon, whose surname was Marke. **2. Mac. 5. b** **Act. 11. c**

The XIII. Chapter.

24 Here were at Antioche in the congregation, prophetes and teachers, as Barnabas, and Simon called Nigger, and Lucius of Cyren, and Manahen Herodes the Tetrachas noiffelowe, and Saul. As they serued the LORDE, and fasted, the holy goost sayde: Separate me out Barnabas and Saul for the worke, where vnto I haue called them. Then fasted they and prayed, and layed the handes on them, and let them go. And they beyng sent of the holy goost, came vnto Seleucia, from thence they sayled vnto Cypers. And whan they were come in to the cite Salamin, they shewed the worde of God in the synagoges of the Jewes. And they had Ihon to their mynister. **Act. 9. b** **Act. 11. d**

And whan they had gone thorow out the yle vnto the cyte of Paphos, they founde a certayne Sorcerer and false prophete, a Iewe (whose name was Bariesu) which was with Sergius Paulus the ruler of the countre, a mā of vnderfordinge. The same called Barnabas and Saul vnto him, and

The Actes

of the Apostles. Fo. lviij.

Exod. 7. b
and 8. b
Act. 8. a
desyred to heare y^e worde of God. Then the
* Sorcerer Elimas (for so was his name by
interpretacion) withstode the, and soughte
to turne awaye the ruler fro the faith. But
Saul which is also called Paul, beyng full
of the holy goost, loked vpon him, and sayde:
O thou childe of the denell, full of all suttyle
tie and all disceatfulnesse, and enemye of all
righteousnes, thou ceasest not to peruerter
the straight wayes of y^e LORDE. And now
beholde, the hāde of the LORDE cometh
vpon the, and thou shalt be blynde, and not
se the Sonne for a season, And immediatly
there fell on him a myst and darknesse, and
he wente aboute, and soughte them that
shulde lede him by the hande. Whan the ru
ler sawe what was done, he beleued, and wō
dred at the doctryne of the LORDE.

B Whan Paul and they that were with
him, were departed by shippe fro paphos,
they came to perga in the londe of Pam
philia. * But Jhon departed from them,
and wente agayne to Jerusalem. Neuer the
les they wandred thowrow from perga, and
came to Antioche in the londe of Pisidia,
and wōte in to the synagoge vpon the Sab
bath daye, and sat downe. But after the lec
ture of the lawe and of the prophetes, the
rulers of the synagoge sent vnto them, say
enge: Good brethren, yf ye haue eny ser
mon to exorte the people, saye on. Then sto
de Paul vp, and * beckened with the hande
(that they shulde holde their peace) and
sayde:

Exo. 14. c
Iosue. 11. b
Iudic. 1. a
1. Reg. 8. a
1. Re. 10. a
1. Re. 16. a
Psal. 88. c
Yemen of Israel, and yet that feare God,
herkēto: The God of this people chose oure
fathers, and exalted the people, whan they
were straungers in the lōde of Egipte, and
with a mightie arme broughte he them out
of it. And by the space of fortye. yeaes suf
fred he their maners in the wylbernesse, and
destroyed seuen nacions in the lande of Ca
naan, and parted their londe amonge them
by lott. After that gaue he them iudges by
the space of foure hundred and fiftye yea
res, vnto the prophet Samuel. And after
that they desyred a kynge, and God gaue
vnto them Saul the sonne of Cis, a man of
the trybe of Ben Jamin, fortye yeaes lon
ge. And whan he had put him downe, he set
vp Dauid to be their kynge, of whom he re
ported, sayenge: * I haue founde Dauid the
sonne of Jesse, a man after my hert, he shal
fulfyll all my wyll.

C Of this mans sede hath God (* acordin
ge to the promesse) broughte forth vnto the
people of Israel, y^e Sayoure Jesus: whan

Jhon had first preached before his comynge
the baptyrme of repentance vnto Israel.
But whan Jhon had fulfyllled his course,
he sayde: I am not he, that ye take me for.
But beholde, there cometh one after me,
whose shues of his fete I am not worthy
to lowse. Ye men and brethren, ye children of
the generacion of Abraham, and they that
feare God amonge you, * vnto you is y^e wor
de of this saluacion sent. For the inhabi
ters of Jerusalem, and their rulers, for so
much as they knewe him not, ner yet the
voyses of the prophetes (which are red eue
ry Sabbath) haue fulfyllled them in con
demnyng him. And though they founde
no cause of deathe in him, yet desyred they pi
late to kyl him. And whan they had fulfyl
led all that was wyrtten of him, they toke
him downe from the tre, and layed him in a
sepulcre. But on y^e thirde daye God raysted
him vp from the deed, and he appeared ma
ny dayes vnto the, that wente vp with him
from Galilee vnto Jerusalem, which * are his
witnesses vnto the people.

And we also declare vnto you y^e promes, **D**
which was made vnto oure fathers, how
that God hath fulfyllled the same vnto vs
their children, in y^e he raysted vp Jesus agay
ne. As it is wyrtten in the seconde psalme:
Thou art my sonne, this daye haue I begot
ten the. But that he hath raysted him vp fro
the deed, now nomore to retorne to corrup
cion, he sayde on this wyse: The grace pro
myssed to Dauid, wyl I faithfully kepe vnto
you. Therfore sayeth he also in another pla
ce: Thou shalt not suffre thy holy cose cor
ruption. For Dauid, whan he in his tyme
had serued the wyll of God, * he fell a slepe,
and was layed by his fathers, 7 sawe cor
ruption. But he whō God raysted vp agay
ne, sawe no corruption.

Be it knowne vnto you therfore ye men
and brethre, y^e thowrow this man is preached
vnto you y^e foregouenesse of synnes, and fro
all y^e thinges, wherby ye mighte not be iusti
fied in the lawe of Moses. But whosoener
beleueth on this man, is iustified. Bewarre
therfore, that it come not vpon you, which
is spoken in the prophetes: Beholde ye despy
sers, and wonder at it, and perishe, for I
do a worke in youre tyme, which ye shal nou
beleue, yf eny man tell it you.

Whan the Jewes were gone out of the
synagoge, the heythen besoughte them, y^e
they wolde speake y^e worde vnto them be
twene the Sabbath dayes. And whā the cō
gregacion of the synagoge was broken vp,
A A iiij

The Actes

of the Apostles.

many Jewes and proselites $\bar{y}$ serued God, folowed Paul and Barnabas, which spake to them, and $\bar{e}$ xorted them, that they shulde contynne in the grace of God.

Act. 11. c

E On $\bar{y}$ Sabbath folowing, came almost the whole cite together, to heare the worde of God. But whan the Jewes sawe the people, they were full of indignacion, and spake agaynst that which was spoken of Paul, speakinge agaynst it, $\bar{z}$ blasphemynge. But Paul and Barnabas waxed bolde, and sayde: It behoued first the worde of God to be spoken vnto you: but now that ye thrust it fro you, and counte youre selues vnworthy of euerlastinge life, lo, $\bar{w}$ e turne to the Gentyles. Forso hath the LORDE comanded vs: I haue set the to be a lighte vnto $\bar{y}$ Gentyles, $\bar{y}$ thou be $\bar{y}$ Saluacion vnto the ende of the earth. Whan the Gentyles herde that, they were glad, and praysed the worde of the LORDE, and beleued, euē as many as were ordeyned to euerlastinge life. And the worde of $\bar{y}$ LORDE was spred abrode thorow out all the region. Howbeit the Jewes moued the deuoute and honorable women, and the chesemen of the cite, and raysed vp a persecucion agaynst Paul and Barnabas and expelled them out of their coastes. But they $\bar{e}$ shoke of the dust of their fete agaynst them, and came to Iconium. And the disciples were fylled with ioye and with the holy goost.

Mat. 10. a
and 15. c

Mat. 21. c

Esa. 49. b
Mat. 5. b
Luc. 2. c

1. Tim. 3. b

Mat. 10. b
Mar. 6. b
Luc. 9. a

The XIII. Chapter.

A T fortunē at Iconium, that they wete both together in to the synagoge of the Jewes, and spake so, that a greate multitude of the Jewes $\bar{z}$ of the Grekes beleued. But the vnbeleuyng Jewes moued and disquyeted the soules of the $\bar{z}$ eythe agaynst the brethē. So they had their beyng there a lōge season, and quyte them selues boldly in the LORDE, which gaue testimony vnto the worde of his grace, and caused tokens and wonders to be done by their handes. Howbeit the multitude of the cite was deuyded, some helde $\bar{w}$ the Jewes, and some with the Apostles.

Marc. 16. c

But whan there rose vp an insurreccion of the $\bar{z}$ eythe and of $\bar{y}$ Jewes, and of their rulers, to put them to shame, and to stone thē, they perceaued it, and $\bar{e}$ fled vnto lystra and Derba cities of $\bar{y}$ countre of Licaonia, and vnto $\bar{y}$ region that lyeth rounde aboute, and theret they preached the Gospell.

Mat. 10. c

B And amonge them of Lystra, there was a man, which sat beyng impotent of his fete, and was crepell fro his mothers wombe,

and had neuer walked, the same herde Paul speake. And whan he behelde him, and perceaued that he had saith to be made whole, he sayde $\bar{w}$ a loude voyce: Stonde vp righte on thy fete. And he sprang vpon and walked. But whan the people sawe what Paul had done, they lifte vp their voyce, and sayde in $\bar{y}$ speache of Licaonia: The goddes are become like vnto men, and are come downe vnto vs. And they called Barnabas Jupiter, and Paul Mercurius, because he was the preacher. But Jupiters priest which dwelt before their cite, broughte oxen and garlandes before the gate, and wolde haue done sacrifice with the people.

Whan $\bar{y}$ Apostles Barnabas and paul **C** herde that, they rent their clothes, and ranne in amonge the people, cryenge and sayenge: $\bar{z}$ e mē, Why do ye this? We are mortall mē also like vnto you, $\bar{z}$ preach vnto you $\bar{y}$ Gospell, that ye shulde turne from these vayne thinges vnto $\bar{y}$ lynyng God, which made heauē and earth, and the see, and all that therin is, which in tymes past suffred all $\bar{y}$ $\bar{z}$ eythen to walke after their awne wayes. Neuertheles he hath not left hē selfe without wytnesse, in $\bar{y}$ he hath shewed his benefites, and geuen vs rayne from heauen, and fructefull seasons, fyllynge oure hertes with fode and gladnesse. And whan they sayde this, they scarce refrayned the people, that they dyd not sacrifice vnto them.

Act. 10. c

Psal. 145. a
Act. 17. d
Apo. 14. b

But there came thither certayne Jewes from Antioche and Iconiū, and perswaded the people, and $\bar{e}$ stoned Paul, and drowe him out of the cite, supposinge he had bene deed. Howbeit as $\bar{y}$ disciples stode rounde aboute him, he rose vp, $\bar{z}$ came in to the cite. And on the nexte daye he departed with Barnabas vnto Derba, and preached the Gospell vnto the same cite, and taughte many of them. And they wete agayne vnto Lystra, and Iconium and Antioche, strengthinge the soules of $\bar{y}$ disciples, and exortinge thē to cōtynne in the faith: and that we thorow moch tribulacion must entre in to the kyngdome of God. And whā they had ordeyned them Elders by eleccion thorow all the congregacions, they prayed and fasted, and comended them vnto the LORDE, on whome they beleued.

1. Cor. 11. c

Luc. 24. d
1. Tim. 5. b

And they wente thorow Pisidia, and came to Pamphilia, and spake the worde at Perga, and wete downe to Atalia, and fro thence departed they by shippe vnto Antioche: from whence they were deliuered to the grace of God vnto $\bar{y}$ worke, which they had

The Actes

of the Apostles. Bo. ix.

fulfylled. Whan they came there, they gathered the congregacion together, & shewed them, how greate thinges God had done with thē, and how he had opened the doore of faith vnto the heithen. And there they abode a longe tyme with the disciples.

The XV. Chapter.

And there came certayne frō Jewry, and taughte the brethren: * Excepte ye be circumcysed after the maner of Moses, ye can not be saved. Now whā there rose a discēsiō, and Paul and Barnabas had set them selues harde agaynst them, * they ordeyned, that Paul and Barnabas and certayne ocher of them shulde go vp to Jerusalem vnto the Apostles and Elders, aboute this questiō. And they were brought on their waye by ʒ congregacion, & wente thorow phenices and Samaria, and declared the * conuersacion of the heithen, and brought greate ioye vnto all the brethren. Whan they came to Jerusalem, they were receaued of ʒ congregacion, & of the Apostles, and of the Elders, & they tolde how greate thinges God had done with thē. Then rose there vp certayne of the secte of ʒ pharises (which beleued) and sayde: They must be circumcysed and cōmaunded, to kepe the lawe of Moses. But the Apostles and Elders came together, to reason vpon this matter.

Now whā there was moche disputinge Peter rose vp, and sayde vnto thē: Ye men and brethren, ye knowe that a good whyle ago, God chose amonge vs, ʒ the heithen by my mouth shulde heare the worde of the Gospell, and beleue. And God the knower of hertes bare wytnesse ouer thē, * and gaue thē the holy goost, like as vnto vs, & put no difference betwixte vs & them, and purified the hertes thorow sayth. Now therfore why tempte ye God, with layenge vpon ʒ disciples neckes the yocke, * which nether o fathers ner we were able to beare? But we beleue to be saved thorow the grace of the

LORDE Jesu Christ, like as they also. Then all ʒ multitude helde their peace, and gaue audience vnto Paul and Barnabas, which tolde how great tokens and wonders God had done by thē amonge the heithen. Afterwarde whā they helde their peace, James answered, and sayde: Ye men and brethren, herkē vnto me, Simō hath tolde, how God at the first vsited to receaue a people vnto

this name from amonge the heithen. And vnto this agree ʒ wordes of the prophetes, as it is wyttē: After this wyl I retorne and wyl buylde agayne ʒ tabernacle of David, that is fallen downe, and that which is fallen in decaye therof, wyl I buylde agayne, and wyl set it vp; that the residue of men maye sette after the LORDE: & also the heithen vpon whom my name is named, sayeth the LORDE, which doth all these thinges. Knowne vnto God are all his workes from the begynnynge of ʒ worlde. Wherefore my sentence is, that they which from amonge the heithen are turned vnto God, be not disquyed, but to wyte vnto them, that they absteyne them selues from fylehynesse of * Idols, from * whordome, and from * strangled, and bloude. For Moses hath of olde tyme in euery cite them that preach him: and he is red in the synagoges euery Sabbath daye.

And the Apostles and Elders with the whole congregacion thoughte it good, to chose out men of them, and to sende them vnto Antioche with Paul and Barnabas, namely * Judas, whose syname was Barsabas, and Syllas (which were these men amonge the brethren) and gaue thē letters in their handes after this maner:

We the Apostles and Elders & brethren, wyl healtē vnto the brethren of the heithen which are at Antioche, and Syria and Celiicia. For so moch as we haue herde that certayne of oures are departed, and haue troubled you, and combred youre myndes, sayenge: ye must be circumcysed, and kepe ʒ lawe (to whom we gaue no such commaundemēt) it semed good vnto vs, beyng gathered together with one accorde, to chose out men, and to sende them vnto you, with oure beloved Barnabas and Paul, men that haue * io

perded their lyues for ʒ name of oure LORDE Jesus Christ. Therfore haue we sent Judas and Syllas, which shal also tell you the same with wordes. For it pleased the holy goost and vs, to laye no charge vpon you, more then these necessary poyntes: That ye absteyne from the * offeringes of Idols, and from bloude, and from strangled, and from whordome. From the which yf ye absteyne youre selues, ye shal do well. Fare ye well.

Whā these were sent forth, they came vnto Antioche, and gathered the multitude together, and deliuered the epistle. Whā they had red it, they were glad of that cōsolacion. As for Judas & Syllas (which were prophetes also) they exorted ʒ brethren with moche preachinge, and strēgthed them. And whā they had taried there for a season, they were let go of the brethren in peace

Gal. 3. a

Gal. 2. a

Some
readet
* conuer
sion.

Act. 10. c

Act. 7. g

Eph. 2. a
Tu. 9. a

Amos. 9. 5

Exo. 20. a
Eph. 5. a
Gen. 9. a

Ioh. 14. b

Gal. 2. a

Act. 11. e
and. 14. c

1. Cor. 3. a
and. 10. c

The Actes

of the Apostles.

E unto the Apostles. Notwithstandinge Sy-
las thoughte it good to byde there styll.
But Paul and Barnabas cōtynued at An-
tioche, teachinge and preachinge the worde
of the LORDE, with other many.

Act. 11. b. Neuertheles after certayne dayes Paul
sayde vnto Barnabas: let vs go agayne,
and vyset oure biethren thorow all the cities
(wherin we haue shewed the worde of the
LORDE) how they do. But Barnabas ga-
ue counsell, that they shulde take with the
Jhon, whose synname was Marke. How-
beit Paul thoughte it mete, not to take him
with them, * which departed from them in
Pamphilia, and wente not with them vnto
the worke. And so sharpe was the strife be-
twene them, that they departed asunder y
one fro the other, and Barnabas toke Mar-
ke vnto him, and sayled vnto Cypers. But
Paul chose Sylas, and departed, beyng cō-
mytted of the biethren vnto the grace of
God. He wente thorow Syria and Cilicia,
stablishynge the congregacions.

The XVI. Chapter.

Act. 13. d. **C**ame vnto Derba and to Lysra,
and beholde, a certayne discipule was
there named Timotheus, the sonne
of a Jewish woman, which beleued, but
his father was a Greke: y same had a good
repute amonge the biethre of Lysra and
at Iconium. Paul wolde that the same shul-
de go forth with him, and toke and * circum-
cysed him because of the Jewes that were
in those quarters. For they knewe all, that
his father was a Greke. But as they wente
thorow the cities, they deliuered them the
sentence to kepe, * which was concluded of
the Apostles and Elders at Jerusalem. The
were the congregacions stablished in the
faith, and increased in nombre daylie.

Rom. 1. b. But as they wente thorow Phrygia and
the londe of Galacia, they were * forbydden
of the holy goost, to preache the worde in
Asia. Howbeit as they came in to Mysia,
they proued to take their iourney in to Bi-
thinia, and the spiete suffred them not.

Act. 16. a
and 22. b. **N**euertheles whan they had passed tho-
row Mysia, they came downe to Troada,
and there appeared a * vision vnto Paul by
night, that there was a man of Macedonia
which stode and prayed him, and sayde: Co-
me downe to Macedonia, and helpe vs.
Whan he had sene y vision, we soughte im-
mediatly to go, vnto Macedonia, beyng
certified, that y LORDE had called vs thi-
ther, to preach the Gospell vnto them. The
departed we from Troada, and came the

straight course vnto Samothracia, on the
nexte daye to Neapolis, and from thence to
Philippis, which is the chiefe cite of the lon-
de of Macedonia, and a fre cite. In this cite
abode we certayne dayes.

On the daye of the Sabbathes wete we
out of the cite besyde the water, where men
were wonte to praye, and we sat downe, and
spake vnto the women that resorted thither.
And a deuoute woman (named Lydia) a
seller of purple, out of the cite of Thyatira,
herkened to, whose hert the LORDE opened
that she gaue hede vnto the thinges that
Paul spake. Whan she was baptysed and
hir housholde, she besoughte vs, and sayde:
If ye thynke that I beleue on the LORDE,
then come in to my house, and abyde there.
And she * constrayned vs.

Gen. 19. b

It fortuned whan we wente to prayer, y
there met vs a damsel, which had a spiete of
soythsayenge, and broughte hir master and
mastresse greate vauntage with soyth sayen-
ge: y same folowed Paul and vs, and cryed,
and sayde: These men are the seruantes of
the most hye God, which shewe vs y waye
of saluacion. This dyd she many dayes. But
Paul was not content with it, and turned
him aboute, and sayde vnto the spiete: I cō-
maunde the in the name of Iesu Christ, that
thou departe out of her. And he departed
out at the same houre.

Mat. 18. c

But whā hir master and mastresse sawe
that the hope of their vauntage was gone,
* they toke Paul and Sylas, dwe them in to
the market place before y rulers, z broughte
the vnto the officers, and sayde: These men
trouble oure cyte, z are Jewes, and preach
an ordynauce, which is not lausfull for vs
to receaue, ner to obserue, seynge we are Ro-
maynes. And the people rāne on them, and
the officers rente their clothes, and cōman-
ded them to be beaten with roddes. And
whan they had beaten them sore, they cast
the in prison, and commaunded the iayler,
to kepe them diligētly. Which whan he had
receaued soch commaundement, he cast the
in to the yinner prison, and put their fete in
the stockes.

Act. 19. c

1. Tess. 2. a

D

2. Cor. 11. e

But at mydnight prayed Paul and Sy-
las, and praysed God. And the prisoners her-
de them. Sodenly was there a greate earth-
quake, so that the foundacions of the prison
were shaken. And immediatly were all the
dores open, z all their bondes lowsed. Whā
the keeper of the prison waked out of slepe,
and sawe the prison dores open, he dide out
his swerde, and wolde haue kylled him selfe:

The Actes

of the Apostles. Bo. lx.

for he thoughte yf prisioners had bene fled. But Paul cryed loude, and sayde: Do thy self no harme, for we are all here.

He called for a lighte, and sprange in, and trembled, and fell at the fete of Paul and Syllas, and broughte them out, and sayde: Syllas, what must I do, to be saued? They sayde: Beleeue on the LORDE Jesus, and so shalt thou and thy housholde be saued. And they preached the worde of the LORDE vnto him, and to all that were in his house.

Ioh. 6. f
Mar. 16. b

And he toke them to him in the same houre of the night, and washed their strypes. And immediatly was he baptyfed, and all his. And he broughte them in to his house, and set them a table, and reioysed with all his housholde, that he was become a beleeuer on God.

Luc. 2. d
and. 19. a

And whan it was daye, the officers of the cite sent mynisters, and sayde: Let those men go. And the keper of the prision tolde this sayenge vnto Paul: The officers haue sent hither, that ye shulde be loose. Now therefore get you hēce, and go in peace. But Paul sayde vnto them: They haue beaten vs openly vncōdemned (where as we are yet Romaynes) and haue cast vs in prision, and shulde they now thrust vs out piously? Not so, but let them comethem selues, and brynge vs out. The mynisters tolde these wordes vnto the officers. And they feared, whan they herde that they were Romaynes, and came and besoughte them, and prayed thē to departe out of the cite. Then wente they out of the prision, and entred in to the house of Lydia. And whan they had sene the brethien and comforted them, they departed.

The XVII. Chapter.

As they made their iourney thorow Amphipolis and Apollonia, they came to Thessalonica, where was a synagoge of the Jewes. And Paul (as his manner was) wēt in vnto them, and vpon thie Sabbathes he spake vnto them of the scripture, opened it vnto thē, and alleged, that Christ must nedes haue suffred, & rise agayne from the deed: and this Jesus, whom I preach vnto you (sayde he) is yf same Christ. And some of thē beleued, and were ioyned vnto Paul and Syllas, a greete multitude also of the deuoute Grekes, and of the chese women not a fewe.

Luc. 24. d
Mat. 16. c
and. 17. d

But the styffnecked Jewes had indignacion, and wke vnto them certayne euell men which were vagabundes, and gathered a

company, and set the cite in a roie, and preas sed vnto the house of Jason, and soughte to brynge them out vnto the comon people. But whan they founde them not, they drue Jason, and certayne brethien vnto the rulers of the cite, and cryed: These that trouble all the worlde, are come hither also, whom Jason hath receaued piously. And these all do contrary to the decrees of the Emperoure, sayenge, that there is another kynge, one Jesus. They troubled the people, and the rulers of the cite, that herde this. And whan they had receaued a sufficient answere of Jason and of the other, they let them go.

B

Ioh. 19. e
and. 19. a

But the brethien immediatly sent awaye Paul and Syllas by night vnto Berea. Whan they came there, they wēt in to the synagoge of the Jewes (for they were the eldest amonge thē at Thessalonica) which receaued the worde maruelous wyllingly, and searched the scriptures daylie, whether it were euē so. Then beleued many of them, and worshipfull women off the Grekes, and men not a fewe. But whan the Jewes off Thessalonica had knowlege, that the worde off God was preached off Paul at Berea, they came, and moued the people there also. Howbeit the brethien sent Paul awaye then immediatly, to go vnto the see. As for Syllas and Timotheus, they abode there styll.

Ioh. 1. d

1. Tess. 2. a

They that conueyed Paul, brought him vnto Athens. And whan they had receaued a commaundement vnto Syllas and Timotheus, that they shulde come vnto him in all the haist, they wente their waye. But whyle Paul wayted for them at Athens, his spiete was moued in him, whan he sawe the cite geuē so to the worshippinge of ymagēs. And he spake vnto the Jewes and deuoute personnes in the synagoge, & in yf market daylie vnto thē that came to him. But certayne philosophers of yf Epicurees and Stoikes disputed with him. And some sayde: What will this babler saye? But some sayde: He semeth to be a tidinges brynger of new & goddes (That was, because he had preached vnto thē the Gospell of Jesus, & of the resurreccion.) And they toke him, and broughte him before the counsell house, and sayde: Maye we not knowe, what new doctryne this is that thou teachest? For thou bryngeest straunge tidinges to oure eares: We wolde knowe therfore, what this meaneth. As for all they of Athens, and straungers & gēstes, they gaue thē selues to nothinge els,

Some reader: *deuyls

The Actes

but either to tell, or to heare some newes.

D Paul stode on the myddes of the comon place, and sayde: Ye me of Athens, I se that in all thinges ye are to superstitious. I haue gone thorow, & sene youre gods seruyce, and founde an altare, where vpo was wryt ten: To the vnknowne God. Now shewe I vnto you & same, whom ye worshippe igno-
Psal. 145. a rantly. God which made & woulde, and all
Act. 14. c that therin is, for so moch as he is LORDE
*Esa. 66. a of heauen and earth, * dwelleth not in tem-
Act. 7. f ples made of handes, nether is he worship-
Gen. 2. b ped with mens handes, as though he had
 nedede of eny man, seynge he himself geueth li-
 fe and breth vnto all men euery where: and
 hath made of one bloude all the generacion
 of men to dwell vpo all the face of y earth:
 and hath assygned borders appoynted befo-
 re, how longe and farre they shulde dwell,
 that they shulde seke the LORDE, yf they
 mighte fele and synde him.

E And truly he is not farre from enery one
 of vs. For in him wel yue, moue, and haue ou-
 re beyng, as certayne of youre awne Poe-
 tes also haue sayde: We are his generacion.
 For as moch then as we are the generacion
 of God, we oughte not to thinke that the
 Godheade is like vnto golde or syluer, or
 ymagery worke of the crafte or ymagina-
Rom. 2. a tion of man. And truly God hath ouersene
*Lu. 24. d the tyme of ignoraunce: * But now he com-
 maunderh all men euery where to repente,
 because he hath appoynted a daye, in the
 which he wyl iudge the copasse of the worl-
 de, with righteousnesse, by that one man in
 whō he hath appoynted it: and offred faith
 vnto all men, after that he had raysed him
 vp from the deed.

Whan they herde of the resurreccion of
 the deed, some mocked. But some sayde: We
 wyl heare the agayne of this matter. So
 Paul departed from amonge them. Howe-
 beit certayne men claue vnto him, and bele-
 ued: amonge whom was Dionisius, one of
 the counsell: and a woman named Dama-
 ris, and other with them.

The XVIII. Chapter.

After that departed Paul fro Athens,
 and came to Corinthum, and founde
Ro. 16. a a Iewe named * Aquila, borne in pō-
a. Tim. 4. c tus, which was lately come out of Italy:
 and his wife Priscilla (because the Emperō
 Claudius had commaunded all Iewes to
 departe from Rome) and he drue vnto thē.
 And because he was of the same crafte, he
 abode with thē, and wroughte. Their cra-
 fte was to make tentes. And he preached in

of the Apostles.

the synagoge euery Sabbath daye, and ex-
 hortet the Iewes and the Grekes.

Whan Syllas and Timotheus were co-
 me fro Macedonia, Paul was constrayned
 by the spieie to testifie vnto y Iewes, that
 Iesus was very Chist. But whā they sayde
 cōtrary and blasphemed, * he shoke his ray-
Mat. 10. b ment, and sayde vnto them: Your bloude be
Luc. 10. a vpon youre awne heade. From hence forth
Act. 11. c I go blameless vnto the Gentyles. And he
 departed thence, and came in to the house
 of a man named Justus, which feared God,
 and his house was nexte vnto the synago-
 ge. Howbeit Crispus the cheseruler of the sy-
 nagoge, beleued on & LORDE with all his
 housholde. And many of the Corinthians
 that gaue audience, beleued, and were bap-
 tised.

The LORDE spake vnto Paul by a vision
 in & nighte: Be not afrayed, but speake, and
 holde not thy peace, for I am with the: and
 noman shal invade the that shal hurte the,
 for I haue moch people in this cite. He con-
 tynued there a ycare and sire monethes, and
 taught them the worde of God.

But whan Gallio was ruler of the coun-
 tre of Achaia, the Iewes made insurrecci-
 on w one acerde agaynst Paul, & broughte
 him before the iudgment seate, and sayde:
 This felowe counceleth men to worshi-
 pe God cōtrary to the lawe. Whan Paul was
 aboute to open his mouth, Gallio sayde vn-
 to y Iewes: If it were a matter of wronge
 or an euell dede (O ye Iewes) reason wolde
 that I shulde heare you: but yf it be a questi-
 on of wordes, and of names, and of y lawe
 amōge you, loke ye to it youre selues, I thin-
 ke not to be iudge there ouer. And he droue
 them from the iudgmēt seate. Then all the
 Grekes toke Sosthenes the ruler of the Si-
 nagoge, and smote him before the iudgment
 seate. And Gallio cared for none of tho thin-
 ges.

Paul after & he had taried a good why-
 le, toke his leue of the brethien, and sayled in
 to Syria, Priscilla & Aquila bearinge him
 company. And he shone his heade at Cen-
 thea (for he had a * woue) & came downe to
 Ephesus, & leste them there. But he himse-
 lfe wēte in to the synagoge, and reasoned with
 the Iewes. And they desyred him, that he
 wolde tary with them a longer season. And
 he cōsented not, but bad them farwele, and
 sayde: I must nedes in eny wyse kepe this
 feast that commeth, at Jerusalem: but * yf
 God wyl, I wil retorne agayne vnto you.
Num. 6. b Heb. 6. a Iaco. 4. b

And he departed from Ephesus, and ca-

The Actes

me to Cesarea, and wente vp, and saluted y congregacion, and toke his iourney downe to Antioche, and caried there a certayne tyme, and departed, and walked thorow all y countre of Galatia and Phugia by ordie, and strenghted all the disciples.

1. Cor. 1. b
3. a. 16. b There came vnto Ephesus a certayne Jewe, named Apollo (borne at Alexandria) an eloquent man, and mightie in the scriptures: the same was infourmed in the waye of the LORDE, and spake feruently in the spiete, and taughte diligently the thinges of the LORDE, and knewe but the baptyme off Ihon onely. The same beganne to speake boldly in the synagoge. Whan Aquila and Priscilla herde him, they toke him vnto the, and expounded the waye of God vnto him more perfectly. But whan he wolde go in to Achaia, the brethrien wrote, and exorted the disciples to receaue him. And whan he was come thither, he helped them moch which beleued thorow grace. For he ouercame the Jewes mightely, and shewed openly by y scripture, that Jesus was Chust.

The XIX. Chapter.

At it fortunied whan Apollo was at Corinthum, that Paul walked thorow the vpper coastes, and came to Ephesus, and founde certayne disciples, vnto whom he sayde: Haue ye receaued y holy goost, sence ye beleued? They sayde vnto hi: We haue not herde, whether there be an holy goost. He sayde vnto them: Where with then were ye baptysed? They sayde: With the baptyme of Ihon. Paul sayde: Ihon baptysed with the baptyme of repentance, and spake vnto y people, that they shulde beleue on him, which shulde come after him, that is, on Jesus, that the same is Chust. Whan they herde that, they were baptysed in the name of the LORDE Jesu. And whan Paul layed the hādes on the, the holy goost came vpon them, and they spake with tunges, and prophecied. And all the men were aboute twolue.

Mat. 3. b
Mar. 1. a
Luc. 3. c
Ioh. 1. c

He wete in to y synagoge, and preached boldly thre monethes longe, teachinge, and geuyng them exortacions of the Kyngdome of God. But whan dyuerse wared herde herted, and beleued not, and spake euell of the waye of the LORDE before the multitude, he departed from them, and separated the disciples, and disputed daylye in the scole of one called Tyrannus. And this was done two yeares lōge, so that all they which dwelt in Asia, herde the worde of the LORDE Jesu, both Jewes z Grekes. And God

of the Apostles. Ho. lxi.

wroughte no small miracles by the handes of Paul, so that from his body there were broughte napkyens or partlettes vnto the sicke, and the diseases departed from them, and the euell spietes wente out of them.

But certayne of the vagabounde Jewes which were confurers, undertoke to name y name of the LORDE Jesus, ouer those that had euell spietes, and sayde: We charge you by Jesus whom Paul preacheth. They were seuen sonnes of one Sceua a Jewe the hye priest, which dyd so. The euell spiete answered, and sayde: Jesus I knowe, and Paul I knowe, but who are ye? And the mā in whō the euell spiete was, ranne vpon them, and ouercame them, and cast them vnder him, so that they fled out of the same house naked and wounded. This was knowne vnto all the Jewes and Grekes which dwelt at Ephesus, and there fell a feare vpon them all. And y name of the LORDE Jesus was magnified. Many of the also that beleued, came and cōfessed, and shewed their workes. But many of them that had vsed curious craftes, broughte the booke together, and burnt them openly: and they counted the pryce of them, and founde it of money fiftie thousande pens. Somightely grewe y worde of the LORDE, and preuailed. Mat. 3. a

Whan this was done, Paul purposed in spiete to take his iourney thorow Macedonia and Achaia, and to go to Ierusalē, and sayde: After that I haue bene there, I must se Rome also. And he sent into Macedonia two that mynistrd vnto him, Timotheus and Erastus. But he himselfe remayned in Asia for a season. At the same tyme thererose no litle a doo aboute that waye. For a certayne man named Demetrius a goldsmith, which made syluer shrynes for Diana, and broughte them of the crafte no small vantage. Them he gathered together, and the felloweworkmē of the same occupacion, and sayde: Syrs, ye knowe that by this crafte we haue vantage, and yese and heare, that not onely at Ephesus, but almost also thorow out all Asia, this Paul turneth awaye moch people with his persua dyng, and sayeth: They be not goddes that are made with hondes. Howbeit it shal not onely brynge oure occupacion to this poynte to be set at naught, but also the temple of grete Diana shal from hence forth be despyed, and hir maiestye also shal be destroyed, whō neuertheles all Asia and the woulde worshippingeth. Plal. 113. b

Whan they herde this, they were full of D

The Actes

of the Apostles.

wiath, cried out, and sayde: Greate is Diana of the Ephesians. And all þe cite was on a roore, and they rushed in with one assent into the open place, and toke Gaius and Aristarchus of Macedonia, Pauls company ons. Whan Paul wolde haue gone in amonge the people, the disciples suffred him not. Certayne also of þe chese of Asia which were Pauls good frendes, sent vnto him, and desired him, that he shulde not preasse in to the open place. Some cried one thinge, some another. And the congregacion was out of quyetie, and the more parte knewe not where they were come together. Some of the people drewe forth Alexander, whan y Jewes thrust him forward. Alexander beckened with the hande, and wolde haue geuen the people an answer. But whan they knewe that he was a Jewe, there arose a shout of all, and cried the space of two houres: Greate is Diana of the Ephesians.

E Whan the towne clarke had styllled the people, he sayde: Ye men of Ephesus, what man is it which knoweth not, that the cite of þe Ephesiā is a worshipper of the greate goddesse Diana, and of the heavenly ymage? Seinge now that this can not be sayde agaynst, ye ought to be contente, and to do nothinge without aduysment. Ye haue broughte hither these men, which are nether churchrobbers ner blasphemers off youre goddesse.

But yff Demetrius and they that are craftesmen with him, haue ought to saye vnto eny man, the lawe is open, and there are rulers, let them accuse one another. But yf ye wil go aboute eny other thinge, it maye be determyned in a lausfull congregacion. For we stonde in ioperdy to be accused of this dayes vproure: and yet is there no man gyleye, of whom we mighte geue a rekenynge of this vproure. And whan he had sayde this, he let the congregacion departe.

The XX. Chapter.

Now whan the vproure was ceassed, Paul called the disciples vnto him, and toke his leue of them, and departed to go in to Macedonia. And whan he had gone thorow those partes, and exhorted them with many wordes, he came into Grecklonde, and there abode thre monethes. But whan the Jewes layed wayte for him, as he was aboute to sayle in to Syria, he purposed to turne agayne thorow Macedonia. There accompanied him in to Asia, Se-

pater of Berrea: and of Thessalonica, Aristarchus and Secundus: and Gaius of Derba, and Timotheus: but of Asia, Tychicus and Trophimus. These wente before, and taried for vs at Troada: but we sayled after the Easter dayes from Philippos, vnto þe fift daye, and came to them vnto Troada, and taried there seuen dayes.

Act. 21. 8
2. Tim. 4. 6

Upon one of the Sabbathes, whan the disciples came together to breake bred, Paul preached vnto them, wyllinge to departe on the morow, and contynued the preachinge vnto mydnight. And there were many lightes in the chamber, where they were gathered together. There sat a yonge man named Eutychos, in a wyndow, and fell in to a depe slepe (whyle Paul was speakinge) and was overcome with slepe, and fell downe from the thirde lofte, and was taken vp deed. But Paul wente downe, and fell on him, and embraced him, and sayde: Make nothinge a doo, for his soule is in hē. Then wente he vp, and brakethe bred, and ate, and talked moch with thē, tyll the daye brake, and so departed. As for the yōgeman, they broughte him alyue, and were not a litle comforted.

But we wente afore in to the shippe, and sayled towarde Asson, wyllinge there to receaue Paul. For so had he appoynted, and wolde himselfe go on fore. Whan he was come to vs vnto Asson, we toke him in, and came to Mitylenes, and sayled from thence, and came on the nexte daye ouer agaynst Chios, and on the daye folowinge we aryued at Samos, and taried at Tragilion, and on the nexte daye came we to Mileton: for Paul had determied to sayle ouer by Ephesus, that he nede not to spende the tyme in Asia: for he haisted to be at Jerusalem vpo the Whitsondaye, yf it were possible for him.

But from Mileton he sent vnto Ephesus, and called for the Elders of the congregacion. Whan they were come to him, he sayde vnto them: Ye knowe sence the first daye that I came in to Asia, after what maner I haue bene with you at all tyme, and serued þe LORDE with all humbleness of mynde, and with many teares and tentacions, which happened vnto me by y layenges of wayte of the Jewes, how y I haue kepte backe nothinge y was profitable, but that I haue shewed you, and taughte you openly, and prinatly from house to house. And haue testified both vnto the Jewes and to the Grekes the repentaunce towards

Act. 19. 2

The Actes

God, and saith towarde oure LORDE Ie-
sus.

And now beholde, I go bounde in y^e spie-
te vnto Ierusalē, not knowinge what shal
happen there vnto me, but y^e holy goost
* witneseth in euery cite, and sayeth, that
bondes and troubles abyde me there. But *
I regarde none of them, nether counte I my
life dearer then my selfe, that I maye fulfyll
my course with ioye, and the office y^e I ha-
ue receaued of the LORDE Iesu, to testifys
the Gospell of the grace of God.

And now beholde, I knowe that ye shal
se my face nomore, all ye, thorow whom I
haue gone, and preached the Kyngdome of
God. Wherfore I take you to recorde this
daye, that I am pure from the bloude of all
men: For I haue kepte nothinge backe, but
haue shewed you all the counsell off God.
Take hede therfore vnto youre selues, and
to all the flocke, amonge the which the holy
goost hath set you to be Bishoppes, to fede
the congregacion of God, which he hath
purchaced thorow his owne bloude. For
this I knowe, * that after my departinge
there shal enter in amonge you greuous wol-
ues, which shal not spare the flocke. Yee enē
* from amonge youre awne selues shal men
arise, speakynge peruerse doctryne, to drawe
disciples after them. Therfore awake, and
remembre, that by the space of thre yeaeres
I ceassed not to warne euery one off you
both nighte and daye with teares.

And now brethren I commende you vn-
to God, and to y^e worde of his grace, which
is mightie to edifye you, and to geue you the
enheritaunce amōge all them that are sanc-
tified. I haue not desyred syluer, golde or ray-
ment off eny off you. For ye youre selues
knowe, that * these handes haue mynistred
vnto my necessities, and them that were
with me. I haue shewed you all thinges,
how that so labouringe ye oughte to recea-
ue the weake, and to remembre the worde of
the LORDE, how that he sayde: It is more
blessed to geue, then to receaue.

And whan he had sayde this, he kneled
downe, and prayed with them all. But the-
re was moche wepyng amonge them all,
and they fell aboute Pauls necke, and kysed
him, and were sory, most of all because of the
worde which he had sayde, that they shul-
de se his face nomore. And they accompanied
him vnto the shippe.

The XXI. Chapter.

of the Apostles. No. lxxij.

Now whan it fortunēd that we had
launched forth and were departed
from them, we came with a straights
course vnto Coon, and on the daye folowin-
ge vnto the Rhodes, and from thence vnto
Patara. And whan we founde a shippe rea-
dy to sayle vnto Phenices, we wente aborde
and set forth. But whā we came within the
sighte of Cypers, we leste it on the leste han-
de, and sayled vnto Syria, and came vnto
Tyre: for there the shippe shulde laye forth
the ware. And whan we had founde disci-
ples, we taried there seuen dayes. And they
tolde Paul thorow the spiete, that he shulde
not go vp to Ierusalem. And it fortunēd
whā we had fulfilled those dayes, we depar-
ted, and wente oure wayes, and they all
broughte vs on oure waye with wyues and
childre, tyll we were come out of y^e cite, and
we kneled downe vps the shore, and prayed.
And whan we had taken oure leue one off
another, we toke shippe, but they turned
agayne vnto theirs. As for vs we ended the
course from Tyre, and came to Ptolomaida,
and saluted the brethien, and abode with
them one daye.

On the nexte daye we y^e were with Paul, B
departed, and came vnto Cesarea, & entred
into the house of * Philippe the Euangelist
(which was one of the seue) and abode with
him. The same had foure doughters, which
were virgins, * and prophesied. And as we
taried there mo dayes, there came downe
from Jewry a prophet, named * Agabus.
Whā he was come vnto vs, he toke Pauls
gerdell, and bounde his hādes and fete, and
sayde: Thus sayeth y^e holy goost: * The man
whose gerdell this is, shal the Jewes bynde
thus at Ierusalem, and shal deliuer him in
to the handes of the heythē. Whan we her-
he this, both we and they that were of the
same place, besoughte him, that he wolde
not go vp to Ierusalem. Then answered
Paul and sayde: What do ye, wepyng, and
breatynge my hert? For I am redye not
onely to be bounde, but also to dye at Jeru-
salem for y^e name of the LORDE Iesu. But
whā he wolde not be perswaded, we ceassed,
and sayde: * The will of the LORDE be fulfyl-
led. And after those dayes we were ready, &
wente vp to Ierusalem: There came with
vs also certayne of the disciples off Cesarea,
and broughte with them one of Cypers, na-
med Mnason, an olde disciple, with whom
we shulde lodge. Now whā we came to Je-
rusalem, the brethien receaued vs gladly.
But on the nexte daye Paul wente in with

The Actes

of the Apostles.

vs vnto James, and all the Elders came together. And whan he had saluted them, he tolde by order, what God had done amōge the heythen by his mynistracion.

C Whan they herde that, they praysed the LORDE, and sayde vnto him: Brother, thou seyst how many thousande Jewes there are which beleue, and are all zelous ouer y^e lawe. But they are enfourmed agaynst the, that thou teachest all the Jewes which are amōge the heythē, to forsake Moses, and sayest that they oughte not to circumcysse their childien, ner to walke after the same custome. What is it therfore? The multitude must nedes come together, for they shal heare that thou art come. Do this therfore that we saye vnto the: We haue foure men, which haue a vowe on them, take them vnto y^e, and purifye thyselfe with them, and do the cost on them, that they maye shawe their heades: and they shal knowe, that it is no-thinge, wherof they are enfourmed agaynst the, but that thou also walkest and kepest the lawe. For as touching them that beleue amonge the heythen, * we haue wrytten, and concluded, that they shulde obserue no sōch, but onely to kepe them selues from the offeringes of Idols, from bloude, from strangled, and from whordome. Then Paul toke the men vnto him, and was purified with them on the nexte daye, and entred in to the temple, declaringe that he fulfylled the dayes of purificacion, tyll there was an offeringe offred for euery one of them.

D But whan the seven dayes were almost fulfylled, the Jewes of Asia sawe him in the temple, and moued all the people, layed handes vpon him, and cryed: Women of Israel, helpe, this is the man, that teacheth all men euery where agaynst oure people, the lawe, and this place. He hath broughte Grekes also in to the temple, and hath defyled this holy place. For they had sene * Trophimus the Ephesian with him in the cite, him they thoughte y^e Paul had broughte in to the temple. And all the cite was moued, and the people ranne together. And they toke Paul, and diue him out off the temple, and forth with the doores were shut to.

But whan they wēte aboute to kyll him, tydinges came to the chiefe captayne of the company, that all Jerusalem was moued. Which immediatly toke souldyers and captaynes vnto him, and ranne in amōge them. Whan they sawe the captayne and the souldyers, they lefte synyng of Paul.

Whan the captayne came nye, he toke him, and commaunded him * to be bounde with two cheynes, and axed what he was, and what he had done. One cried this, another that amonge the people. But whan he coulde not knowe the certence because of the rumoure, he commaunded him to be caried in to the castell. And whā he came to the steppes, it fortunēd that he was borne of y^e souldyers because of the violence of the people. For the multitude off the people folowed after, and cryed: Awaye with him. Whan Paul was now to be caried in to the castell, he sayde vnto y^e captayne: Maye I speake vnto the? He sayde: Canst thou Greeke? Art not thou the Egipcian, which before these dayes maydest an vpioure, & leddest out in to the wyldernesse foure thousande preuy murtherers? Paull sayde: I am a man which am a Jewe off * Tharsis, a citesyn of a famous cite in Celicia: I beseeke the, suffre me to speake vnto the people. Whan he had geuen him lycence, Paul stode on the steppes, and beckened with the hande vnto the people. Now whan there was made a greatesylēce, he spak vnto them in Hebrue, and sayde:

The XXII. Chapter.

Men, biethren, and fathers, heare myne answere which I make vnto you. Whan they herde that he spake vnto them in the Hebrue, they kepte the more sylence. And he sayde: I am a man which am a Jewe, borne at Tharsis in Celicia, and broughte vp in this cite at the fete off * Gamaliel, enfourmed diligently in the lawe of the fathers, and was feruent mynded to God warde, as ye all are also this daye, * and I persecuted this waye vnto the death. I bounde them and deliuered them vnto prison, both men and women, as y^e hye priest also doth beare me wyeness, and all y^e Elders: of whom I receaued letters vnto the biethren, and wente towarde Damascon, that I mighte bryng them which were there, bounde to Jerusalem, to be punished.

But it fortunēd as I made my iourney, and came nye vnto Damascon, aboute noone, sodenly there shone a greatesylēce aboute me from heauen, and I fell to the earth, and herde a voyce which sayde vnto me: Saull Saull, why persecutest thou me? I answered: Who art thou LORDE? And he sayde vnto me: I am Iesus of Nazareth whom thou persecutest. No for

Act. 21. b

Luc. 23. b

Act. 9. b
and 22. a

Act. 5. e

Act. 9. a
and 26. b
1. Cor. 15. a
Gal. 1. b

Act. 10. a
2. Tim. 4. c

The Actes

them that were with me, they sawe yf lighte and were afrayed, but they herde not the voyce of him that spake with me. I sayde: LORDE, what shal I do? The LORDE sayde vnto me: Arise, and go in to Damascon, there shal it be tolde yf of all that is appoynted the to do. But whan I sawe nothinge for the bryghnesse of the lighte, I was led by the hande of them that were with me, and came to Damascon.

B There was one Ananias, a deuoute man after the lawe, which had a good reporte of all the Jewes that dwelt there, the same came, and stepte vnto me, and sayde: Brother Saul, loke vp. And I looked vp vpon him the same houre. He sayde: The God of oure fathers hath ordeyned the before, that thou shuldest knowe his wyll, and se the thinge yf is rightfull, and heare the voyce out of his mouth: for thou shalt be his wytnesse vnto all men, of tho thinges which thou hast sene and herde. And now why tarieest thou? Arise, and be baptysed, and washe away thy synnes, and * call vpon the name of the LORDE.

But it fortuneth, that whan I was come agayne to Ierusalē, and prayed in the temple, I was in a traunce, and sawe him. Then sayde he vnto me: Make haist, * and get the soone out of Ierusalem, for they wyl not receaue the witnesse that thou bearest of me. And I sayde: LORDE, they the selues knowe that I put in preson and bett in euery synagoge them that beleued on the. * And whā the bloude of Steuē thy witnesse was shed, I stode by also, z consented vnto his death, and kepte the clothes of them that slewe him. And he sayde vnto me: Go thy waye, for * I wil sende the farre amonge the heye then.

C They gaue him audience vnto this worde, and lifte vp their voyce, z sayde: Awaye with soch a felowe from the earth, for it is not reason that he shulde lyue. But as they cried, and cast of their clothes, z threue dust in to the ayre, the captayne bad brynge him in to the castell, and commaunded him to be beaten with rodde and to be examyned, that he mighte knowe, for what cause they cried so vpon him. And whan he bounde him with thonges, Paul sayde vnto the vndercaptayne that stode by: Is it lawfull for you to scourge a man that is a Romaine, and vncōdemned? Whan the vndercaptayne herde that, he wete to the vpper captayne, and tolde him, and sayde: What wilt thou do? This man is a Romaine. Then ca

of the Apostles. Bo. lxiij.

me yf vpper captayne, and sayde vnto him: Tell me, art thou a Romaine? He sayde: Yee. And the vpper captayne answered: With a greate summe optayned I this freedom. But Paul sayde: As for me, I am a Romaine borne. The straight waye departed from him, they that shulde haue examyned him. And yf these captayne was afrayed, whan he knewe that he was a Romaine, and because he had bounde him. On the nexte daye wolde he knowe the certentye wherfore he was accused of the Jewes, and he lowsed him from the bondes, and commaunded the hye prestes and all their counsell to come together, and broughthe Paul forth, and set him amonge them.

The XXIII. Chapter.

Paul behelde the counsell, and sayde: Ye men and brethien, * I haue lyued with all good conscience before God vnto this daye: * But the hye prest Ananias commaunded them that stode aboute him, to smyte hi on the mouth. Then sayde Paul vnto him: God shal smyte the thou paynted wall. Syttest thou and iudgest me after the lawe, and commaundest me to be smytten contrary to yf lawe? And they that stode aboute hi, sayde: Reuylest thou Gods hye prest? And Paul sayde: Brethie, I wyss not that he was the hye prest. For it is wyrtē: * The ruler of thy people shalt thou not curse.

But whan Paul knewe that the one parte was Saduces, and the other parte Pharises, he cried out in yf counsell: Ye men and brethien, I am a pharise, and the sonne of a pharise, * Of hope and resurreccion of the deed am I iudged. And whan he had so sayde, there arose a dissencion betwene yf pharises and the Saduces, and the multitude was denyded: * for the Saduces saye that there is no resurreccion, nether angell, ner spiete: but the pharises graunte both. And there was made a greate crye. And yf Scribes of the pharyses secte, stode vp, and strove, and sayde: We fynde no euell in this mā. But yfa spiete or an angell haue spokē vnto him, let vs not stryue agaynst God.

But whan the discension was greate, yf vpper captayne feared, that Paul shulde haue bene plucked a sonder of them, and commaunded the soudyers to go downe, and to take him from them, and to brynge him in to the castell. But in the nighte folowinge, the LORDE stode by him, and sayde: Be of good cheare Paul, for as thou hast testified of me at Ierusalem * so must thou testifie at Rome also.

The Actes

of the Apostles.

Now whan it was daye, certayne of the Jewes gathered them selues together, and made a vowe nether to eate ner drynke, tyll they had kylled Paul. They were mo then fortye, which had made this conspiracion. These came to the hye prestes and Elders, and sayde: We haue bounde oure selues w a vowe, that we wil eate nothinge, tyll we haue slayne Paul. Now therfore geue ye knowlege to the vpper captayne and to the counsell, that he maye brynge him forth vnto you tomorrow, as though ye wolde heare him yet better: As for vs, we are ready to kyll him, or euer he come nye you.

C But whan Pauls sisters sonne herde of their layenge awayte, he came, and entred in to the castell, and tolde Paul. So Paul called vnto him one of y vnder captaynes, and sayde: Brynge this yongeman to the vpper captayne, for he hath somwhat to saye to him. He toke him, and broughte him to the vpper captayne, and sayde: Paul the prisoner called me vnto him, and prayed me to brynge to the this yonge man, which hath somwhat to saye vnto the. Then the hye captayne toke him by the hande, and wente a syde with him out of the waye, and axed him: What is it, that thou hast to saye vnto me? He sayde: The Jewes are agreed together, to desyre the, to let Paul be broughte forth tomorrow before the counsell, as though they wolde yet heare him better. But folowe not thou their myndes, for there laye wayte for him mo then fortye men off them, which haue bounde them selues with a vowe, nether to eate ner drynke, tyll they haue slayne Paul: and euen now are they redye, and loke for thy promes.

Then the vpper captayne let the yonge man departe, and charged him to tell no man, that he had shewed him this. And he called vnto him two vndercaptaynes, and sayde: Make redye two hundreth souldyers, that they maye go to Cesarea, and thre score and ten hoisemen, and two hundreth speare men at the thirde houre of the night, and delyuer the beastes, that they maye set Paul thereon, and brynge him safe vnto Felix the debyte, and he wrote a letter on this maner:

D Act. 21. d Claudius Lysias, vnto the most mightie Debyte Felix, gretyng. * The Jewes had taken this man, and wolde haue slayne him, then came I with souldyers, and rescued him, and perceaued that he is a Romaine. And whan I wolde haue knowne the cause, wherfore they accused hi, I brough

te him in to their counsell: then perceaued I, that he was accused aboute questions of their lawe. But there was no accusacion worthy of death or of bondes. And whan it was shewed me, that certayne Jewes layed wayte for him, I sent him straighe waye vnto the, and commaunded the accusers also, that loke what they had agaynst him, they shulde tell the same before the. Fare well.

The souldyers (as it was commaunded them) toke Paul, and broughte him to Antipatras. But on the nexte daye, they lefte f. hoisemen to go with him, and turned agayne to the castell. When these came to Cesarea, they delyuered the letter vnto the Debyte, and presented Paul before him also. Whan the Debyte had red the letter, he axed off what countre he was. And whā he understode that he was of Celicia, he sayde: * I wil Deut. 17. 2 heare the, whan thine accusers are come also. And he commaunded him to be kepte in Herodes iudgment house.

The XXIII. Chapter.

After fyue dayes the hye prest Ananias came downe with the Elders, and w the Oratour Tertullus, which appeared before the Debyte agaynst Paul. Whan Paul was called forth, Tertullus began to accuse him, and sayde: Seynge that we lyue in greate peace by the meanes of y, and that many good thinges are done for this people the: ow thy prouydence (most mightie Felix) that alowe we euer and in all places with all thankes. Notwithstondinge y I be no more tedious vnto the, I praye the, that of thy curtesy thou woldest heare vs a few wordes.

We haue founde this man a pestilent fellowe, and a sterer vp of sedicion amonge all the Jewes thorow out all the worlde, and a manteyner of the secte of the Nazaretes, and hath taken in hande also to suspende Act. 21. d the temple, whom we toke, and wolde haue iudged him acordinge to oure lawe. But Lysias the hye captayne came vpo vs, and with greate violence delyuered him out of oure handes, and commaunded his accusers to come vnto the: of whom (yf thou wilt enquire) thou mayest haue knowlege of all these thinges, wherof we accuse him. The Jewes likewise affirmed and sayde, that it was euen so.

But Paul (whan the debyte had becke- **B** ned vnto him, that he shulde speake) answe

The Actes

red: Seynge I knowe that thou hast bene indge now many yeares amonge this people, I wil not be aſtayed to anſwere for my ſelfe, becauſe that thou mayeſt knowe, that there are yet nomore but twolue dayes ſence I came vp to Jeruſalem for to worſhippe, and that they nether founde me in the temple diſputinge with eny man, or makynge eny vpioure amonge the people, ner in ſynagoges, ner in the cite: nether can they proue the thinges, wherof they accuſe me.

Mat. 10. d
Marc. 8. c
Luc. 12. c

But this I confeſſe vnto the, that after this waye which they call hereſye, ſo worſhippe I the God of my fathers, that I beleue all that is wrytten in the lawe and in the prophetes, and haue hope towardes God, that the ſame reſurreccion of the deed (which they them ſelues loke for alſo) ſhal be, both of the iuſt and vniuſt. Therfore ſtudy I to haue allwaye a cleare conſcience towardes God and towardes men.

Act. 23. a

Rom. 15. d
2. Cor. 9. a
Act. 21. c

But after many yeares I came and broughte allmeſſe vnto my people, and offered ringes: * wherupon they founde me purifyed in the temple without eny maner of rymoure or vnquyetneſſe. Howbeit there were certayne Jewes out of Aſia, which ſhulde be here preſente before the, and accuſe me, yf they had oughte agaynſt me: or els lett theſe ſame here ſaye, yf they haue founde eny vnrightheouſnes in me, whyle I ſtonde here before y councell: except it be for this one woide, that I cried ſtondinge amonge them: * Of the reſurreccion off the deed am I iudged of you this daye.

Act. 21. a

C Whan Felix herde this, he dyffered the (for he knewe very well of that waye) and ſayde: Whan Lyſias the vpper captayne commeth downe, I wil knowe y vttemoſt of youre matter * But he commaunded the vndercaptayne to kepe Paul, and to let him haue reſt, and that he ſhulde forbydde none of his acquaintaunce to myniſter vnto him, or to come vnto him.

Iere. 39. b
Act. 27. a
and 28. b

But after certayne dayes came Felix with his wiſe Drusilla, which was a Jeweſſe, and called for Paul, and herde him of the faith in Chriſt. Howbeit whan Paul ſpake off rightheouſneſſe, and off chaſtite and off the iudgment to come, Felix trembled, and anſwered: Go thy waye for this tyme. Whan I haue a conuenient tyme, I wil ſende for the. He hoped alſo, that money ſhulde haue bene geuen him of Paul, therfore called he oft for him, and commened with him. But after two yeares came Porcius Feſtus in to Felix rowme. Yet Felix wyllinge to ſhewe

of the Apoſcles. Fo. lxiij.

the Jewes a pleaſure, left Paul bounde.

The XXV. Chapter.

When Feſtus was come in to the countre, ouer theſe dayes he wente vp from Ceſarea to Jeruſalem. Then appeared the hye preſtes and the cheefe of the Jewes before him agaynſt Paul, and intreated him, and deſyred fauoure agaynſt him, that he wolde ſende for him to Jeruſalem, and layed wayte for him, that they might ſlaye him by the waye. Then anſwered Feſtus, that Paul ſhulde be kepte at Ceſarea, but that he himſelfe wolde ſhortly go thither agayne. Let them therefore (ſayde he) which are able amonge you, come downe with vs to accuſe the man, yf there be ought in him.

Whan he had taried amonge them more then ten dayes, he wente downe to Ceſarea. And on the nexte daye he ſat downe on the iudgment ſeate, and commaunded Paul to be broughte. Whan he was come, y Jewes which were come downe from Jeruſalem, ſtoode rounde aboute him, and broughte vp many and greuous quarels agaynſt Paul, which they coulde not proue, whyle he anſwered for himſelfe: I haue nether offended ought agaynſt the lawe of the Jewes, ner agaynſt the temple, ner agaynſt the Emperoure.

But Feſtus wyllinge to ſhewe the Jewes a pleaſure, anſwered Paul, and ſayde: Wilt thou go vp to Jeruſalem, and there be iudged off theſe thinges before me? But Paul ſayde: I ſtonde at the Emperours iudgment ſeate, where I ought to be iudged: to the Jewes haue I done no harme, as thou alſo knoweſt very well. If I haue hurte eny man, or committed eny thinge worthy off death, I reſuſe not to dye. But yf there are no ſoch thinges as they accuſe me off, then maye no man delyuer me vnto them. I appeale vnto the Emperoure. Then ſpake Feſtus with the Councell, and anſwered: Thou haſt appealed vnto the Emperoure, to the Emperoure ſhalt thou go.

After certayne dayes came Kyng Agrippa and Bernice to Ceſarea to welcome Feſtus. And whan they had taried there many dayes, Feſtus rehearſed Pauls cauſe vnto the Kyng, and ſayde: There is a man left bounde of Felix, for whoſe cauſe the hye preſtes and Elders of the Jewes appeared before me whan I was at Jeruſalem, and deſyred a ſentence agaynſt him. Vnto whom I anſwered: * It is not the maner off the Romaynes to delyuer eny man that he ſhul

Deut. 17. a

The Actes

he perishe, before that he which is accused, haue his accusers presence, and receaue libertie to answer for him selfe to the accusation. Whā they were come hither together, I made no delaye, but sat the nexte daye in iudgment, and commaunded the man to be broughte forth. Of whom, whan the accusers stode vp, they broughte no accusation of soch thinges as I supposed: But had certayne questions agaynst him of their awne supersticions, and of one Jesus deed, whom Paul affirmed to be alyue. Howbeit because I vnderstode not the question, I axed hī, whether he wolde go to Ierusalē, and there be iudged of these matters. But whā Paul had appealed, that he might be kepte vnto the knowlege of the Emperoure, I commaunded him to be kepte, tyll I mighte sende him to the Emperoure.

D Agrippa sayde vnto Festus: I wolde fayne heare the man also. He sayde: Tomorrow shalt thou heare him. And on the nexte daye came Agrippa & Bernice with greates pompe, and wēte in to the comon hall with the captaynes & chiefe mē of the cite. And at Festus commaundement, Paul was broughte forth. And Festus sayde: Kyng Agrippa, and all ye men which are here with vs, ye see this man, aboute whom all the multitude of the Jewes haue entreated me, both at Ierusalē and here also, and cried, that he ought not to lyue any lenger. But whan I perceaued that he had done nothyng worthy off death, and that he himselfe also had appealed vnto the Emperoure, I determyned to sende him, of whō I haue no certayne thinge to wryte vnto my lorde. Therefore haue I caused hī to be broughte forth before you, specially before the (O kyng Agrippa) that after examinacion had, I mighte haue somwhat to wryte. For me thynke it an vnreasonable thinge to sende a prisoner, and not to shewe the causes which are layed agaynst him.

The XXVI Chapter.

A Agrippa sayde vnto Paul: Thou hast leue to speake for thy selfe. The Paul stretched forth the hande, and answered for himselfe: I thinke my selfe happye (O kyng Agrippa) because I shal answer this daye before the, of all the thinges wherof I am accused of the Jewes: specially for so moch as thou art experte in all customs and questions, which are amonge the Jewes. Wherfore I beseeche the, to heare me patiently.

My lyuynge truly from youth vp (how

of the Apostles.

it was led from the begynnynge amonge this people at Ierusalē) knowe all the Jewes which knewe me afore at the first, yf they wolde testifie, for after the most strayte secte of oure Jewyshe lawe, I lyued a Pharise. And now stonde I, and am iudged because of the hope of the * promes, that was made of God vnto oure fathers, vnto the which (promes) oure twolue trybes hope to come, seruyng God instātly daye and nyghte. For the which hopes sake (O kyng Agrippa) **I** am accused of the Jewes. Wherfore is this iudged amonge you not to be beleued, that God rayseth vp the deed?

I also verely thoughte by my selfe, that I oughte to do many cōtrary thinges cleane agaynst the name off Jesus off Nazareth, * which I dyd at Ierusalem, whan I shut vp many sayntes in prison, wherupon I receaued auctorite of y^e hye prestes. And whā they shulde be put to death, I broughte the sentence. And thorow all the synagoges I punyshed them oft, and compelled the to blaspheme, and was exceedinge mad vpon them, and persecuted them euen vnto straunge cities. Aboute which thinges as I wente to warde Damascon with auctorite and lycence of the hye prestes, euen at myddaye (O kyng) I sawe in the waye, that a lighte from heauē (clearer then the brightnesse of the Sonne) shyned rounde aboute me, and them that iourneyed with me.

But whan we were all fallen downe to the earth, I herde a voyce speakynge vnto me, and sayēge in hebrewe: Saul Saul, why persecutest thou me? It shalbe harde for the to kycke agaynst the prycke. But I sayde: LORDE, who art thou? He sayde: I am Jesus, whom thou persecutest. But ryse vp, and stonde vpon thy fete, for therfore haue I appeared vnto the, that I mighte ordeyne the to be a mynister and witnesse of it that thou hast sene, and that I wyll yet cause to appeare vnto the. And I wil deliuer the from the people, and from the heythen, amonge whō I wil now sende the, to opē their eyes, that they maye turne from the darknesse vnto the * lighte, and from the power of y^e deuell vnto God, that they maye receaue forgiveness of synnes, and the enheritaunce with them that are sanctified by faith in me.

Wherfore (O kyng Agrippa) I was not faithlesse vnto y^e heauēly vision, but shewed it first vnto them at Damascon, and at Ierusalē, and in all the coastes of Jewry, and to the heythen, that they shulde * do penance, and turne vnto God, and to do the

Act. 23. a
Phil. 3. a

* Gen. 3. c
and 23. c
Deut. 18. c
Psalm. 115. b

Act. 9. a
and 9. a

Elia. 60. a

Act. 13. d
1. c. 17.

The Actes

righte woikes of penance. For this cause the Jewes toke me in the temple, and wente aboute to kyll me. But thorow the helpe of God lent vnto me, I stonde vnto this daye, and testifie both vnto small and greates, and saye no other thinge, the that y prophetes haue sayde (that it shulde come to passe) and Moses, that Christ shulde suffre, and be the first of the resurrection from the deed, and shew light vnto the people, and to the heythen.

¶ Whan he thus answered for himselfe, Gestus sayde with a loude voyce: Paul, thou art besydes thy selfe, moch lernynge makest y madd. But Paul sayde: I am not madd (most deare Gestus) but speake the wordes of trueth and sobernesse: for y kynge knoweth this well, vnto whom I speake frely. For I thinke that none off these thinges is hyd from him: for this was not done in a corner. Beleuest thou the prophetes, O kynge Agrippa? I knowe that thou beleuest. Agrippa sayde vnto Paul: Thou persuadest me in a parte to become a Chysten. Paul sayde: I wolde to God, that (not onely in a parte but alltogether,) I mighte persuaide not the onely, but all them that heare me this daye, to be soch I am, these bondes excepte. And whan he had spoken this, the kynge rose vp, and the Debye, and Bernice, and they that sat with them, and wente asyde, and talked together, and sayde: This man hath done no thinge that is worthy of death or of bondes. But Agrippa sayde vnto Gestus: This man mighte haue bene lowsed, yf he had not appealed vnto the Emperoure.

The XXVII. Chapter.

¶ **W**han it was concluded that we shulde sayle in to Italy, they deliuered Paul and certayne other prisoners to the vndercaptayne named Julius, of the Emperours souldyers. And whan we were entred in to a shippe of Adramitium, to sayle by Asia, we lowsed from londe. And there was with vs one Aristarchus out of Macedonia off Thessalonica, and on the nexte daye we came vnto Sidon. And Julius intreated Paul curteously, and gaue him liberty to go to his frendes, and to refresh himselfe. And from thence launched we, and sayled harde by Cypers (because the wyndes were agaynst vs) and sayled ouer the see of Celicia and Pamphilia, and came to Myra in Lycia.

And there the vndercaptayne founde a shippe of Alexandria, ready to sayle in to Ita-

of the Apostles. Fo. lxx.

ly, and put vs therin. And whan we had sayled slowly, and in many dayes were scarcely come ouer agaynst Gnydon (for the wynde with stode vs) we sayled by Candy nye vnto the cite off Salmo, and came scarcely beyonde it. Then came we to a place, which is called Goodhauen, nye where vnto was the cite Lasea. Now whan moch tyme was spent, and saylinge was now ioperdous, because that they also had fasted ouerlonge, Paul exhorted them, and sayde vnto them: Syrs, I se that this saylinge wyl be with hurte and moch dammage, not onely of the ladyng and of the shippe, but also of oure lyues.

¶ Neuertheles y vndercaptayne belened the gouernoure of the shippe and y master, more then it that was spoken of Paul. And for somoch as the haue was not comodious to wynter in, the more parte off them toke counsell to departe thence, yf by eny meanes they might come to Phenices to wynter there, which is an haven of Candy, towarde the Southwest and Northwest wynde. Whan the South wynde blew, they supposinge to haue had their purpose, lowsed vnto Asson, and sayled past all Candy.

But not longe after, there rose agaynst their purpose a flawe of wynde, which is called the Northeast. And whan the shippe was caught, and couldenot resist y wynde, we let her go, and driue with the webder. But we came to an Ile named Claudia, where we coulde scarce get a bote. Which they toke vp, and used helpe, and bounde it vnder harde to the shippe, fearinge lest they shulde haue fallen into the Syrtes, and let downe the vessell, and so were caried. And whan we had bydden a greates tēpest, on the nexte daye they made an out-castinge. And on the thirde daye with oure awne handes we cast out the tacklyng of the shippe. But whā nether Sonne nor starres appeared in many dayes, and no small tempest laye vpon vs, all the hope of oure li fe was taken awaye.

And after longe abstinence, Paul stode forth in the myddes of the, and sayde: Syrs, ye shulde haue hearkened vnto me, and not to haue lowsed from Candy, and not to haue broughte vs this harme and losse. And now I exhorte you to be of good cheare, for there shal none of oure lyues perishe, but the shippe onely.

For this night stode by me the angell off God (whose I am, & whō I serue) & saide: Feare not Paul, thou must be broughte before

*Syrtes, are perilous places in the sea

The Actes

the Emperoure. And lo, God hath geuen vnto the all the that sayle with the. Wherefore syrs be of good cheare: for I beleue God, & it shal come so to passe, as it was tolde me. Howbeit we must be cast in to a certayne ylonde.

But whan the fourtenth night came, as we were caried in Adria aboute mydnight, & shipmen demed that there appeared some countre vnto them, and they cast out the leade, and founde it twetye feddoms: and whā they were gone a litle farther, they cast out the leade agayne, and founde systene feddoms.

D Then fearinge lest they shulde fall on some rocke, they cast foure ankers out of the sterne, and wysshed for the daye. Whan the shipmen were aboute to flye out of the shippe, and let downe the bote in to the see, (vnder a coloure as though they wolde cast ankers out of the fore shippe) Paul sayde to yndercaptayne and to the soudyers: Except these byde in the shippe, ye can not be saued. Then the soudyers cut of the rope from the bote, and let it fall. And whan it beganne to be daye, Paul exhorted them all to take meate, and sayde: To daye is the fourtene daye that ye haue taried and contynued fasting, and haue receaued nothinge: Wherefore I praye you to take meate, for youre health: for there shal not one heer fall from the heade of eny of you. And whan he had thus spoken, he toke bried, and gaue thanks to God befor them all, and brake it, and begane to eate. Then were they all of good cheare, and toke meate also. We were all together in the shippe two hundreth thre score and sistene soules. And whan they had eaten ynough, they lightened the shippe, and cast out the wheate in to the see.

E Whan it was daye, they knewe not the londe. But they spyed an hauen with a banke, in to which they were mynded (yf it were possible) to thrust in the shippe. And whan they had take vp the ankers, they commytred them selues to the see, and lowsed the rudder bandes, and hoysed vp the mayne sayle to the wynde, and due towarde londe. And whan we chaunced on a place which had the see on both the sydes, the shippe dashed vpon it. And the fore parte abode fast vnmoued, but the hynder parte brake thorow the violence of the waves.

The soudyers counsell was to kyll y prisoners, lest eny of them whan he had swymmed out, shulde flye awaye. But the vndercaptayne wyllinge to saue Paul, keped

of the Apostles.

them from their purpose, and commaunded that they which coulde swymme, shulde cast them selues first in to the see, and escape vnto londe: and the other, some on bordes, some on broken peces of the shippe. And so it came to passe, that all the soules came safe vnto londe.

The XXVIII Chapter.

And whā we were escaped, we knewe that the Ile was called Melite. As for the people, they shewed vs no litle kyndnesse: for they kyndled a fyre, and receaued vs all because of the rayne that was come vps vs, and because of the colde. Whan Paul had gathered a bondell of stickes, and layed them on the fyre, there came a vyper out of the heate, and leape on Pauls hande. Whan the people sawe the beest hange on his hande, they sayde amonge them selues: This man must nedes be a murtherer, whos vengeance suffreth not to lyue, though he haue escaped the see. But he shoke of y beest in to the fyre, and felt no harme. Howbeit they wayted, whā he shulde haue swollen, or fallen downe deed sodenly. But whan they had looked a greate whyle, and sawe y there happened no harme vnto him, they chaunged their myndes, and sayde that he was a God.

Luc. 10. 1

In the same quarters the chiefe man of the Ile whose name was Publius had a lordshippe: the same receaued vs, and lodged vs thre dayes curteously. It fortunied whā Publins father laye sicke of the feuers and of a blondy fluxe, Paul wente in vnto him, and prayed, and layed the handes on him, and healed him.

Whan this was done, other also which had diseases in the Ile, came, and were healed. And they dyd vs greate honour. And whan we departed, they laded vs with thinges necessary.

After thre monethes we sayled in a shippe of Alexandria, which had wyntred in the Ile, and had a badge of Castor and Pollux. And whan we came to Syracusa, we taried there thre dayes. And whan we had sayled aboute, we came to Rhegium: and after one daye whan the south wynde blew, we came to Putiolus, where we founde biethien and were desyred of them to tarye there sene dayes, and so came we to Rome. And from thence whan the biethien herde of vs, they came forth to mete vs to Apisforum and to the Thre tauerns. Whan Paul sawe them, he thāked God, and wared bolde. But whā we came to Rome, the vndercaptayne dely

Mat. 10. d
Luc. 12. a

* Mar. 6. e
and 8. a
Ioh. 6. a
1. Tim. 4. a

The Actes

nered the prisoners to þ̄ chese captayne. As for Paul, he had leue to byde alone with one souldyer that kepte him.

C After thre dayes it fortuneth, þ̄ Paul called þ̄ chese of þ̄ Jewes together. And whā they were come, he sayde vnto thē: Ye mē & brethē. I haue comytted nothinge agaynst þ̄ people, ner agaynst þ̄ lawes of þ̄ fathers, yet was I bounde, delyuered out of Ierusalem in to þ̄ Romaynes hādes: which whā they had examyned me, wolde haue let me go, for so moch as there was no cause of death i me. But whā þ̄ Jewes spake y cōtrary, I was cōstrayned to appeale vnto þ̄ Emperō: not as though I had ought to accuse my people of. For this cause haue I called you, euē to se you, & to speake w you: because ȳ for þ̄ hope of Israel, I am bounde w this cheyne. They sayde vnto hī: We haue ner her receaued letter out of Jewry cōcernynge the, nerther came there eny of the brethē, ȳ shewed oispeake eny harme of ȳ. But we wyl heare of ȳ, what thou thinkest: for we haue herde of this secte, that euery where it is spoken agaynst. And whā they had appoynted hī a daye, there came many vnto hī in to his lodginge: vnto whō he expōunded þ̄ kyngdome of God & preached vnto thē of Iesu, out of þ̄ lawe and out of the prophetes, euē frō moynge vntyll the euē. And some beleued ȳ thinge ȳ he sayde, but some beleued not.

D But whā they agreed not amōge thē selues, they departed, whā Paul had spokē one worde: Full well hath the holy goost spokē by þ̄ prophet Esay vnto þ̄ fathers, & sayde: Go vnto this people, and saye: With eares ye shal heare, & not vnderstōde: & with eyes shal yese, & not perceaue. For ȳ hert of this people is waxed grosse, & they heare hardly w their eares: & their eyes haue they closed, ȳ they shulde not oncesē w their eyes, & heare w their eares, & vnderstōde i their hertes, and be cōuerted, ȳ I mighte heale thē. Be it knowne therfore vnto you, ȳ this saluaciō of God is sent vnto ȳ heythē, and they shal heare it. And whā he sayde þ̄, þ̄ Jewes departed, & had a greatedisputacion amōge thē selues. But Paul abode two whole yea-res in his owne hyred dwellinge, & receaued all thē ȳ came in vnto hī, preachinge þ̄ kyngdome of God, and teachinge those thinges which concerne the LORDE Iesus with all boldnesse, vnforbydden.

The ende of the Actes of the Apostles, wrytten by S. Luke, which was present at þ̄ doynge of them.

of the Apostles. Ho. lxxi.

The Epistle of the Apostle S. Paul to the Romaynes.

The Summe of this Epistle.

- Chap. I.** Paul declareth his loue towards the Romaynes, sheweth what the gospel is with the frute therof, and rebuketh the bestynesse of the flesh.
- Chap. II.** He rebuketh the Jewes, which as touchinge synne are like the heythē, yet worse then they.
- Chap. III.** He sheweth what preferment the Jewes haue, and that both the Jewes and Gentiles are vnder synne, and are iustified only by the grace of God in Christ.
- Chap. IIII.** He declareth by the exāple of Abraham, that faith iustificieth, and not the lawe, ner the workes therof.
- Chap. V.** The power of faith, hope and loue, and how death raigned frō Adā vnto Christ, by whō only we haue forgiuenesse of synnes.
- Chap. VI.** For so moch as we be delyuered thō row Christ from synne, we must fashion oure selues to lyue as the seruantes of God, and not after oure awne lustes. The vnlike reward of righteousnes and synne.
- Chap. VII.** Christ hath delyuered vs from the lawe and death. Paul sheweth what the fleshy and ourwarde man is, and calleth it the lawe of the members.
- Chap. VIII.** The lawe of the sprete geueth life. The sprete of God maketh vs Gods children and heyres with Christ. The abundant loue of God can not be separated.
- Chap. IX.** Paul complayneth vpon the hard hertes of the Jewes, that wolde not receaue Christ, and how the heythē are chosen in their steade.
- Chap. X.** The vnfaithfulness of the Jewes. Two maner of righteousneses.
- Chap. XI.** All the Jewes are not cast awaye, therfore Paul warneth the Gentiles that be called, not to be hye mynded, ner to despise the Jewes, for the iudgmētes of God are depe and secrete.
- Chap. XII.** The swete conuersacion, loue, and workes of sōch as beleue in Christ.
- Chap. XIII.** The obedience of men vnto their rulers. Loue fulfilleth the lawe. It is now no tyme to folowe the workes of darknesse.
- Chap. XIII.** The weake ought not to be despised. No man shulde offende anothers conscience. Agayne, for outward thinges shulde no man condemne another.
- Chap. XV.** The infirmite and fraylnesse of the weake ought to be borne with all loue and kyndnesse, after the ensample of Christ.
- Chap. XVI.** A chapter of salutations. Hewarneth them to bewarre of mens doctryne, and commendeth vnto them certayne godly men, that were louers and brethren in the trueth.

The Epistle
The Epistle of
the Apostle S. Paul to the
Romaynes.



The first. Chapter.

A

Act. 13. a

Deut. 18. c
Act. 13. d

Mat. 1. a
2. Tim. 2. a

Act. 9. c

1. Cor. 1. a
Gal. 1. a

1. Joh. 4. c
2. Tim. 1. a
* Phil. 1. a
Col. 1. a

1. Pet. 10. d

B

Act. 10. a

PAUL the seruaunte of Jesus Christ, called to be an Apostle, * put aparte to preach the Gospell of God (which he promysed afore by his prophetes in y^e holy scriptures) off his sonne, which was begott^e * of y^e sede of Dauid after the flesh: and mightely declared to be the sonne of God after the spirete which sanctifieth, sence the tyme that he rose agayne from the deed, namely, Jesus Christ oure LORDE, by whom we haue * receaued grace and Apostelshipp amonge all theythen, to set vp the obedience of faith vnder his name, of whom ye are a parte also, which are called of Jesus Christ.

To all you that be at Rome, beloued of God, and sayntes by callinge. * Grace be wth you and peace frō God oure father, and the LORDE Jesus Christ.

First, I thanke my God thorow Jesus Christ for you all, that youre faith is spoken of thorow out all the world. For God is my witnesse (* whom I serue in my spirete in the Gospell of his sonne) that without ceassynge I make mencion of you * beseking^e allwayes in my prayers, that I mighte once haue a prosperous iourney (* by the will off God) to come vnto you. For I longe to se you, that I mighte bestowe vpon you some spirituall gifte to strength you (that is) that I mighte be comforted with you, thorow y^e faith & myne, which we haue together.

But I wolde ye shulde knowe (brethren) how that I haue often tymes purposed to come vnto you (but haue bene * let hither

to the Romaynes.

to) that I mighte do some good amonge you, like as amonge other Gentyles. I am better both to the Grekes, and to the vngrekes, to the wyse and to the vnwyse. Wherfore (as moch as tyme is) I am ready to preach the Gospell vnto you at Rome also.

For I am not ashamed of the Gospell of Christ: for it is the * power of God, which saueth all that beleue theron, the Iewe first & also the Greke: for in it y^e righteousnes that is of value before God, is opened, which cometh out of faith iⁿto faith. As it is wyttē: The iust shal lyue by his faith. For y^e wrath of God is declared from heauen vpon all vn godlynes and vnrighteousnes of mē, which withholde the trueth of God in vnrighteousnes: because that it, which maye be knowne of God, is manifest with thē. For God hath shewed it vnto thē, that the inuisible thinges of God (that is, his euerlastinge power and Godheade) mighte be sene * whyle they are considered by the workes from the creation of the world: so that they are without excuse, in as moch as they knewe, that there is a God, and haue not praysed him as God ner thanked him, but became wayne in their ymaginations, and * their foolish hert was blynded. Whan they counted them selues wyse, they became fooles: and * turned y^e glory of the incorruptible God in to y^e synilitude of y^e ymage of a corruptible mā, & of bydes, & of foure footed, * & of ceping^e beestes * Wherfore God likewyse gaue them vp vnto their hertes lustes in to vncleannes, to defyle their awne bodies in them selues, which turned the trueth of God vnto a lye, & worshipped and serued the creature more then the maker, which is blessed for ever. Amen.

Therfore God gaue thē vp vnto shame. full lustes. * For their women chaunged the naturall vse in to the vnnaturall: likewyse y^e mē also leste the naturall vse of the woman, and brient in their lustes one on another, and man with man wrought fylthines, and receaued in them selues the rewarde of their erreure, as it was acordinge. * And as they regarded not to knowe God, euen so * God gaue thē vp in to a lewde mynde, to do those thinges which were not comly, beyng^e full of all vnrighteousnes, whordome, wickednes, couetousnes, maliciousnes, full of enuye, murther, strife, disceate, euell cōditioned whisperers, backbyters, despyers of God, doers of wronge, proude, boasters, bryngers vp of euell thinges, disobedient to their Elders, without vnderstandinge, couenaunt breakers, vnlouynge, stubborne, vnmereifull:

The Epistle

which men, though they knowe the righteousness of God (that they which do soch, are worthy of death) yet not onely do the same, but also haue pleasure in those that do the.

The II. Chapter.

Therfore canst thou not excuse thy selfe (O mā) who soeuer thou be that iudgest: for * loke wherin thou iudgest another, thou condemnest thy selfe, in so moch as thou that iudgest, doest euen the same. For we are sure that the iudgment of God is (acordinge to the truerh) ouer them that do soch. But thinkest thou this O thou man, that iudgest them which do soch thinges, and doest euen the very same thy selfe, that thou shalt escape y iudgment of God? O despyshest thou the riches of his goodness, pacience, and longe sufferinge? * Knowest thou not, that y louynge kyndnesse of God leadech the to repentaunce?

But thou after thine harde and impenitent hert, heapest vnto thy selfe a treasure of wrath, agaynst the daye of wrath and of the openynge of the righteous iudgment of God, * which shal rewarde euery man acordinge to his dedes: namely, prayse & honoure, and vncorruption, vnto them that with pacience in doinge good, seeke euerlastinge life: But vnto them that are contencious * & not obedient vnto the truerh, but obeye vnrighteousnes, shal come indignacion and wrath, trouble and angnysh vpo all the soules of mē that do euell, of the Jewe first and also of the Greke: But vnto all the that do good (shal come) prayse and honoure, and peace, vnto the Jewe first, and also to the Greke.

B * For there is no respecte of personnes before God: Who so euer haue synned without lawe, shal perish also without lawe: and whosoever haue synned in the lawe, shalbe iudged by the lawe. * For before God, they are not righteous, which heare y lawe: but they that do the lawe, shalbe iustified. For yf the Gentyles which haue not the lawe, do of nature the thinges conteyned in the lawe, then they hauynge not the lawe, are a lawe vnto them selues, in that they shewe, that the worke of y lawe is wrytte in their hertes: n hyle their conscience beareth witness vnto the, and also the thoughtes which accuse or excuse them amonge them selues, in the daye whan God shal iudge the secretes of men by Iesus Christ, acordinge to my Gospell.

But take hede, * thou art called a Jewe, and trustest in the lawe, & makest thy boost

to the Romanynes. 350. lxxij.

of God, and knowest his will: & for so moch as thou art enfourmed out of y lawe, thou prouest what is best to do, and presumest to be a leader of the blynde: a lighte of them y are in darcknes: an enformer of y vnwyse: a teacher of y symple: which hast the ensample of knowlege & of the truerh in the lawe.

Now teachest thou other, and teachest not thy selfe. Thou preachest that a man shulde not steale, and thou stealest. Thou sayest, that a man shulde not breake wedlocke, and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honoure. Thou makest thy boost of the lawe, and thorow breakynge of the lawe thou dishonorest God. For thorow you is the name of God euell spoken of amonge the Gentyles, * as it is wrytten.

The circuncision verely awayleth, yf thou kepe the lawe: but yf thou breake the lawe, then is thy circuncision become vncircumcision. Therfore yf the vncircumcision kepe the righte thinges conteyned in the lawe, shal not his vncircumcision be counted for circuncision? And so it that of nature is vncircumcision, and fulfilleth the lawe shal iudge the, which vnder the letter and circuncision trasgresseth the lawe. For he is not a Jew which is a Jewe outwarde: neither is that circuncision which is done outwardly in y flesh: But he is a Jewe, which is hydd within. And * the circuncision of y hert is the circuncision, which is done in the sprete and not in the letter: Whose prayse is not of men, but of God.

The III. Chapter.

What furtheraunce then haue the Jewes? O: what a vauntageth circuncision? Surely very moch. First * Vnto them was commytted what God spake. But where as some of them dyd not beleue theron, what then? shulde their vbeleue make the promes of God of none effecte? God forbid. Let it rather be thus, that God is true, * and all mē lyers. As it is wrytten: That thou mayest be iustified in thy sayenges, and shuldest overcome, whā thou art iudged.

But yf it besō, that oure vnrighteousnes prayseth y righteousness of God, what shal we saye? Is God then vnrighteous, that he is angrie therfore? (I speake thus after the maner off men) God forbid, how mighte God the iudge y woulde? For yf the truerh of God be thorow my lye the more excellent vnto his prayse, why shulde I the be iudged yet as a synner? & not rather to do thus (as

nm

Mat. 7. a
9. R. c. 12. b

Rfa. 30. c
Act. 17. e

Rfa. 6. b

a. Thel. 1. b

Act. 10. d
Eph. 6. a
Gal. 2. a

Mat. 7. c
Luc. 6. e
Iaco. 1. c

Ioh. 8. c

Rfa. 31. a
Ezc. 36. d

Ioh. 8. d
Rom. 9. a
* Col. 2. b

Rom. 9. b

Ioh. 8. e
* Pfal. 115. a
Pfal. 50. a

The Epistle

to the Romaynes.

we are euell spoken of, and as some reporte, that we shulde saye. Let vs do euell, y good maye come therof. Whose dānaciō is inste.

B What saye we then? Are we better then they? No, in no wyse: for we haue proued afore, y both the Jewes and Grekes are all vnder synne. As it is wyttē: There is none righteous, no not one. There is none y vnderstonde, there is none that seeketh after God. They are all gone out of the waye, they are altogethe become vnprofitable: there is none that doeth good, no not one. * Their throte is an open sepulcre, with their tungen they haue disceued, the poyson off Aspes is vnder their lippes. Their mouth is full of cursynge and bytternesse. * Their feete are swifte to shed bloude. Destruction & wretchednes are in their wayes, and y waye of peace haue they not knowne. * There is no feare of God before their eyes.

Psal. 14. a
and 51. a

Psal. 5. b

Psal. 139. a

Pro. 1. a

Esa. 59. a

Psal. 35. a

Gal. 1. c

Heb. 7. c

But we knowe, y, what seuer the lawe sayeth, it sayeth it vnto them which are vnder the lawe, y euery mouth maye be stoped, & y all the worlde maye be deter vnto God, * because y by y dedes of the lawe no flesh maye be iustified in his sighte. * For by the lawe cometh but the knowlege of synne. But now without addinge to of y lawe is the righteousness which awayleth before God, declared, hauynge witnesse of y lawe and the prophetes: but I speake of y righteousness before God, which cometh by the faith on Iesus Chust, vnto all, and vpo all them that beleue.

C For here is no difference. For they are all synners, and wātethe prayse that God shulde haue of thē, but without deseruynge are they made righteous enē by his grace, thorow the redemption that is done by Chust Iesu, whom God hath set forth for a * Mercys seat thorow faith in his bloude, to shewe the righteousness which awayleth before him, in that he forgiveth the synnes, which were done before vnder the sufferance of God, which he suffred, that at this tyme he might shewe y righteousness which awayleth before him: y he onely might be righteous, & the righteous maker of him which is of the faith on Iesus.

Exo. 25. c
Heb. 5. a

Some
reade:
* By
faith
onely.

Where is now then thy reioysinge? It is excluded. By what lawe? By the lawe of workes. Nay, but by the lawe of faith. We holde therfore that a man is iustified * by faith, without the workes of the lawe. Or is God the God of the Jewes onely? Is he not also the God of the heythen? Yes verely the God of the heythen also, for so moch

as he is the God onely that iustifieth the circumcision which is of faith, and the vncircumcision thorow faith. Destroye we then the lawe thorow faith? God forbyd. But we mantayne the lawe.

The fourth Chapter.

What shal we saye thē, that Abraham is father as pertayninge to y flesh & dyd synde? This we saye: If Abraham were made righteous thorow workes, then hath he wherin to reioyse, but not before God. But what sayeth y scripture? * Abraham belened God, & y was counted vnto him for righteousness. Vnto hi y goeth aboute y workes, is the rewarde not rekened of fauoure, but of dutye: Howbeit vnto him, y goeth not aboute with workes, but beleueth on him y iustifieth the vngodly, is his faith counted for righteousness. Euen as David sayeth also, that blessednes is onely that mans, vnto who God counteth righteousness without addinge to of workes, where he sayeth: Blessed are they, whose vnrighteousnesses are forgiven, and whose synnes are conered. Blessed is the man, vnto whom the LORDE imputeth no synne.

Gen. 15. b
Gal. 3. a
Iacob. 2. c

Psal. 11. a

Now this blessednes, goeth it ouer the circumcision, or ouer the vncircumcision? We must nedes graunte, y Abraham's faith was counted vnto hi for righteousness. How was it thē rekened vnto him? In the circumcision, or in the vncircumcision? Doubtes * not in the circumcision, but in the vncircumcision. As for the tokē of circumcision * he receaued it for a seale off the righteousness off faith, which he had yet in y vncircumcision, y he shulde be a father of all thē y belene, beinge in y vncircumcision, y it might be counted vnto thē also for righteousness: & that he might be a father of circumcision, not onely of thē that are of y circumcision, but of them also that walke in the foetesteppes of the faith, which was in the vncircumcision of oure father Abraham.

Gen. 15. b

Gen. 17. d

For the promes (that he shulde be y hey of the worlde) was not made vnto Abraham or to his sede thorow the lawe, but thorow the righteousness of faith. * For yf they which are of the lawe be heyres, thē is faith vayne, and the promes of none effecte, for so moch as the lawe causeth but wrath. For where the lawe is not, there is also no transgression. Therfore was the promes made thorow faith, that it myght come off fauoure, wherby the promesse myght be made sure vnto all the sede: not onely vnto him which is off the lawe, but also vnto

Gal. 3. c

The Epistle

to the Romaynes. Jo. lxxij.

him that is of the faith of Abrahā, which is the father of vs all. As it is wyrtten: * I haue made the a father of many theythe before God, whom thou hast beleued: which quickeneth the deed, and calleth it which is not, that it maye be.

D And he beleued vpo hope, where nothinge was to hope, that he shulde be a father of many theythen. Acordinge as it was sayd vnto him: * Euen so shal thy sede be. And he was not faynte in faith, nether considred his awne body, which was deed allready, whyle he was almost an hundreth yeare olde, nether the deed wombe of Sara. For he doubted not in the promes of God thorow vnbeleue, but was ströge in faith, and gaue God the prayse: & was sure, that loke what God promyseth, he is able to make it good. And therfore was it rekened vnto him for righteousness. * But this is not wyrtte onely for his sake, & it was counted vnto him, but also for oure sakes: vnto whō it shalbe counted, yf we beleue on him, that raysted vp oure LORDE Jesus from the deed. Which * was geuen for oure synnes, and raysted vp for oure righteousness sake.

The V. Chapter.

Because therfore that we are iustified by faith, we haue peace with God thorow oure LORDE Jesus Chust, by whō also we haue an inetrance in faith vnto this grace, wherin we stonde, & reioyse in the hope of & glorye for to come, which God shal geue. Not onely &, but we reioyse also i troubles, for so moch as we knowe, & trouble bryngeth paciēce, paciēce bryngeth experiēce, experiēce bryngeth hope: As for hope, is letteth vs not come to cōfusiō, because the loue of God is shed abroad in oure hertes, by the holy goost which is geuen vnto vs. For whan we were yet weake acordinge to the tyme, Christ dyed for vs vngodly. Now dyeth there scace eny man for the righteous sake: Peraduenture for a good man durst one dye. * Therfore doth God set forth his loue towarde vs, in & Christ dyed for vs, whan we were yet synners: Moch more then shal we be saued from wrath by him seyng we are now made righteous thorow his bloude.

B For yf we were recōcyled vnto God by y death of his sōne, whā we were yet enemies: moch more shal we be saued by him, now & we are reconcyled. Not onely that, but we reioyse also in God thorow oure LORDE Jesus Christ, by whom we haue now receaued the attonement.

Wherfore * as by one man synned entred in to the woilde, and death by y meanes off synne: euen so wente death also ouer all men, in so moch as they all haue synned. For synne was in y woilde vnto the lawe: but where no lawe is, there is not synne regarded. Neuertheles death reigned from Adam vnto Moses, euen ouer them also that synned not with like trangression as dyd Adam, which is y ymage of him & was to come.

But it is not with the gifte as with the synne: for yf thorow the synne of one many be deed, yet moch more plenteously came the grace and gifte of God vpon many * by the fauoure that belonged vnto one man Jesus Chust.

And the gifte is not onely ouer one synne, as death camethorow one synne of one that synned. For the iudgment came of one synne vnto condemnacion, but the gifte to iustifye from many synnes. For yf by y synne of one, death raigned by the meanes of one, moch more shal they which receaue the abundaunce of grace and of the gifte vnto righteousness, raigne in life by y meanes of one Jesus Chust. Likewise thē as by the synne of one, condemnacion came on all men, euen so also by the righteousness of one, came the iustifieng off life vpon all men. For as by the disobedience of one, many became synners, euen so by the obedience of one shal many be made righteous.

But the lawe in the meane tyme entred, that synne shulde increace. * Neuertheles where abundaunce of synne was, there was yet more plenteousnes of grace: that, like as synne had reigned vnto death, enē so mighte grace reigne also thorow righteousness to everlastinge life by the meanes of Jesus Chust.

The VI. Chapter.

What shal we saye then? Shal we contynue in synne, that there maye be abundaunce of grace? God forbid. How shal we lyue in synne, & are deed from it? * Knowe ye not, that all we which are baptyfed into Jesu Chust, are baptyfed in to his death? Therfore are we buried w him by baptyme in to death, that, like as Chust was raysted vp from the deed by the glory of the father, * euer so we also shulde walke in a new life. For yf we be grafted w him vnto like death, then shal we be like the resurreccion also: For so moch as we knowe, that oure olde man is crucified with him, that the synfull body mighte cease, that

The Epistle

to the Romaynes.

hence forth we shulde serue synne nomore.
1. Pet. 4. a * For he that is deed, is made righteous fro synne.

B But yf we be deed with Chyfft, we beleue, 1. Tim. 2. b that we shall lyue also with him, and are sure, * Apoc. 1. d that Chyfft raysted from the deed, dyeth nomore: Death shal haue nomore power ouer him. For as touchinge that he dyed, he dyed concernynge synne once: but as touchinge that he lyueth, he lyueth vnto God. Likewise ye also, counte youre selues to be enen deed concernynge synne, and to lyue vnto God thorow Iesus Chyfft oure L O R D E. Let not synne reigne therfore in youre mortall bodye, that ye shulde obeye vnto the lustes of it. Neether geue ye ouer youre membres vnto synne to be wapens of vnrightheousnes, but geue ouer youre selues vnto God, as they that off deed are become lyuynge, and youre membres vnto God to be wapens off rightheousnes. For synne shal not haue power ouer you, in so moch as ye are not vnder the lawe, but vnder grace.

Ioh 8. c
1. Pet. 2. d How then? Shal we synne, because we are not vnder y^e lawe, but vnder grace? God forbyd. * Knowe ye not, that loke vnto whos ye geue ouer youre selues as seruauntes to obeye, his seruauntes ye are to whom ye obey, whether it be of synne vnto death, or of obedience vnto rightheousnes? But God be thanked, that though ye haue bene the seruauntes of synne, ye are now yet obedient of herte to the ensample off the doctryne, wher vnto ye are commytted. For now that ye are made fre from synne, ye are become the seruauntes of rightheousnes.

C I wil speake grossly, because of the weakness of youre flesh. Like as ye haue geuen ouer youre membres to the seruyce of vncleynesse, from one wickednesse to another: Euen so now also geue ouer youre membres to the seruyce of rightheousnesse, that they maye be holy. For whan ye were the seruauntes of synne, ye were losse from rightheousnes. What frute had ye at that tyme in those thinges, wherof ye are now ashamed? For the ende of soch thinges is death. But now that ye be fre from synne, and are become the seruauntes of God, ye haue youre frute that ye shulde be holy: but the ende is everlastinge life. * For death is the rewarde of synne, but the gifte of God is everlastinge life.
Gen. 2. c
Rom. 5. b

The VII. Chapter.

A Nowe ye not brethrien (for I speake vnto them that knowe the lawe) how that y^e lawe hath power vpon

a man as longe as he lyueth? For the wo- 1. Cor. 7. d
 man y^e is in subieccion to the man, is bounde vnto the lawe whyle the man lyueth: but yf the man dye, then is she losed from the lawe that concerneth the man. * Xf she be Nat. 5. d
 now with another man, whyle the man lyueth, she shal be called a wedlocke breaker. But yf the man be deed, then is she fre from the lawe, so that she is no wedlocke breaker, yf she be with another man.

Euen so my brethrien, ye also are deed vnto the lawe by the body of Chyfft, that ye shulde be with another (namely wth him which is raysted vp from the deed) that we shulde brynge forth frute vnto God. For whan we were in the flesh, the synfull lustes (which were stered vp by the lawe) were mightie in oure membres to brynge forth frute vnto death. But now are we losed from the lawe, and deed vnto it, that helde vs captiue, so that we shulde serue in a new conuersacion of the spiete, and not in the olde conuersacion of the letter.

**What shal we saye then? Is the lawe synne? God forbyd: Neuertheles I knowe not synne, but by y^e lawe. For I had knowe nothinge of lust, yf the lawe had not sayde: Thou shalt not lust. But then toke synne occasion at the commaundement, and stered vp in me all maner of lust. For without the lawe synne was deed. Als for me, I lyued some tyme without lawe. Howbeit whan the commaundement came, synne reuyued, but I was deed. And the very same commaundement that was geuen me vnto life, was founde to be vnto me on occasion of death. For synne toke occasion at the commaundement, and diseained me, and slewe me by the same commaundement. * The Esa. 48. d
 lawe in dede is holy, and the commaundement holy, iust and good. Is that then which is good, become death vnto me? 1. Tim. 1. b
 God forbyd. But synne, that it mighte appeare how y^e it is synne, hath wroughte me death thorow good: that synne mighte be out of measure synfull by the commaundement. For we knowe, that the lawe is spirituall, but I am carnall, * solde vnder synne: because I knowe not what I do. For I do not y^e I will, but what I hate, y^e do I. Xf I do now that which I wil not, the graunte I, that the lawe is good. Esa. 52. a**

So then it is not I that do it, but synne that dwelleth in me: for I knowe that in me (y^e is, in my * flesh) there dwelleth no good thinge. To wyll is present wth me, but to performe y^e which is good, I fynde not. For y^e Gen. 2. c

The Epistle

good that I wyll, do I not: but the enell which I wil not, that do I. If I do now that I wil not, then is it not I that do it, but synne that dwelleth in me.

Thus synde I now by the lawe, & whan I wyl do good, euell is present with me. For I delite in the lawe of God after the inward man: but I se another lawe in my members, which stryeth agaynst & lawe of my mynde, and taketh me prisoner in & lawe of synne, which is in my members. O wretched man that I am, who shal deliuer me from the body of this death? I thanke God thorow Iesus Christ oure LORDE. So then the mynde I serue & lawe of God, but with the flesh the lawe of synne.

The VIII. Chapter.

A Then is there now no damnacion vnto the that are in Christ Iesu, which walke not after the flesh, but after & spiete. For & lawe of & spiete (& bryngeth life i Christ Iesu) hath made me fre fro the lawe of synne & death. For what vnpossible was vnto & lawe (in as moch as it was weake because of the flesh) & perfourmed God, & sent his sonne in & similitude of synfull flesh, & by & synne dāned synne in & flesh: that the righteousnes requyred of the lawe, mighte be fulfylled in vs, which walke not after the flesh, but after the spiete. For they that are fleshly, are fleshly mynded: but they that are goostly, are goostly mynded. To be fleshly mynded, is death: but to be goostly mynded, is life and peace. For to be fleshly mynded is enemye agaynst God, & syth it is not subdued vnto & lawe of God, for it can not also. As for the that are fleshlye, they can not please God. Howbeit ye are not fleshly, but goostly, yf so be that the spiete of God dwell in you. But who so hath not the spiete of Christ, the same is not his. Neuertheles yf Christ be in you, then is the body deed because of synne. But the spiete is life for righteousnes sake.

B Wherefore yf the spiete of him, that rayfed vp Iesus from the deed, dwell in you, then shal euen he also that rayfed vp Christ from the deed, quykē youre mortal bodies, because & his spiete dwelleth in you. Therefore brethē we are now detters, not to the flesh, to lyue after the flesh: for yf ye lyue after & fleshe, ye must dye: but yf ye mortyfy the dedes of the body thorow the spiete, ye shal lyue. For who so euer are led by the spiete of God, are Gods childre: for ye haue not receaued the spiete of bondage to feare any

to the Romaynes. Ho. lix.

more, but ye haue receaued & spiete of adopcion, wherby we crye: Abba, deare father. * The same spiete certifieth oure spiete, that we are the childre of God. If we be childre, then are we heyres also, namely the heyres of God, and heyres amered with Christ, yf so be that we suffer together, that we maye be also glorified together.

For I suppose, that the afflictions off this tyme, are not worthy of & glorye, which shalbe shewed vpon vs. * For the feruent longinge of & creature lotheth for the appearing of the children of God, because the creature is subdued vnto vanyte agaynst his will, but for his wyll that hath subdued her vpon hope. For the creature also shal be free from the bondage of corrupcion, vnto the glorious libertye of the childre of God. For we knowe, that every creature grogeth, and trauayleth with vs in payne vnto the same tyme.

Not they only, but we oure selues also, which haue the first frutes of the spiete, growe within in oure selues for the childshippe, and loke for & deliuerance of oure bodye. For we are saued i dede, howbeit i hope: but yf hope that is sene, is no hope: for how can a man hope for that which he seeth? But yf we hope for that which we se not, the do we thorow pacience abyde for it.

Likewyse the spiete also helpeth oure weaknesse: for we knowe not what we shulde desyre as we oughte: * neuertheles & spiete it selfe maketh intercession mightely for vs with vnoutspeakable gronnynges. Howbeit he & searcheth the hert, knoweth what the mynde of the spiete is: for he maketh intercession for the sayntes acordinge to the pleasure of God. But sure we are, that all thinges serue for the best vnto them that loue of God, which are called of purpose. For those whom he knewe before, hath he ordeyned also before, & they shulde be like fashioned vnto & shappe of his sonne, & he mighte be the first begotte amonge many brethē. As for those whom he hath ordeyned before, them hath he called also: and whom he hath called, the hath he also made righteous: and whom he hath made righteous, them hath he glorified also.

What shal we saye then vnto these thinges? Yff God be on oure syde, who can be agaynst vs. * Which spared not his owne sonne, but hath geuen him for vs all: how shal he not with him geue vs all thinges also? Who wyl laye enythinge to & charge of Gods chosen? Here is God that maketh

III iiij

Ioh. 9.
Gal. 4. a.
Heb. 7. c

2. Cor. 5. c

Esa. 55. c

Gal. 4. a
2. Tim. 1. a

1. Cor. 1. a
and 5. a
Eph. 1. b

2. Cor. 4. b
2. Co. 5. a

Ioh. 16. a

Esa. 26. c

Nu. 14. a
Esa. 50. b
* Ge. 22. c
Esa. 55. c

The Epistles

to the Romaynes.

righteous, who wil then condemne? Here is Christ that is deed, yee rather which is raysed vp agayne, which is also on y righte hande of God, and maketh intercession for vs.

Who will separate vs from the loue of God? Trouble? or anguyshe? or persecucio? or hunger? or nakednesse? or parell? or sword? As it is wrytten: For thy sake are we kyled all the daye longe, we are counted as shepe appoynted to be slayne. Neuerthelesse in all these thinges we ouercome farre, for his sake that loued vs. For sure I am, that nether death ner life, nether angell, ner rule, nether power, nether thinges present, nether thinges to come, nether heyle, ner loweth, nether eny other creature shalbe able to separate vs from the loue of God, which is in Christ Jesu oure LORDE.

The IX. Chapter.

Saye the trueth in Christ, and lye not (wherof my conscience beareth me witnesse in the holy goost) that I haue greate heynesse & contynuall sorowe in my hert. * I haue wysshed my selfe to be cursed from Christ for my brethien, that are my kynsmen after the flesh, which are off Israel: vnto whom pertayneth the childshipp, and the glory, and the couenantes and lawe, and the seruyce of God, and the promyses: whose are also the fathers, off whom (after the flesh) cometh Christ, * which is God ouer all, blessed for euer, Amen. But I speake not these thinges, as though the worde of God were of none effecte: for they are not all Israelites, which are of Israel: * nether are they all children, because they are the sede of Abraham: * but in Isaac shal the sede be called vnto the, that is, They which are children after the flesh, are not the children of God, but the children of the promys are counted for the sede. For this is a worde of the promes, where he sayeth: Aboute this tyme wyl I come, and Sara shal haue a sonne.

Bowbeit it is not so with this onely, but also: * han Rebecca was with childe by one (namely by oure father Isaac) or euer the childre were boine, & had done nether good ner bad (that the purpose of God might stonde acordinge to the eleccion, not by the deseruyng of workes, but by the grace of the caller) it was sayde thus vnto her: The greater shal serue the lesse. As it is wrytten: * Jacob haue I loued, but Esau haue I hated.

What shal we saye then? Is God then vnrighteous? God forbid. For he sayeth

vnto Moses: I shewe mercy, to whom I shewe mercy: and haue compassion, on whom I haue compassion. So lye it not then in eny mans wyll or runnyng, but in the mercy of God. For the scripture sayeth vnto Pharao: For this cause haue I stered the vpon, euen to shewe my power on the, that my name mighte be declared in all lodes. Thus hath he mercy on whom he wyl: and whom he wyl, he hardeneth.

Thou wilt saye then vnto me: Why blameth he vs yet? For who can resiste his will? O thou man, who art thou, that disputest with God? Sayeth the worke to his workman: Why hast thou made me on this fashion? Hath not the potter power, out of one lempe of claye to make one vessell vnto honoure, and another vnto dishonoure? Therfore whan God wolde shewe wrath, and to make his power knowne, he broughte forth with greate pacience the vessels off wrath, which are ordeyned to damnacion: that he mighte declare the riches off his glorye on y vessels of mercy, which he hath prepared vnto glorye, whom he hath called (namely vs) not onely of the Jewes, but also of the Gentyles. As he sayeth also by Osee: I wil call that my people, which is not my people: and my beloued, which is not y beloued. And it shal come to passe in y place, where it was sayde vnto them: Ye are not my people, there shal they be called the children of the lyuynge God. But Esay crieth ouer Israel: * Though the nombre of the children of Israel be as the sonde of the see, yet shal there but a remnaunt be saued. For there is the worde, that synneth and shorteneth in righteousness: for a shorte worde shal God make vpon earth. And as Esay sayde before: Excepte the LORDE of Sabaoth had lefte vs sede, we shulde haue bene as Sodom, and like vnto Gomorra.

What shal we saye then? This wil we saye: The heythen which folowed not righteousness, haue ouertaken righteousness: but I speake of the righteousness that cometh of faith. Agayne, Israel folowed the lawe of righteousness, and attayned not vnto the lawe of righteousness. Why so? Euen because they soughte it not out of faith, but as it were out of the deseruyng of workes. For they haue stombled at the stomblinge stone. As it is wrytten: Beholde, I laye in Sion a stoneto stoble at, and a rocke to be offended at: and who so euer beleueth on him, shal not be confounded.

The X. Chapter.

The Epistle

to the Romaynes. Fo. lxx.

A Kethien, my hertes desyre, & prayer vnto God for Israel is, that they might be saued. For I beare them recorde, that they are zelous for Gods cause, but not wth vnderfoundinge. For they knowe not the righteousnes which auayleth before God, and go aboute to manteyne their awne righteousnes: and thus they are not subdued vnto the righteousnes, that is off value before God. For Christ is the ende of the lawe, vnto righteousnes for euery one y^e beleueth. Moses wryteth of y^e righteousnes which cometh of the lawe, that the man which doth y^e same, shal lye therein. But y^e righteousnes which cometh of faith, speaketh on this wysse: Saye not in thine hert: Who wil go vp in to heauen: (that is nothinge els then to fetch Christ downe) Or: who wil go downe in to y^e depe: (that is nothinge els the to fetch vp Christ from the deed.) But what sayeth the scripture: The worde is nye the, even in thy mouth and in thine hert. This is y^e worde of faith y^e we preach.

B For yf thou knowlegest Jesus with thy mouth, that he is the LORDE, and beleuest in thine hert, that God hath raysted him vp from the deed, thou shalt be saued. For yf a man beleue from the hert, he shal be made righteous: and yf a mā knowlege with the mouth, he shal be saued. For the scripture sayeth: Who so euer beleueth on him, shal not be confounded.

Here is no difference, nether of the Jewe ner of the Gentyle. For one is LORDE of all, which is riche vnto all y^e call vpoⁿ him. For who so euer shal call vpon the name of the LORDE, shal be saued. But how shal they call vpoⁿ him, on whō they beleue not: How shal they beleue on him, of whō they haue not herde: How shal they heare without a preacher: But how shal they preach, excepte they be sent: As it is wrytten: How beutyfull are the fete of thē y^e preach peace, y^e brynge good tidinges: But they are not all obedient vnto the Gospell. For Esaye sayeth: LORDE, who beleneth oure preachinge: So thē faith cometh by hearynge, but hearinge cometh by the worde of God.

But I saye: Haue they not herde: No doute their sounde wete out in to all londes, and their wordes in to the endes of the world. But I saye: Hath not Israel knowne: First, Moses sayeth: I wil prouoke you to enuye, by them that are not my people: & by a foolish nacion wyl I anger you. Esaye after him is bolde, and sayeth: I am founde of them, that sought me not: & haue appea-

red vnto them, that ayed not after me. But vnto Israel he sayeth: All the daye longe haue I stretched forth my handes vnto a people y^e beleueth not, but speaketh agaynst me.

The XI. Chapter.

Saye then: Hath God thrust out his people: God forbid: for I also am an Israelite, of the sede of Abraham out of the tribbe of Ben Jamin. God hath not thrust out his people, whom he knewe before. Or wote ye not what the scripture sayeth of Elias, how he maketh intercession vnto God agaynst Israel, and sayeth: LORDE, they haue slayne thy prophetes, & dydged downe thine altares, and I am lefte ouer onely, and they seke my life: But what sayeth the answer of God vnto him: I haue reserued vnto me seuenthoulande men, which haue not bowed their knee before Baal. Euē so goeth it now at this tyme also wth this remnaunt after y^e eleccion of grace. If it be done of grace, thē is it not of deseruynge: els were grace no grace. But yf it be of deseruynge, then is grace nothinge: els were deseruynge no deseruynge.

What thē: Israel hath not optayned y^e which he soughte, but the eleccion hath optayned it. As for y^e other, they are blynded. As it is wrytten: God hath geuen them the spere of vnquyetnesse, eyes that they shulde not se, and eares that they shulde not heare, euē vnto this daye. And David sayeth: Let their table be made a snare to take thē with all, & an occasion to fall, & a rewarde vnto thē. Let their eyes be blynded that they se not, and euer bowe downe their backes.

I saye then: Haue they therfore stumbled, y^e they shulde cleane fall to naughte: God forbid: but thorow their fall is saluacion happened vnto y^e heythen, that he mighte prouoke them to be zelous after them. For yf their fall be the riches of the world, and the mynishinge of thē the riches of the heythen: how moch more shulde it be so, yf their fulnesse were there: I speake vnto you heythen: for in as moch as I am y^e Apostle of the heythen, I wil prayse myne office, yf I mighte prouoke them vnto zeale, which are my fleshe, and saue some of them. For yf the losse of them by the recōcylinge of the world, what were that els, then as yf life were taken of the deed: If the begynnynge be holy, then is all y^e dowe holy: and yf the roote be holy, then are the braunches holy also.

But though some of y^e braunches now be broke, and thou, whā thou wast a wylde olyue tre, art grafte in amonge them, and made

MM iij

Mat. 5. b

Leui. 19. b
Gal. 3. b

Deut. 30. c

Rom. 11. c

Rom. 11. b

Some
reader
By prea
chinge.

Rom. 11. a

Deut. 32. c

Rom. 11. c
and 11. a

Rom. 11. c

Rom. 11. b

Rom. 11. c

Rom. 11. d

Rom. 11. a

Rom. 11. b

Rom. 11. d

Rom. 1. a
1. Tim. 2. b
2. Tim. 1. b

Rom. 11. b

The Epistle

to the Romaynes.

The XII. Chapter.

Mat. 11. c partaker of the rote and sappe of the * olyue tre, boost not thy selfe agaynst the braunches. If thou boost thy selfe agaynst them, then bearest not thou the rote, but the rote beareth the. Thou wilt saye then: the braunches are broke of, that I might be grafted in. Thou sayest well. They are broken of because off their vnbeleue, but thou stondest thorow beleue. * **Ecc. 7. c** Be not thou hye mynded, but feare, seynge God hath not spared the naturall braunches, lest he also spare not the.

Beholde therfore the kyndnesse and rigorousnes off God: on them which sell, rigorousnes: but towarde the, kyndnes, yf thou contynue in the kyndnesse. **1. Cor. 3. c** Els shalt thou be hewe of: * and they, yf they byde not styll in vnbeleue, shal be grafted in agayne. For God is of power to grafte the in agayne. For yf thou be cut out of the naturall wilde olyue tre, and grafted (contrary to nature) in the good olyue tre, how moch more shal they that are naturall, be grafted in their awne olyue tre agayne?

D I wolde not that this secrete shulde be hyd from you biethre (lest ye shulde be wyse in youre awne cōsaytes) that partly blyndnesse is happened vnto Israel, * so longe tyll the fulnesse of the Heythen be come in, and so all Israel shalbe saued. As it is wyrtten: **Luc. 21. c** There shal come out of Sion he that both deliuer, and shal turne away yngodlynes from Jacob. And this is my couenaunt with them, whā I shal take awaye their synnes. As concernynge the Gospell, I holde them as enemies for youre sakes: but as touchinge the deccion, I loue them for the fathers sakes. **Psal. 117. a** **Esa. 59. c**

For verely the giftes & callynge of God are soch, that it can not repent him of them. For likewyse as ye also in tyme passed haue not beleued, but now haue optayned mercy thorow their vnbeleue: Euen so now haue they not beleued on the mercy which his happened vnto you, that they also maye optayne mercy. For God hath closed vp all vnder vnbeleue, that he mighte haue mercy on all.

O the depenesse of the riches, both of the wysdome and knowlege of God: how incomprehenfible are his iudgements, and his wayes vnsearchable? * For who hath knowne the mynde of the LORDE? Or who hath bene his counsell geuer? Or who hath geue him cōtraite afore hande, that he mighte be recompenced agayne? For of him, and thorow him, and in him are all thinges. To him be prayse for euer, Amen. **Sap. 17. a** *** Sap. 6. b** **Esa. 40. b** **1. Cor. 2. b** **Esa. 44. c**

Beseke you biethre by the mercynesse of God, that ye geue ouer youre bodys for a * sacrifice, & is quyet, holy, and acceptable vnto God, which is yd reasonable seruyng off God. And fashion not youre selues like vnto this worlde, but be chaunged thorow the renewynge off yd mynde, & ye maye proue, what thinge that good, & acceptable, & perfecte wil of God is. For I saye thorow the grace & is geue me, vnto euery man amonge you: * that no man esteeme off him selfe more, then it becometh him to esteeme: but that he discreetly iudge of himselfe, acordinge as God hath dealte vnto euery man the measure of faith. For like **1. Cor. 12. b** *** Ph. 4. b** as we haue many membres in one body, but all the membres haue not one maner of operation: Euen so we beyng many are one body in Christ. But amonge oure selues euery one is the membre of another, and haue diuers giftes, acordinge to the grace that is geuen vnto vs. * If eny man haue the giste of prophecience, let it be acordinge to the faith. **1. Co. 14. a**

B * Let him that hath an office, wayte vpon the office: let him that teacheth, take hede to the doctryne: Let him that exhorteth, geue attēdaunce to the exhortacion. If eny mā geweth, let hi geue with singleness. Let him that ruleth, be diligent. * If eny man shewe mercy, let him do it with chearfulness. Let loue be without dissimulacion. Hate that which is euell: Cleue vnto that which is good. Be kynde one to another with brotherly leue. In geuyng honoure go one before another. * Be not slouthfull in the busynesse that ye haue in hande. Be seruent in the spiete. Applye youre selues vnto the tyme. Reioyse in hope, be pacient in trouble. Continue in prayer. Distribute vnto the necessities of the sayntes. * Be glad to harborow. Blessethē that persecute you. Blesse, & curse not. Be mery with them that are mery and wepe with them that wepe. **Ecc. 31. c** **Heb. 12. a**

Be of one mynde amonge youre selues. Be not proude in youre awne cōsaytes, but make youre selues equall to them of & lowe sorte. Be not wyse in youre awne opinions. * Recompe vnto no man euell for euell. Pro. 1. **Pro. 20. c** **1. Pet. 2. b** **1. Pet. 3. b** **1. Pet. 4. b** **1. Pet. 5. b** **1. Pet. 6. b** **1. Pet. 7. b** **1. Pet. 8. b** **1. Pet. 9. b** **1. Pet. 10. b** **1. Pet. 11. b** **1. Pet. 12. b** **1. Pet. 13. b** **1. Pet. 14. b** **1. Pet. 15. b** **1. Pet. 16. b** **1. Pet. 17. b** **1. Pet. 18. b** **1. Pet. 19. b** **1. Pet. 20. b** **1. Pet. 21. b** **1. Pet. 22. b** **1. Pet. 23. b** **1. Pet. 24. b** **1. Pet. 25. b** **1. Pet. 26. b** **1. Pet. 27. b** **1. Pet. 28. b** **1. Pet. 29. b** **1. Pet. 30. b** **1. Pet. 31. b** **1. Pet. 32. b** **1. Pet. 33. b** **1. Pet. 34. b** **1. Pet. 35. b** **1. Pet. 36. b** **1. Pet. 37. b** **1. Pet. 38. b** **1. Pet. 39. b** **1. Pet. 40. b** **1. Pet. 41. b** **1. Pet. 42. b** **1. Pet. 43. b** **1. Pet. 44. b** **1. Pet. 45. b** **1. Pet. 46. b** **1. Pet. 47. b** **1. Pet. 48. b** **1. Pet. 49. b** **1. Pet. 50. b** **1. Pet. 51. b** **1. Pet. 52. b** **1. Pet. 53. b** **1. Pet. 54. b** **1. Pet. 55. b** **1. Pet. 56. b** **1. Pet. 57. b** **1. Pet. 58. b** **1. Pet. 59. b** **1. Pet. 60. b** **1. Pet. 61. b** **1. Pet. 62. b** **1. Pet. 63. b** **1. Pet. 64. b** **1. Pet. 65. b** **1. Pet. 66. b** **1. Pet. 67. b** **1. Pet. 68. b** **1. Pet. 69. b** **1. Pet. 70. b** **1. Pet. 71. b** **1. Pet. 72. b** **1. Pet. 73. b** **1. Pet. 74. b** **1. Pet. 75. b** **1. Pet. 76. b** **1. Pet. 77. b** **1. Pet. 78. b** **1. Pet. 79. b** **1. Pet. 80. b** **1. Pet. 81. b** **1. Pet. 82. b** **1. Pet. 83. b** **1. Pet. 84. b** **1. Pet. 85. b** **1. Pet. 86. b** **1. Pet. 87. b** **1. Pet. 88. b** **1. Pet. 89. b** **1. Pet. 90. b** **1. Pet. 91. b** **1. Pet. 92. b** **1. Pet. 93. b** **1. Pet. 94. b** **1. Pet. 95. b** **1. Pet. 96. b** **1. Pet. 97. b** **1. Pet. 98. b** **1. Pet. 99. b** **1. Pet. 100. b** **1. Pet. 101. b** **1. Pet. 102. b** **1. Pet. 103. b** **1. Pet. 104. b** **1. Pet. 105. b** **1. Pet. 106. b** **1. Pet. 107. b** **1. Pet. 108. b** **1. Pet. 109. b** **1. Pet. 110. b** **1. Pet. 111. b** **1. Pet. 112. b** **1. Pet. 113. b** **1. Pet. 114. b** **1. Pet. 115. b** **1. Pet. 116. b** **1. Pet. 117. b** **1. Pet. 118. b** **1. Pet. 119. b** **1. Pet. 120. b** **1. Pet. 121. b** **1. Pet. 122. b** **1. Pet. 123. b** **1. Pet. 124. b** **1. Pet. 125. b** **1. Pet. 126. b** **1. Pet. 127. b** **1. Pet. 128. b** **1. Pet. 129. b** **1. Pet. 130. b** **1. Pet. 131. b** **1. Pet. 132. b** **1. Pet. 133. b** **1. Pet. 134. b** **1. Pet. 135. b** **1. Pet. 136. b** **1. Pet. 137. b** **1. Pet. 138. b** **1. Pet. 139. b** **1. Pet. 140. b** **1. Pet. 141. b** **1. Pet. 142. b** **1. Pet. 143. b** **1. Pet. 144. b** **1. Pet. 145. b** **1. Pet. 146. b** **1. Pet. 147. b** **1. Pet. 148. b** **1. Pet. 149. b** **1. Pet. 150. b** **1. Pet. 151. b** **1. Pet. 152. b** **1. Pet. 153. b** **1. Pet. 154. b** **1. Pet. 155. b** **1. Pet. 156. b** **1. Pet. 157. b** **1. Pet. 158. b** **1. Pet. 159. b** **1. Pet. 160. b** **1. Pet. 161. b** **1. Pet. 162. b** **1. Pet. 163. b** **1. Pet. 164. b** **1. Pet. 165. b** **1. Pet. 166. b** **1. Pet. 167. b** **1. Pet. 168. b** **1. Pet. 169. b** **1. Pet. 170. b** **1. Pet. 171. b** **1. Pet. 172. b** **1. Pet. 173. b** **1. Pet. 174. b** **1. Pet. 175. b** **1. Pet. 176. b** **1. Pet. 177. b** **1. Pet. 178. b** **1. Pet. 179. b** **1. Pet. 180. b** **1. Pet. 181. b** **1. Pet. 182. b** **1. Pet. 183. b** **1. Pet. 184. b** **1. Pet. 185. b** **1. Pet. 186. b** **1. Pet. 187. b** **1. Pet. 188. b** **1. Pet. 189. b** **1. Pet. 190. b** **1. Pet. 191. b** **1. Pet. 192. b** **1. Pet. 193. b** **1. Pet. 194. b** **1. Pet. 195. b** **1. Pet. 196. b** **1. Pet. 197. b** **1. Pet. 198. b** **1. Pet. 199. b** **1. Pet. 200. b** **1. Pet. 201. b** **1. Pet. 202. b** **1. Pet. 203. b** **1. Pet. 204. b** **1. Pet. 205. b** **1. Pet. 206. b** **1. Pet. 207. b** **1. Pet. 208. b** **1. Pet. 209. b** **1. Pet. 210. b** **1. Pet. 211. b** **1. Pet. 212. b** **1. Pet. 213. b** **1. Pet. 214. b** **1. Pet. 215. b** **1. Pet. 216. b** **1. Pet. 217. b** **1. Pet. 218. b** **1. Pet. 219. b** **1. Pet. 220. b** **1. Pet. 221. b** **1. Pet. 222. b** **1. Pet. 223. b** **1. Pet. 224. b** **1. Pet. 225. b** **1. Pet. 226. b** **1. Pet. 227. b** **1. Pet. 228. b** **1. Pet. 229. b** **1. Pet. 230. b** **1. Pet. 231. b** **1. Pet. 232. b** **1. Pet. 233. b** **1. Pet. 234. b** **1. Pet. 235. b** **1. Pet. 236. b** **1. Pet. 237. b** **1. Pet. 238. b** **1. Pet. 239. b** **1. Pet. 240. b** **1. Pet. 241. b** **1. Pet. 242. b** **1. Pet. 243. b** **1. Pet. 244. b** **1. Pet. 245. b** **1. Pet. 246. b** **1. Pet. 247. b** **1. Pet. 248. b** **1. Pet. 249. b** **1. Pet. 250. b** **1. Pet. 251. b** **1. Pet. 252. b** **1. Pet. 253. b** **1. Pet. 254. b** **1. Pet. 255. b** **1. Pet. 256. b** **1. Pet. 257. b** **1. Pet. 258. b** **1. Pet. 259. b** **1. Pet. 260. b** **1. Pet. 261. b** **1. Pet. 262. b** **1. Pet. 263. b** **1. Pet. 264. b** **1. Pet. 265. b** **1. Pet. 266. b** **1. Pet. 267. b** **1. Pet. 268. b** **1. Pet. 269. b** **1. Pet. 270. b** **1. Pet. 271. b** **1. Pet. 272. b** **1. Pet. 273. b** **1. Pet. 274. b** **1. Pet. 275. b** **1. Pet. 276. b** **1. Pet. 277. b** **1. Pet. 278. b** **1. Pet. 279. b** **1. Pet. 280. b** **1. Pet. 281. b** **1. Pet. 282. b** **1. Pet. 283. b** **1. Pet. 284. b** **1. Pet. 285. b** **1. Pet. 286. b** **1. Pet. 287. b** **1. Pet. 288. b** **1. Pet. 289. b** **1. Pet. 290. b** **1. Pet. 291. b** **1. Pet. 292. b** **1. Pet. 293. b** **1. Pet. 294. b** **1. Pet. 295. b** **1. Pet. 296. b** **1. Pet. 297. b** **1. Pet. 298. b** **1. Pet. 299. b** **1. Pet. 300. b** **1. Pet. 301. b** **1. Pet. 302. b** **1. Pet. 303. b** **1. Pet. 304. b** **1. Pet. 305. b** **1. Pet. 306. b** **1. Pet. 307. b** **1. Pet. 308. b** **1. Pet. 309. b** **1. Pet. 310. b** **1. Pet. 311. b** **1. Pet. 312. b** **1. Pet. 313. b** **1. Pet. 314. b** **1. Pet. 315. b** **1. Pet. 316. b** **1. Pet. 317. b** **1. Pet. 318. b** **1. Pet. 319. b** **1. Pet. 320. b** **1. Pet. 321. b** **1. Pet. 322. b** **1. Pet. 323. b** **1. Pet. 324. b** **1. Pet. 325. b** **1. Pet. 326. b** **1. Pet. 327. b** **1. Pet. 328. b** **1. Pet. 329. b** **1. Pet. 330. b** **1. Pet. 331. b** **1. Pet. 332. b** **1. Pet. 333. b** **1. Pet. 334. b** **1. Pet. 335. b** **1. Pet. 336. b** **1. Pet. 337. b** **1. Pet. 338. b** **1. Pet. 339. b** **1. Pet. 340. b** **1. Pet. 341. b** **1. Pet. 342. b** **1. Pet. 343. b** **1. Pet. 344. b** **1. Pet. 345. b** **1. Pet. 346. b** **1. Pet. 347. b** **1. Pet. 348. b** **1. Pet. 349. b** **1. Pet. 350. b** **1. Pet. 351. b** **1. Pet. 352. b** **1. Pet. 353. b** **1. Pet. 354. b** **1. Pet. 355. b** **1. Pet. 356. b** **1. Pet. 357. b** **1. Pet. 358. b** **1. Pet. 359. b** **1. Pet. 360. b** **1. Pet. 361. b** **1. Pet. 362. b** **1. Pet. 363. b** **1. Pet. 364. b** **1. Pet. 365. b** **1. Pet. 366. b** **1. Pet. 367. b** **1. Pet. 368. b** **1. Pet. 369. b** **1. Pet. 370. b** **1. Pet. 371. b** **1. Pet. 372. b** **1. Pet. 373. b** **1. Pet. 374. b** **1. Pet. 375. b** **1. Pet. 376. b** **1. Pet. 377. b** **1. Pet. 378. b** **1. Pet. 379. b** **1. Pet. 380. b** **1. Pet. 381. b** **1. Pet. 382. b** **1. Pet. 383. b** **1. Pet. 384. b** **1. Pet. 385. b** **1. Pet. 386. b** **1. Pet. 387. b** **1. Pet. 388. b** **1. Pet. 389. b** **1. Pet. 390. b** **1. Pet. 391. b** **1. Pet. 392. b** **1. Pet. 393. b** **1. Pet. 394. b** **1. Pet. 395. b** **1. Pet. 396. b** **1. Pet. 397. b** **1. Pet. 398. b** **1. Pet. 399. b** **1. Pet. 400. b** **1. Pet. 401. b** **1. Pet. 402. b** **1. Pet. 403. b** **1. Pet. 404. b** **1. Pet. 405. b** **1. Pet. 406. b** **1. Pet. 407. b** **1. Pet. 408. b** **1. Pet. 409. b** **1. Pet. 410. b** **1. Pet. 411. b** **1. Pet. 412. b** **1. Pet. 413. b** **1. Pet. 414. b** **1. Pet. 415. b** **1. Pet. 416. b** **1. Pet. 417. b** **1. Pet. 418. b** **1. Pet. 419. b** **1. Pet. 420. b** **1. Pet. 421. b** **1. Pet. 422. b** **1. Pet. 423. b** **1. Pet. 424. b** **1. Pet. 425. b** **1. Pet. 426. b** **1. Pet. 427. b** **1. Pet. 428. b** **1. Pet. 429. b** **1. Pet. 430. b** **1. Pet. 431. b** **1. Pet. 432. b** **1. Pet. 433. b** **1. Pet. 434. b** **1. Pet. 435. b** **1. Pet. 436. b** **1. Pet. 437. b** **1. Pet. 438. b** **1. Pet. 439. b** **1. Pet. 440. b** **1. Pet. 441. b** **1. Pet. 442. b** **1. Pet. 443. b** **1. Pet. 444. b** **1. Pet. 445. b** **1. Pet. 446. b** **1. Pet. 447. b** **1. Pet. 448. b** **1. Pet. 449. b** **1. Pet. 450. b** **1. Pet. 451. b** **1. Pet. 452. b** **1. Pet. 453. b** **1. Pet. 454. b** **1. Pet. 455. b** **1. Pet. 456. b** **1. Pet. 457. b** **1. Pet. 458. b** **1. Pet. 459. b** **1. Pet. 460. b** **1. Pet. 461. b** **1. Pet. 462. b** **1. Pet. 463. b** **1. Pet. 464. b** **1. Pet. 465. b** **1. Pet. 466. b** **1. Pet. 467. b** **1. Pet. 468. b** **1. Pet. 469. b** **1. Pet. 470. b** **1. Pet. 471. b** **1. Pet. 472. b** **1. Pet. 473. b** **1. Pet. 474. b** **1. Pet. 475. b** **1. Pet. 476. b** **1. Pet. 477. b** **1. Pet. 478. b** **1. Pet. 479. b** **1. Pet. 480. b** **1. Pet. 481. b** **1. Pet. 482. b** **1. Pet. 483. b** **1. Pet. 484. b** **1. Pet. 485. b** **1. Pet. 486. b** **1. Pet. 487. b** **1. Pet. 488. b** **1. Pet. 489. b** **1. Pet. 490. b** **1. Pet. 491. b** **1. Pet. 492. b** **1. Pet. 493. b** **1. Pet. 494. b** **1. Pet. 495. b** **1. Pet. 496. b** **1. Pet. 497. b** **1. Pet. 498. b** **1. Pet. 499. b** **1. Pet. 500. b** **1. Pet. 501. b** **1. Pet. 502. b** **1. Pet. 503. b** **1. Pet. 504. b** **1. Pet. 505. b** **1. Pet. 506. b** **1. Pet. 507. b** **1. Pet. 508. b** **1. Pet. 509. b** **1. Pet. 510. b** **1. Pet. 511. b** **1. Pet. 512. b** **1. Pet. 513. b** **1. Pet. 514. b** **1. Pet. 515. b** **1. Pet. 516. b** **1. Pet. 517. b** **1. Pet. 518. b** **1. Pet. 519. b** **1. Pet. 520. b** **1. Pet. 521. b** **1. Pet. 522. b** **1. Pet. 523. b** **1. Pet. 524. b** **1. Pet. 525. b** **1. Pet. 526. b** **1. Pet. 527. b** **1. Pet. 528. b** **1. Pet. 529. b** **1. Pet. 530. b** **1. Pet. 531. b** **1. Pet. 532. b** **1. Pet. 533. b** **1. Pet. 534. b** **1. Pet. 535. b** **1. Pet. 536. b** **1. Pet. 537. b** **1. Pet. 538. b** **1. Pet. 539. b** **1. Pet. 540. b** **1. Pet. 541. b** **1. Pet. 542. b** **1. Pet. 543. b** **1. Pet. 544. b** **1. Pet. 545. b** **1. Pet. 546. b** **1. Pet. 547. b** **1. Pet. 548. b** **1. Pet. 549. b** **1. Pet. 550. b** **1. Pet. 551. b** **1. Pet. 552. b** **1. Pet. 553. b** **1. Pet. 554. b** **1. Pet. 555. b** **1. Pet. 556. b** **1. Pet. 557. b** **1. Pet. 558. b** **1. Pet. 559. b** **1. Pet. 560. b** **1. Pet. 561. b** **1. Pet. 562. b** **1. Pet. 563. b** **1. Pet. 564. b** **1. Pet. 565. b** **1. Pet. 566. b** **1. Pet. 567. b** **1. Pet. 568. b** **1. Pet. 569. b** **1. Pet. 570. b** **1. Pet. 571. b** **1. Pet. 572. b** **1. Pet. 573. b** **1. Pet. 574. b** **1. Pet. 575. b** **1. Pet. 576. b** **1. Pet. 577. b** **1. Pet. 578. b** **1. Pet. 579. b** **1. Pet. 580. b** **1. Pet. 581. b** **1. Pet. 582. b** **1. Pet. 583. b** **1. Pet. 584. b** **1. Pet. 585. b** **1. Pet. 586. b** **1. Pet. 587. b** **1. Pet. 588. b** **1. Pet. 589. b** **1. Pet. 590. b** **1. Pet. 591. b** **1. Pet. 592. b** **1. Pet. 593. b** **1. Pet. 594. b** **1. Pet. 595. b** **1. Pet. 596. b** **1. Pet. 597. b** **1. Pet. 598. b** **1. Pet. 599. b** **1. Pet. 600. b** **1. Pet. 601. b** **1. Pet. 602. b** **1. Pet. 603. b** **1. Pet. 604. b** **1. Pet. 605. b** **1. Pet. 606. b** **1. Pet. 607. b** **1. Pet. 608. b** **1. Pet. 609. b** **1. Pet. 610. b** **1. Pet. 611. b** **1. Pet. 612. b** **1. Pet. 613. b** **1. Pet. 614. b** **1. Pet. 615. b** **1. Pet. 616. b** **1. Pet. 617. b** **1. Pet. 618. b** **1. Pet. 619. b** **1. Pet. 620. b** **1. Pet. 621. b** **1. Pet. 622. b** **1. Pet. 623. b** **1. Pet. 624. b** **1. Pet. 625. b** **1. Pet. 626. b** **1. Pet. 627. b** **1. Pet. 628. b** **1. Pet. 629. b** **1. Pet. 630. b** **1. Pet. 631. b** **1. Pet. 632. b** **1. Pet. 633. b** **1. Pet. 634. b** **1. Pet. 635. b** **1. Pet. 636. b** **1. Pet. 637. b** **1. Pet. 638. b** **1. Pet. 639. b** **1. Pet. 640. b** **1. Pet. 641. b** **1. Pet. 642. b** **1. Pet. 643. b** **1. Pet. 644. b** **1. Pet. 645. b** **1. Pet. 646. b** **1. Pet. 647. b** **1. Pet. 648. b** **1. Pet. 649. b** **1. Pet. 650. b** **1. Pet. 651. b** **1. Pet. 652. b** **1. Pet. 653. b** **1. Pet. 654. b** **1. Pet. 655. b** **1. Pet. 656. b** **1. Pet. 657. b** **1. Pet. 658. b** **1. Pet. 659. b** **1.**

The Epistle

to the Romaynes. Ho. lxxi.

Pro. 23. 2 yf thine enemye hunger, fede him: Yf he thy:st, geue him drinke. For in so doinge thou shalt heape coales of fyre vpo his heade. He not ouercome with euell, but ouercome thou euell with good.

The XIII. Chapter.

21 **L**et every soule submytte him selfe to the auctorite off the hyer powers. * For there is no power but of God. The powers that be, are ordeyned of God: so that who so euer resisteth the power, resisteth the ordinaunce of God. And they that resist, shal receaue to them selues dānacion. For rulers are not to be feared for good woꝛkes, but for euell. Yf thou wilt be without feare off the power, do well then, and thou shalt haue prayse of the same: for he is the minister off God for thy wealth. But yff thou do euell, then feare, for he beareth not the swerde for naughte. For he is the mynister of God, a taker of vengeance, to punyshe him that doth euell. Wherfore ye must nedes obeye, not onely for punysshment, but also because of conscience. For this cause must ye geue trybute also. For they are Gods mynisters, which māteyne y same defence.

22 **G**eue to every man therfore his due: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth. Owe nothinge to any man, but to loue one another. For he that loueth another, hath fulfyllid the lawe. For where it is sayde: (* Thou shalt not breake wedlocke: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witnesse: thou shalt not lust) and yf there be any other commaundement, it is comprehēded in this woꝛde: (* Thou shalt loue thy neghbour as thy selfe. Loue doth his neghbour no euell. Therfore is loue y fulfyllinge of the lawe.

And for so moch as we know this, namely the tyme * that the houre is now for vs to ryse from slepe (For now is oure saluacion nearer, then whan we belened: the nighte is past, but the daye is come nye.) Let vs therfore cast awaye y woꝛkes of darknesse, and put on the armour of lighte. Let vs walke honestly as in the daye, * not in excessse off eatinge and in dronkenesse, not in chamburyng and wantonnesse, not in stryfe and enuyenge: but put ye on the LORDE Iesus Christ, * and make not prouysion for y flesh, to fulfill the lustes of it.

The XIII. Chapter.

21 **I**m that is weake in the faith, receaue vnto you, and trouble not the con-

sciences. One beleueth that he maye eate all thinge: but he that is weake, eateth herbes. Let not him that eateth, despyse him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receaued him. * Who art thou, that iudgest another mans seruaut? He stondeyth or falleth vnto his LORDE: Yee he maye well stōde, for God is able to make hi stōde. Some man putteth differēce betwene daye & daye, but another man counteth all dayes alyke. * Let every man be sure of his meanyng. He that putteth difference in the daye, doth it vnto the LORDE: & he that putteth no differēce in the daye, doth it vnto y LORDE also. He y eateth, eateth vnto the LORDE, for he geueth God thākes: and he that eateth not, eateth not vnto y LORDE, and geueth God thankes. For none of vs lyueth to him selfe, and none dyeth to him selfe. Yf we lyue, we lyue vnto the LORDE: Yf we dye, we dye vnto the LORDE. Therfore, whether we lyue or dye, we are the LORDES.

Forther to dyed Christ, and rose agayne, **23** and renyued, that he mighte be * LORDE both of deed and quykē. But why iudgest thou y brother? Or thou other, why despysest thou y brother? We shal all be broughte before y iudgmet seate of Christ. For it is wyrtē: As truly as I lyue, (sayeth the LORDE) all knees shal bowe vnto me, & all tūges shal knowlege vnto God. Thus shal every one of vs geue acomptes for him selfe vnto God. Let vs not therfore iudge one another enymore. But iudge this rather, y nomā put a stōmblinge blocke or an occasion to fall in his brothers waye. * I knowe, & am full certified in y LORDE Iesu, y there is nothinge comen of it selfe: but vnto him y iudgeth it to be comen, to him is it comen. But yf y brother be greued ouer y meate, thē walkest thou not now after charite. Destroye not w thy meate, him, for whom Christ dyed,

Se therfore that youre treasure be not euell spokē of. For the kyngdome of God is not meate and drynke, but righteousness, & peace, and ioye in the holy goost. He that in these thinges serueth Christ, pleaseth God, & is comended of mē. Let vs therfore folowe those thinges which make for peace, & thinges wherewith one maye edifye another. Destroye not y woꝛke of God for eny meates sake. All thinges truly are cleane, but it is euell for y mā, which eateth w hurte of his cōscience. * It is moch better y thou eate no flesh, and drynke no wyne, nor eny thinge, wherby

Iaco 4. b

Col 2. c

Act. 2. d

Phil. 2. a

Gal. 6. a

Esa. 45. c

Phil. 2. a

1. Cor. 8. a

Ti. 1. c

1. Cor. 8. b

The Epistle

thy brother stumblith, or falleth, or is made weake. Hast thou faith, haue it with y^e selfe before God. Happye is he, that cōdemneth not him selfe in y^e thinge which he alloweth. But he that maketh conscience of it and yet eateth, is dampned: because he doeth it not of faith. For * what so euer is not of faith, that same is synne.

Tit. 1. c

The XV. Chapter.

What are stronge & ought to beare y^e fraynesse of them which are weake, and not to stonde in oure awne confaytes. Let every one of vs ordie him selfe so, that he please his neyghboure vnto his welch, and edifieng: For Christ pleased not him selfe, but as it is wrytten: The rebukes of them which rebuked the, are fallen vpon me. * What so euer thinges are wrytten afore tyme, are wrytten for oure learnynge, that we thow pacience and comfote off the scriptures, might haue hope. The God of pacience and consolacion graunte you to be like mynded one towarde another, accordinge vnto Iesu Christ, that ye beynge of one mynde, maye wth one mouth prayse God the father of oure LORDE Iesu Christ.

Psal. 68. b
* Ro. 4. d

Wherfore receaue ye one another, as Christ hath receaued you to the prayse off God. But I saye that Christ Iesus was a mynister of the circumcision for the truech of God, to cōfirme the promyses made vnto the fathers, and that the heythen mighte prayse God because of mercy, as it is wrytten: For this cause wyl I prayse the amōge the Gētyles, and synge vnto thy name. And agayne he sayeth: Reioyse ye heythen with his people. And agayne: * Prayse the LORDE all ye Gentiles, and laude him all ye nacōs. And agayne Esay sayeth: There shal betherote of Jesse, and he that shal ryse to rule the Gētyles, in him shal the Gētyles trust. The God off hope fyll you wth all ioye and peace in beleuynge, y^e yemaye be plentifulous in hope thow y^e power of the holy goost.

2 Re. 22. g
Psal. 17. c

Deu. 32. f
* Psal. 116. a

I my selfe am full certified of you (my brethren) that ye youre selues are full of goodnes, fylled with all knowlege, so that ye are able to exhoire one another. Nevertheless (brethren) I haue sem what more boldly wrytten vnto you, as one that putteth you in remembraunce, for the grace that is geuen me of God, that I shulde be a mynister of Iesu Christ amonge the heythen, to declare the gospell of God, that the heythen mighte be an acceptable offerynge vnto God, sanctified by the holy goost. Therfore maye I

to the Romaynes.

boost my selfe thow Iesu Christ, that I medle with thinges perteyninge vnto God. For I durst not speake ought, excepte Christ had wroughte the same by me, to make the heythen obediēt thow worde and dede, thow the power of tokens and wonders, and thow the power of the spire of God, so that from Ierusalem, and rōnde aboute vnto Illyricō, I haue fylled all with the Gospell of Christ. So haue I enforced my selfe to preach y^e Gospell, not where Christes name was knowne, lest I shulde buylde on another mans foundacion, but as it is wrytten: To whom he was not spoken of, they shal se: and they that haue not herde, shal vnderstonde. This is also the cause, wherfore I haue bene oft tymes let to come vnto you. But now synch I haue nomore place in these countrees, hauynge yet a desyre many yeaeres sence to come vnto you, whan I shal take my iourney in to Spayne, I wil come to you: for I trust that I shal passe y^e waye and se you, and to be broughte on my waye thitherwarde by you: but so, that I first refresh my selfe a litle with you.

El. 11. c

But now go I to Ierusalem, to mynister vnto the sayntes. For they of Macedonia and Achaia haue wyllingly prepared a common colleccion together, for the poore sayntes at Ierusalem. They haue done it wyllingly, and their detters are they. * For yf y^e heythen be made partakers off their spiritual thinges, their dute is to mynister vnto the in bodely thinges. Now whan I haue perfourmed this, and haue broughte the this frute sealed, I wil take my iourney by you in to Spayne. But I am sure whan I come vnto you, that I shal come with y^e full blessing of the Gospell of Christ.

Act. 11. c
1. Co. 16. a
2. Co. 8. a
and 9. a
* 1. Co. 9. b
Gal. 6. a

I beseeke you brethren thow oure LORDE Iesu Christ, and thow the lone of the spire, y^e ye helpe me in my busynes with your prayers vnto God for me, that I maye be deliuered from the vnbeleuers in Jewrye and that this my seruyce which I do to Ierusalem, maye be accepted of the sayntes; y^e I maye come vnto you with ioye by y^e wyll of God, and refresh me with you. The God of peace be with you all. Amen.

The XVI. Chapter.

I Commende vnto you Phebe oure sister, which is a mynister of the congregation of Cenchrea, that ye receaue her in the LORDE, as it be cometh the sayntes, and that ye helpe her in what soeuer busynesse she hath neade off you. For she hath succoured many, and myne awne selfe also.

The Epistle

to the Romanynes. Ho. lxxij.

Act. 18. 2
1. Tim. 4. c

Grete p[er]isca and Aquila my helpers in
Christ Iesu, which for my life haue layed
downe their awne neckes: vnto whom not
I onely geue thanks, but all the congrega-
tions of the heythen. Grete the congrega-
cion also in their house. Salute Epenetos
my beloued, which is y first frute amōge thē
of Achaia i Christ. Grete Mary, which hath
bestowed moch labour on vs. Salute An-
dronicus z Junia my cosens, z selowe preso-
ners, which are awncient Apostles, z were
before me in Christ. Grete Amplias my belo-
ued in y LORDE. Salute Urban d helper in
Christ, z Stachis my beloued. Salute Apel-
les approued in Christ. Salute them which
are of Aristobolus housholde. Salute Hero-
dion my kynsmān. Grete thē which are of
Narcissus housholde in the LORDE. Salute
Tryphena z Tryphosa, which haue labou-
red in y LORDE. Salute my beloued persi-
da, which hath laboured moch z y LORDE.
Salute Rufus y chosen in y LORDE: z his
mother z myne. Grete Asyncritus, Phlego,
Herman, Patrobas, Hermen, z y biethrē w
thē. Salute Philologus z Julia, Nerus z
his sister, z Olympia, z all the sayntes. w thē
Salute one another w an holy kysse. The cō-
gregacions of Christ salute you.

Col. 2. b
Tit. 2. b

I beseke you biethrien, marke them which
cause denyssion z geue occasions of euell, con-
trary to y doctryne which ye haue learned,
z avoyde them. For they y are soch, serue not
the LORDE Iesu Christ, * but their awne bel-
ly: z thorow swete preachinges z flateringe
wordes, they disceane y hertes of y innocen-
tes. For youre obedience is published amon-
ge all men, therfore am I glad of you.

Mat. 10. d

But yet I wolde haue you wyse in that
which is good, z symple in euell. The God of
peace treade Sathan vnder y fete shortly.
The grace of d LORDE Iesu Christ be with
you * Timotheus my helper, z * Lucius, z *
Jafon, z * Sopater my kynsmā salute you. I
Tertius which haue writtē this epistle in y
LORDE, salute you * Gaius myne ooste z y
oost of y whole cōgregacion saluteth you.
Erastus y chāberlaine of y cite saluteth you
z Quartus a brother saluteth you. The gra-
ce of d LORDE Iesu Christ be w you all Amē,

Act. 16. a
Phil. 2. b
Act. 13. a
Act. 17. a
Act. 20. a
1. Cor. 1. a

To him y is of power to stablyshe you,
acordinge to my Gospell z preachinge of Je-
su Christ, wherby is vttered y mystery which
hath bene kepte secrete, sence y worlde begā
ne, but now is opened, z shewed by the scrip-
tures of y prophetes, at the cōmaundemēt
of the euerlastinge God, to set vp y obediē-
ce of the faith amonge all heythen: * to the

Rom. 11. d

same God, which alone is wyse, be prayse
thorow Iesu Christ for ever, Amen.

To the Romanynes.

Sent from Corinthum, by p[he]be, which
was a mynister of the congre-
gacion at Cenchrea.

The first Epistle of the Apostle S. Paul, to the Corinthians.

The summe of this Epistle.

- Chap. I. Recommendeth the Corinthians;
exhorteth thē to be of one mynde, & rebuketh
the diuysion that was amonge them. Wordly
wysdome is foolishnes before God, yee there
is no wysdome but in the despyed crosse of
Christ.
- Chap. II. It is not eloquence and glorious
paynted wordes of wordly wysdome, that can
edifie and conuerte soules vnto Christ: but the
playne wordes of the scripture, for, they make
mencion of him and his crosse.
- Chap. III. Paul rebuketh the sectes and autho-
res therof. Christ is the foundacio of his church.
No man ought to reioyce in men, but in God.
- Chap. IIII. The preachers are but ministers.
Judgment belongeth only vnto God.
- Chap. V. After what maner Paul curseth the
man, that had committed fornicacion with
his mother in lawe.
- Chap. VI. He rebuketh thē for goinge to lawe
together before the heythen, and reproveth
vnclennesse.
- Chap. VII. Of mariage, virginite and wyd-
owheade.
- Chap. VIII. He rebuketh thē that vse their ly-
bertie to the slaunder of other, & sheweth how
men ought to behaue thē towarde sody as be
weake.
- Chap. IX. Loue forbeareth the thinge that
she maye do by the lawe. He exorteth them to
runne on forth in the course that they haue be-
gonne.
- Chap. X. He feareth them with the ensam-
ples of the olde Testament, and exorteth them
to a godly conuersacion.
- Chap. XI. He rebuketh thē for the abuse and
misordre that they had aboute the Sacramēt
of the body and bloude of Christ, and bringeth
them agayne to the first institucion.
- Chap. XII. The diuersite of the giftes of the ho-
ly goost, geuen to the cōforte and edifieng of
one another, as the membres of a mans body
serue one another.
- Chap. XIII. The nature and condicions of loue.
- Chap. XIII. Paul sheweth that the gift of pro-
phecie, interpretinge, or preachinge, excellerth
the gift of tungen, and how they ought both
to be vsed.
- Chap. XVI. The resurreccion of the deed.
- Chap. XVI. He putteth thē in remembraunce of
the gadderynge for the poore Christ at Jeru-
salem, and concludeth his epistle with the salu-
tacions of certayne louynge biethrien.

The first Epistle
The first Epistle
 of the Apostle S. Paul, to the
 Corinthians.



The first Chapter.

Aul, called to be an A-
 postle of Jesus Christ
 thowm y will of God,
 and brother * Sosthe-
 nes, vnto the congrega-
 tion off God which is
 at Corinthum, to them
 that are * sanctified in
 Christ Jesus, sayntes by callinge, with all
 them that call vpon the name of oure LOR-
 DE Jesus Christ, in euery place both off
 theirs and oures. * Grace be with you and
 peace from God oure father, and from the
 LORDE Jesus Christ.

I thake my God allwayes on youre be-
 halfe, for the fauoure of God which is geue
 you in Jesus Christ, that in all poyntes ye
 are made ryche by him, in euery worde, and
 in all maner of knowlege (euē as y preachin-
 ge of Christ is confirmed in you) so that ye
 wante nothinge in eny giste, and wayte but
 for the appearinge of oure LORDE Jesus
 Christ: which shal strength you also vnto y
 ende, that ye maye be blamelesse in the daye
 of oure LORDE Jesus Christ. * For God is
 faithfull, by whō ye are called vnto the fel-
 lishippe of his sonne Jesus Christ oure LOR-
 DE.

But I beseeke you biethrē thowm the na-
 me of oure LORDE Jesus Christ, that ye all
 speake one thinge, and let there be no discen-
 sion amonge you, but that ye be perfecte in
 one meanyng. For it is shewed me (my bie-
 thien) of you, by them which are of y hous-
 holde of Cloes, that there is stryfe amonge
 you. I speake of that, which euery one of
 you sayeth: I holde of paul. Another, I hol-
 de of * Apollo. The thirde, I holde of Ce-

to the Corinthians.

phas. The fourth, I holde off Christ. Is
 Christ then denyded in partes? Was paul
 crucified for you? Or were ye baptysed in y
 name of Paul? I thanke God that I haue
 baptised none of you, but * Crispus and Ga-
 ius: lest eny shulde saye, y I in myne awne
 name had baptised. I baptysed also y hous-
 holde of Stephana. Farthermore knowe I
 not, whether I baptysed eny other. For
 Christ sent me not to baptysse, but to preach
 the Gospell, not with wysdome of wordes,
 lest y crosse of Christ shulde hane benema-
 de of none effecte.

For the worde of y crosse is foolishnesse
 to thē that perishe: but vnto vs which are
 saned, it is the power of God. For it is wyrt-
 tē: I wyl destroye the wysdome of the wy-
 se, z wil cast away the vnderstandinge of y
 prouder. Where are the wyse? Where are y
 scribes? where are y disputers of this woul-
 de? hath not God made the wysdome of
 this woulde foolishnesse? For in so moch as
 the woulde by the wysdome therof knewe
 not God in his wysdome, it pleased God
 thowm foolishly preachinge to saue them y
 beleue. For * the Jewes requyre tokens, and
 the Grekes are after wysdome. But we
 preach Christ the crucified: to the Jewes an
 occasion off fallinge, and vnto the Grekes
 foolishnes. But vnto them that are called
 (both Jewes and Grekes) we preach Christ
 the power of God and * the wysdome off
 God.

For the foolishnes of God is wyser then
 men: and the weaknes of God is strōger thē
 men. Biethrien loke on youre callinge, how
 that * not many wysemē after the fleshy, nor
 many mightie, nor many of hye degre are
 called: but that foolish is before the woulde,
 hath God chosen, that he mighte cōfounde
 the wyse. And that weake is before y woul-
 de, hath God chosen, y he mighte confoun-
 de the mightye. And the vyle and despyed
 before the woulde hath God chosen, yee and
 that which is nothinge, that he mighte des-
 troye that which is oughte, that no flesh
 shulde reioyse in his presence. Of the same
 are ye also in Christ Jesu, which of God is
 made vnto vs wysdome and * righteousnes,
 and * sanctifieng and redēpcion, that, a cor-
 bingē as it is wyrtē: * He that reioysch,
 shulde reioyse in the LORDE.

The II. Chapter.

Now I biethrē, whā I came vnto you
 I came not w hye wordes or hye wysdo-
 me, to shewe vnto you the preachinge
 of Christ. For I shewed not forth my selfe

Act. 18. b

Ioh. 17. c
 Heb. 9. c

1. Cor. 1. a

Num. 23. c
 1. Co. 10. b
 1. Tell. 5. c

Act. 19. c

Rom. 1. b

Esa. 29. c

Mat. 23. d
 Luc. 11. c
 Ioh. 2. c
 and 6. d

Ioh. 7. c

Iere. 23. b
 Ioh. 17. c

Esa. 65. c
 Iere. 9. d
 1. Cor. 11. a

The first Epistle to the Corinthians. No. lxxiiij.

amonge you that I knewe any thinge, saue onely Iesus Christ, euen the sam that was crucified. And I was amonge you in weaknes, and in feare, and in moch trembling:

1. Tess. i. a * and my worde and my preachinge was not with entysinge wordes of mans wysdome, but in shewing of the spirete and of power: that youre faith shulde not stonde in the wysdome of men, but in the power of God.

That we speake of, is wysdome amonge the & are perfecte: not y wysdome of this worlde, nether of the rulers of this worlde which go to naughte: but we speake of the wysdome of God, which is in secrete and lyeth hyd: which God ordeyned before the worlde vnto oure glorye: * which none of y rulers of this worlde knewe. For yf they had knowne it, they had not crucified the LORDE of glorye, but as it is wyrtten: * The eye hath not sene, and the eare hath not herde, nether hath it entred in to the hert of man that God hath prepared for them that loue him.

But God hath opened it vnto vs by his spirete. * For the spirete searcheth out all thinges, ye euen the depeneses of the Godhead. For what man knoweth what is in man, saue the spirete of man which is in him? Euen so no man knoweth what is in God, saue y spirete of God. As for vs, we haue not receaued the spirete of this worlde, but the spirete which cometh of God, so that we can knowe what is geue vs of God: which we also speake, not with conynge wordes of mans wysdome, but with the conynge wordes of the holy goost, and iudge spirituall matters spiritually. Howbeit the naturall man perceaueth nothinge of y spirete of God. It is foolishnes vnto him, and he can not perceau it: for it must be spiritually discerned. * But he that is spirituall, discusseth all thinges, and he is indged of noman. * For who hath knowne y mynde of the LORDE? Or who shal ensourme him? But we haue the mynde of Christ.

The III. Chapter.

AND I brethren, coulde not speake vnto you as vnto spirituall, but as vnto carnall, euen as vnto babes in Christ.

Heb. 5. c * I gaue you mylke to drynke, and not meate, for ye mighte not then awaye with all, ne ther maye ye yet euen now, in so moch as ye are yet fleshye. For seyng there is enuyenge, stryfe, and discencion amonge you, are ye not fleshy, & walke after y maner of men? For whan one sayeth: I holde of Paul: another, I holde of Apollo, are ye not the flesh-

lye: What is Paul? What is Apollo? Eue mynisters are they, by whom ye are cometo the beleue, and the same, acordinge as the LORDE hath geuen vnto euery man. I haue planted, Apollo hath watred, * but God hath geuen the increace. So then nether is he that planteth, any thinge, nether he that watreth, but God which geueth the increace. As for him that planteth, and he that watreth, y one is as the other: but yet shal euery one receaue his rewarde acordinge to his labour. For we are Gods labourers, ye are Gods husbundry, ye are Gods buyldinge.

Acordinge to the grace of God which is geuen vnto me, as a wyse buylder haue I layed the foundacion, but another buyldeth thereon. Yet let euery man take hebe how he buyldeth thereon. * For other foundacion can noman laye, then that which is layed, the which is Iesus Christ. But yf eny man buylde vpon this foundacion, golde, syluer, precious stones, tymber, haye, stobble, euerymans worke shal be shewed. * For the daye of the LORDE shal declare it, which shal be shewed with fyre: and the fyre shal trye euerymans worke what it is. If eny mans worke that he hath buyldeth thereon, abyde, he shal receaue a rewarde: If eny mans worke burne, he shal suffre losse: but he shal be saued himselfe, neuertheles as thorow fyre.

* Knowe ye not that ye are the temple of God, and that the spirete of God dwelleth in you? If eny man defyle the temple of God, him shal God destroye. For the temple of God is holy, which ye are. Let no man disceaue himselfe. If eny man thinke himselfe wyse amonge you, let him become a foole in this worlde, that he maye be wyse. For the wysdome off this worlde is foolishnes with God. For it is wyrtten: * He compasseth the wyse in their craftynesse. And agayne: * The LORDE knoweth the thoughtes of the wyse, that they are vayne. Therfore let no man reioyse in men. For all is youre, whether it be Paul or Apollo, whether it be Cephas or the worlde, whether it be life or death, whether it be presente or for to come. All is youre, but ye are Chystes, and Christ is Gods.

The III. Chapter.

Let euery man this wyse esteeme vs, euen for the mynisters of Christ, and stewardes of the secretes of God. Now is there no more requyred of the stewardes, then, that they be founde * faithfull. It is but a small thinge vnto me, that I

The first Epistle

to the Corinthians.

Ioh. 9. a shulde be iudged of you, or of mans daye, nether iudge I myne awne selfe. I knowe noughte by my selfe, * yet am I not therby iustified. It is the LORDE that iudgeth me. Therfore iudge ye nothinge before & tyme, vntyll the LORDE come, which shal brynge it to lighte that is hyd in darknesse, and opē the counsels of & hertes, and the shal every one haue prayse of God.

B These thinges brethrien haue I described in myne awne preson & in Apollos for youre sakes, that ye mighte lerne by vs, that no man counte hygher of him self, then aboue is wyrtten, that one be not puffed vp agaynst another for eny mans cause. For who preferreth the? * What hast thou that thou hast not receaued? If thou hast receaued it, why makest thou the thy boost, as though thou haddest not receaued it? Now ye are full, now ye are made riche, ye raigne without vs, and wolde God ye dyd raigne, that we mighte raigne with you.

Psal. 43. c **Rom. 8. c** We thynketh that God hath set forth vs Apostles for the lowest off all, * even as those that are appoynted vnto death. For we are a gasynge stocke vnto & wolde and to the angels, and vnto men. We are fooles for Christes sake, but ye are wyse in Christ: We weake, but ye stronge: We honorable, but we despysed. Euen vnto this daye we hunger and thirst, and are naked, and are bofeted with systes, and haue no certayne dwellinge place, and laboure and worke with oure awne handes. We are reuyled, * and yet we blesse: we are persecuted, and suffre it: We are euell spoken of, and we praye: We are become as it were the very outswepinges of & wolde, yee the ofscowinge of all men vnto this tyme.

Gal. 4. b **Iaco. 1. b** **1. Co. 10. a** **Phil. 1. c** **Pro. 10. d** **Iere. 10. d** I wyte not this to shame you, but as my deare childre I warne you. For though ye haue ten thousande instructours in Christ yet haue ye not many fathers. For I haue * begotten you in Christ Jesu thorow & Gospel. Wherfore I exhorte you, * be ye my followers. For this cause haue I sent vnto you Timotheus (which is my deare sonne, and faithfull in the LORDE) that he maye put you in remembraunce of my wayes, which are in Christ, eue as I teach every where in all congregacions. Some are puffed vp, as though I wolde come nomore at you. But I wil come to you shortly (* yf the LORDE wyl) and wyl knowe, not the wordes of the that are puffed vp, but & power. For the kyngdome of God is not in wordes, but in power. What wil ye? Shal I come vnto you &

the rodd, or with loue and the spere of mekenesse?

The V. Chapter.

L Here goeth a comen reporte, that there is whordome amonge you, and soch whordome, as is not once named amonge the heythens, * that one shulde haue his fathers wife. And ye are puffed vp, and haue not rather sorowed, that he which hath done this dede, mighte be put fro amonge you. For I verely as absent in body, but present in spere, haue determyned already as though I were present (concernynge him that hath done this dede) in & name of oure LORDE Jesus Christ, whā ye are gathered together with my spere, and with the power of oure LORDE Jesus Christ, * to deliuer him vnto Sathan for the destruction of the flesh, that the spere maye be saued in the daye of the LORDE Jesus.

Gal. 5. a Your reioysinge is not good. * Knowe ye not that a litle leuen sowereth the whole lump of dowe? Pourge out therfore the olde leuen, that ye maye be new dowe, like as ye are swete bried. For we also haue an * Easter lambe, which is Christ, that is offred for vs. Wherfore let vs * kepe Easter, not in & olde leuen, ner in the leuen of maliciousnes, and wickednes, but in the swete bried of purenesse and of the trueth.

B I wrote vnto you in the Epistle, that ye shulde haue nothinge to do with whoremongers, & that meant I not at all of the whoremongers of this worlde, ether of the concetous, or of extorcioners, or of the that worshippe ymages, for then must ye nedes haue gone out of the worlde. * But now haue I written vnto you, & ye shulde haue nothinge to do with them: (Namely,) yf there be eny man that is called a brother, and is an whoremonger, or concetous, or a worshipper of ymages, ether a raylar, or a dronkarde, or an extorcioner, * with soch shal ye not eate. For what haue I to do to iudge them that are without? Do ye not iudge the that are within? As for them that are without, God shal iudge them. * Put awaye fro you him that is euell.

The VI. Chapter.

Now dare one off you hange busy-nesses with another, go to lawe before the vnrighteous, and not before the sayntes? * Do ye not knowe that the sayntes shal iudge the worlde? If the worlde then shalbe iudged off you, are ye not good ynough to iudge small matters? Knowe ye

The first Epistle to the Corinthians. Ho. lxxiiij.

not that we shal iudge the angels: how much more thinges that pertayne to the temporall life: Therfore yf ye haue iudgmentes of temporall matters, take them that are despyed in the congregacion, and set them to be iudges. This I saye to youre shame. Is there utterly no wyse man amonge you? What not one at all, that can iudge betwene brother & brother: but one brother goeth to lawe with another, and that before the vnbeleuers?

B Now therfore is there utterly a faulte amonge you, that ye go to lawe one with another. * Why rather suffre ye not wronge? Why suffre ye not youre selues rather to be defrauded: but ye youre selues do wronge and defraude, and that euen the brethre. Knowe ye not that yf vnrighteous shal not inheret the kyngdome of God? Be not disceaued. Neither whoremongers, ner worshippers off ymages, ner breakers off wedlocke, ner weatlinges, nether abusers of them selues with mankynde, ner theues, nether the couetous, ner drōkardes, ner cursed speakers, ner extortioners shal inheret the kyngdome of God. And soch haue some of you bene, but ye are washed, ye are sanctified, ye are made righteous by the name of the LORDE Jesus, and by the spire of oure God.

C I maye do all thinges, but * all thinges are not profitable. I maye do all thinges, but I wil be broughte vnder no mā's power. Meates are ordeyned for y bely, & the bely for meates. But God shal destroye both it and them. The body belongeth not vnto whordome, but vnto the LORDE, and the LORDE vnto the body. * God hath rayssed vp the LORDE, and shal rayse vs vp also by his power. Knowe ye not that youre bodies are the membres of Chust: Shal I now take the membres of Chust, and make them the membres of an harlot? God forbyd. Or do ye not knowe, that he which cleueth vnto an harlot, is one body: For they shal be two (* sayeth he) in one fleshe. But he that cleueth vnto the LORDE, is one spire.

Fle whordome. All synnes y a man doth, are without the body. But he that commyteth whordome, synneth agaynst his awne body. * Or knowe ye not that youre body is the temple of the holy goost: Whom ye haue of God, and are not youre awne? For ye are dearly boughte. prayse ye God therfore in yō body & in yō spire, which are Gods.

A The VII. Chapter.

Wh concernynge the thinges wherof ye wrote vnto me, I answer: It is

good for a man not to touche a woman. Nevertheless to avoyde whordome, let every man haue his awne wife, and let every woman haue hir awne husbände. Let the mā geue vnto the wife due beneuolence: likewise also the wife vnto y man. The wife hath not power ouer hir awne body, but the husbände: & likewise the man hath not power ouer his awne body, but the wife. * Withdrawe not yō selues one frō another, excepte it be with the consent of both for a tyme, that ye maye geue youre selues vnto fastynge and prayer, and thē come together agayne, lest Sathan tempte you for yō incontynēcy. But this I saye of sauoure, and not of commaundemēt. Howbeit I wolde rather y all mē were as I am. Nevertheless every one hath his proper gifte of God: one thus, another so. To them verely y are vnmarried and to wedowes I saye: It is good for thē that they abyde also as I do. * But yf they cannot absteyne, let them marry. For it is better to marry, then to burne.

But vnto them that are married, commaunde not I, but the LORDE, * that the wife separate not her selfe from the husbände: but yf she separate her selfe, y she remayne vnmarried, or be reconcyled to hir husbände: and let not the husbände put awaye his wife from him.

As for the other, vnto thē saye I, not y LORDE: Xfeny brother haue an vnbeleuynge wife, and she is content to dwell with him, let him not put hir awaye. And yf a woman haue an vnbeleuynge husbände, and he is content to dwell with her, let her not put him awaye. For the vnbeleuynge husbände is sanctified by the wife, and the vnbeleuynge wife is sanctified by the husbände: or els were youre children vncleane, but now are they holy. But yf the vnbeleuynge departe, let him departe. A brother or a sister is not boūde in soch cases, but God hath called vs in peace. * For what knowest thou O woman, whether thou shalt saue y mā: Or what knowest thou O man, whether thou shalt saue the woman? But euen as God hath distributed vnto every one * and as the LORDE hath called every man, so let him walke: and so orden I in all congregacions.

Xfeny man be called beyng circumcysed let him take no heythenshippe vpon him. Xfeny man be called in the heythenshippe, let him not be circumcysed. Circumcision is nothynge, and vncircumcision is nothynge, but the keepynge of the commaundementes of God. Let every one abyde in the callinge

Tob 6.d
and 8.a
lecl 2.c

1.Tim.5.b

Mat.5.d

1.Pet.3.a

Ephc.4.a

1.Cor.3.b

2.Cor.6.c

*1.Cor.7.c

1.Pet.1.c

The first Epistle

to the Corinthians.

1. Tim. 6. a ge wherin he is called. * Art thou called a
servant, care not for it: neuertheles yf thou
mayest be fre, use it rather. For he that is cal
led in the LORDE beyng a seruante, is a fre
man of the LORDE. Likewyse he that is cal
led beyng fre, is a seruante of Christ. * Ye are
dearly boughte, be not ye the seruantes of
men. Brethren let every one wherin he is cal
led, therein abyde with God.

1. Cor. 6. c
1. Pet. 1. c

As concernynge virgins, I haue no com
maundement of the LORDE, neuertheles I
saye my goodmeanyng, as I haue optay
ned mercy of the LORDE to be faithfull. I
suppose it is good for: & present necessity: for
it is good for a man so to be. Art thou boun
de vnto a wife, seke not to be lousd: Art
thou lousd fro a wife, seke not a wife. But
yf thou take a wife, thou synnest not. And
yf a virgin marry, she synneth not. Neuerthe
les soch shal haue trouble in the fleshe. But
I fauoure you.

D Howbeit this I saye brethren: * the tyme
is shorte. Farthermore this is the meanyn
ge. & they which haue wyues, be as though
they had none: and they that wepe, be as
though they wepte not: and they that re
ioyse, be as though they reioysed not: & they
that bye, be as though they poss. sed not: &
they that vse this worlde, be as though
they vied it not. For the fashion off this
worlde passeth awaye. But I wolde that ye
shulde be without care. * He that is syn
gle, careth for the thinges of the LORDE, how
he maye please the LORDE. But he that is
maried, careth for the thinges of the wor
lde, how he maye please his wife, and is deu
yed. A woman and a virgin that is syn
gle, careth for the thinges of the LORDE, that
sh: maye be holy both in body & also in spie
rit. But she that is maried, careth for y^e thin
ges of the worlde, how she maye please hir
husbande.

Psal. 89. a
1. Pet. 3. b

Mat. 6. a
Luc. 11. c
1. Tim. 5. a

E This I saye for youre profit, not that I
wilt enrole you in a snare, but for that which
is honest and comly vnto you, that ye maye
cōtynually cleue vnto the LORDE without
hynderaunce. But yf eny man thinke that
it is vncomly for his virgin yf she posse the
tyme of marriage, and yf nede so requyre, let
him do what he lyst, he synneth not, let the
be coupled in marriage. Neuertheles he that
purposeth surely in his hert, harynge no ne
de, but hath power of his awne wyll, and
determineth so in his hert to kepe his virgin,
doth well. Synally, he that ioyneth his vir
gin in marriage, doth well: but he that ioyn
eth not his virgin in marriage, doth bet

ter. * The wife is bounde to the lawe, as lon
ge as hir huszbande lyueth. But yf hir husz
bande slepe, she is at liberty to marry vnto
whom she wil, onely that it be done in the
LORDE. But she is happier yf she so abyde
after my iudgment. I thinke verely that I
also haue the spire of God.

The VIII. Chapter.

A S touchinge thinges * offred vnto I
dols. * we are sure & we all haue know
lege. Knowledge puffeth a mā vp, but
loue edifyeth. Neuertheles yf eny mā thinke
& he knoweth eny thinge, he knoweth not
yet how he oughte to knowe. But yf eny
man loue God, the same is knowne of him.

Act. 15. d
* Ro. 14. b

So are we sure now cōcernynge the mea
tes offred vnto Idols, * that an Idoll is no
thinge in the worlde, and that there is no
other God but one. And though there be
that are called goddes, whether in heauen
or in earth (as there be goddes many and lor
des many) yet haue we but one God, even
the father, * of whō are all thinges, and we
in him. & one LORDE Jesus Christ, by whō
are all thinges, and we by him.

1. Co. 10. c

Rom. 11. d

But every man hath not knowlege: for so
me make yet * consciēce ouer the Idoll, and
eate it as a thinge offred vnto Idols: and
so their conscience beyng weake, is defyled.
Neuertheles meate furethareth not vs vnto
God. Yf we eate, we shal not therfore be the
better: yf we eate not, we shal not therfore
be the lesse. But take hede that this youre li
berty be not an occasion offallynge vnto y^e
weake. For yf eny man se the (which hath
knowlege) syt at the table in the Idols hou
se, shal not his conscience whyle it is weake,
be occasioned to eate of the Idoll offeringes?
And so thorow thy knowlege shal the
weake brother perishe, for whō Christ dyed.
But whan ye synne so agaynst the brethren,
and wounde their weake cōscience, ye synne
agaynst Christ. Wherfore * yf meate offen
de my brother, I wyl neuer eate flesh, lest I
offende my brother.

1. Co. 10. d

Rom. 14. d

The IX. Chapter.

A M I not an Apostle? Am I not fre? A
* haue I not sene Jesus Christ oure
LORDE: Are not ye my worke in the
LORDE? Yf I be not an Apostle vnto other,
yet am I youre Apostle: for the seale of my
ne Apostelshippe are ye in the LORDE. My
ne answeere vnto them that axe me, is this:
Haue we not power to eate and drynke? Ha
ue we not power also to leade aboute a sister
to wife, as well as other Apostles, and as
the brethren of the LORDE, and * Cephas?

Mar. 9. b
Luc. 4. d

The first Epistle

to the Corinthians. 2^o. lxxv.

O: haue onely I and Barnabas not power this to do: Who goeth a warfare at eny tyme vpon his awne wages: Who planteth a vynyarde, and eateth not of the frute ther of: Who sedeth a flocke, and eateth not of the mylke of the flocke:

B Saye I these thinges after the maner of men: Sayeth not the lawe the same also:

Deut. 25. a
1. Tim. 5. c

For * it is wrytten in the lawe off Moses: Thou shalt not mosell the mouth of the ore that treadeth out the come. Doth God take thought for the ore: O: sayeth he it not altogethe for oure sakes: For no doute it is wrytte for oure sakes. For he that eareth, shulde eare vpon hope: and he y^e throsseth, shulde trossh he vpon hope, y^e he mighte be partaker of his hope. * If we haue sowne vnto yon spiritual thinges, is it a greate thigge yf we reape y^e bodely thigges: But yf other be partakers of this power on you, wherfore are not we rather: * Neuertheles we haue not vsed this power, but suffie all thinges, lest we shulde hynder the Gospell off Christ. Knowe ye not that they which labour in the temple, haue their luyunge of y^e temple: and they that wayte at the altare, enioye the altare: * Euen thus also hath y^e LORDE ordeyned, that they which preach the Gospell, shulde lye of y^e Gospell. * But I haue vsed none of these thinges.

Rom. 15. d
Gal. 6. a

2. Cor. 11. a

Mat. 10. a

Act. 20. c
2. Tess. 3. a

C Neither wryte I therof, that it shulde be done so vnto me: for I had rather dye, the than eny man shulde brynge my reioysinge to naughte. For in that I preach the Gospell, I neade not boost my selfe, for I must nedes do it. And wo vnto me, yff I preach not the Gospell. If I do it with a good wyll, I shall haue my rewarde: but yff I do it agaynst my wyll, yet is the office commytte vnto me. Wherfore the shal I be rewarded: (Namely therfore) that I preach the Gospell, and do the same frely for naughte, that I abuse not my libertye in y^e Gospell. For though I am fre from all men, yet haue I made my selfe euery mans seruaunt, y^e I mighte wyne y^e mood. * Vnto the Jewes I am become as a Jewe, to wyne y^e Jewes. To them that are vnder the lawe, I am become as though I were vnder the lawe, to wyne them which are vnder the lawe.

Act. 16. a

D Vnto them that are without lawe, I am become as though I were without lawe (where as yet I am not without the lawe of God, but am in y^e lawe of Christ) to wyne the that are without lawe. To the weakke, am I become as weakke, to wyne the weakke. * I am become of all fashions vnto

1. Co. 10. d

euery man, to saue some at y^e leest. But this I do for the Gospels sake, that I mighte be partaker therof.

Knowe ye not, that they which runne in a course, runne all, yet but one receaueth the rewarde: Runne ye so, that ye maye optayne. Euery one that proueth masterye, absteyneth from all thinges, and they do it, that they maye optayne a corruptible crowne, but we to optayne an * vncorruptible crowne. 1. Pet. 5. a
I therfore so runne, not as at an vncertaine thinge: So fighte I, not as one y^e beateh y^e ayre: but I tame my body, and brynge it in to subieccion, lest whan I preach vnto other: I my selfe be a cast awaye.

The X. Chapter.

B Rethien, I wolde not that ye shulde be ignoraunt of this, * that oure fathers were all vnder the cloude, * and all passed thorow the see, z were all baptised vnder Moses in the cloude and in the see, * and dyd all eate of one spirituall meate, and * dyd all drynke of one spirituall drynke: but they dronke of the spirituall * rocke that folowed the, which rocke was Christ. Neuertheles in many of them had God no delyte, * for they were smytten downe in the wyldernesse.

Exo. 16. d
Exo. 14. e

Exo. 16. c
Exo. 17. b

Num. 20. a
Mal. 16. c

Num. 14. c

These are ensamples vnto vs, y^e we shulde not lust after euell thinges, as they lusted. Neither be ye worshippers off ymages, as were some of them. Acordinge as it is wrytten: * The people sat downe to eate and drynke, and rose vp to playe. Neither let vs commytte whoredome, * as some of them commytted whoredome, and fell in one daye thre z twenty thousande. Neither let vs tempte Christ, * as some of them tempted him, and were destroyed of serpentes. Neither murmur ye, * as some of them murmured, and were destroyed thorow the destroyer.

Exo. 32. b

Num. 25. a
Psal. 105. d

Num. 21. a

Num. 11. g

All these thinges happened vnto the for ensamples, but they are wrytten to warne vs, vpon whom the ende of y^e woilde is come. Therfore let him that thinketh he stondeth, take hede, lest he fall. There hath yet no temptation ouertaken you, but soch as foloweth the nature of man. Neuertheles * God is faithfull, * which shal not suffre you to be tempted aboue youre strength, but shal in the myddes of y^e temptation make a waye to come out, that ye maye beare it. Wherfore my dearly beloued, fle from worshippinge of Idols. I speake vnto them which haue discrecion, iudge ye what I saye. The cuppe of thankesgeuyng wherwith we geue thanks, is it not the partakinge of the blende of

1. Cor. 1. a
1. Thes. 2. c
* 2. Pe. 2. b

The first Epistle

to the Corinthians.

Christ: The bried that we breake, is it not yf partakinge of yf body of Christ: For we many, are one bried & one body, in as moch as we all are partakers of one bried.

C Beholde Israel after the fleshe. They yf eate the sacrifices, are they not partakers of the altare? What shal I now saye then? **1. Cor. 9. a** Shal I saye that the Idoll is eny thinge? Or that it which is offred vnto the Idoll is eny thinge? Nay. But this I saye, that loke what the theythen offre, that offre they vnto deuels, and not vnto God. Now wolde I not that ye shulde be in the fellowshipe of deuels. Ye can not drynke of the cuppe of the LORDE and of the cuppe of the deuels. Ye can not be partakers of the LORDES table, and of the table of deuels. Or wyl we **1. Cor. 6. c** pronoke the LORDE? I maye do all thinges, but all thinges are not profitable. I maye do all thinges, but all thinges edifye not. Let noman seeke his awne profit, but let every man seeke anothers welch. **Eccles. 37. d**

What soeuer is solde in the fleshmarket, that eate, and are no question for conscience sake. For the earth is the LORDES, and all yf therein is. Yfeny of the yf beleue not, byd you to a feast, and yf ye be disposed to go, what soeuer is set before you, that eate, and in geno question for conscience sake. **Psal. 24. b**

D But yfeny man saye vnto you: This is offred vnto Idols, the eate not of it, for his sake that shewed it, and for hurtinge of conscience. (The earth is the LORDES and all that therein is.) Neuertheles I speake of **1. Cor. 8. b** conscience, not thine, but of yf other. For why shulde my liberty be iudged of another mans conscience? For yf I take my parte wth thankesgeuyng, why am I euell spoken of, for yf thinge wherfore I geue thankes? **1. Tim. 4. b**

* Therefore whether ye eate or drynke, or what soeuer ye do, do all to yf prayse of God. Be not ye an occasion of fallinge, nether to the Jewes, ner to the Gentyles, ner to the congregacion of God, eue as I also please all men in all thinges, not seekinge myne awne profit, but the profit of many, that they might be saued. * Solowe ye me, as I do Christ. **Col. 3. b**

The XI. Chapter.
A Commende you brethrien, that ye remembre me in all poyntes, and kepe the ordinaunces, eue as I delyuered them vnto you. But I certifie you, that **Ephes. 5. c** Christ is the heade of every man. As for yf man, he is the heade of yf woman, but God is Christes heade. Every man that prayeth or prophecieth, and hath eny thinge on his

heade, shameth his heade. But every woman that prayeth or prophecieth with vncouered heade, dishonesteth hir heade. For it is euen a lyke moch as yf she were shauen. Yf she womā be not couered, let hir heer also be cut of. But yf it be vncomely for a woman to haue hir heer cut of or to be shauen, then let hir couer hir heade. Neuertheles the man oughte not to couer his heade, **Ephes. 4. c** for so moch as he is the ymage and glory of God: but the womā is the glory of the man. * For the man is not of the woman, but the woman of the man. **Gen. 2. d** Nether was the man created for the womans sake, but the womā for the mans sake.

Therefore ought the woman to haue a power vpon hir heade, for the angels sakes. Neuertheles nether is the man without yf woman, nether the woman without the mā in the LORDE. For as the woman is of the man, euen so commeth the man also by the woman, but all of God. Judge ye by yf selues, whether it be comly, yf a womā praye before God bare headed? Or doth not nature teach you, yf it is a shame for a man yf he weere lōge heer, & a prayse to yf womā, yf she weere lōge heer? For hir heer is geue heer to couer her withall. But yf there be eny man amōge you that hath lust to stryue, let him knowe, that we haue no soch custome, nether the congregacions of God. But this must I warne you of: I commende it not, that ye come together not after a better maner but after a worse. First, whan ye come together in the congregacion, I heare, that there are discensions amōge you, and I partly beleue it. * For there must be sectes amōge you, **Mat. 18. m** that they which are perfecte amōge you, mighte be knowne. **1. Ioh. 2. c**

Now whan ye come together, the LORDES supper can not be kepte. For whan it shulde be kepte, every mā taketh his awne supper afore. And one is hōgrie, another is dronke. Haue ye not houses to eate and drynke in? Or despyse ye yf cōgregacion of God, and shame them that haue not? What shal I saye vnto you? Shal I prayse you? in this prayse I you not. That which I delyuered vnto you, receaued I of the LORDE. * For the LORDE Iesus the same nighte in the which he was betrayed, toke the bried, & gaue thankes, and brake it, and sayde: Take ye, & eate ye, this is my body, which is broken for you. This do in the remembraunce of me. After the same maner also he toke yf cuppe whan supper was done, and sayde: This cuppe is the new Testament in my

Mat. 26. c
Mar. 14. c
Luc. 22. b

The first Epistle

to the Corinthians. Ho. lxxvi.

blonde, this do (as oft as ye drynke it) in the remembrance of me. For as oft as ye shall eat of this bread, and drynke of this cuppe, ye shall shewe the LORDES death, vntill he come.

D Wherfore who soeuer shall eat of this bread, and drynke of this cuppe of the LORD vnworthely, shall be guilty of the body and blonde of the LORD. * But let a man examen himselfe, and so let him eat of this bread, and drynke of this cuppe. For he that eateth and drynketh vnworthely, eateth and drynketh his awnedamnation, because he maketh no difference of the LORDES body. Therfore are there so many weak and sicke amonge you, and many slepe. * For yf we iudged oure selues, we shulde not be iudged. But whan we are iudged, we are chastened of y LORD, that we shulde not be dāned with the * worlde. Wherfore my brethien, whan ye come together to eate, tary one for another. But yf eny man hunger, let him eate at home, that ye come not together vnto cō dempnacion. As for other thinges, I wil set them in order whan I come.

The XII. Chapter.

A S concerninge spirituall giftes (brethren) I wolde not that ye were igno-
raunt. Ye knowethat ye were hey: he
and wente youre wayes vnto dōme Idols,
euē as ye were led. Wherfore I declare vnto
you, * that no man speakyng the
spire of God, defyeth Jesus. And no man
can saye that Jesus is the LORD, but by
the holy goost.

Rom. 12. a There are dyuerse giftes, yet but one spire:
te: and there are dyuerse offices, yet but one
LORDE: and there are dyuerse operacions *
yet is there but one God, which worketh all
in all. The giftes of the spire are geuen vnto
every man to profit the cōgregacion. To
one is geuen thorow the spire the veteraun-
ce of knowlege: to another is geuen the vte-
raunce of knowlege accordinge to the same
spire: to another, faith in the same spire: to
another, the giftes of healinge in the same
spire: to another, power to do miracles: to
another, prophecience: to another, * indig-
ment to discerne spires: to another, dyuerse
tunges: to another, the interpretation of tun-
ges. These all doth y same onely spire wor-
ke, and distributeth vnto every man, acor-
dinge as he will.

B For as the body is one, and hath yet ma-
ny members, neuertheles all the members of
the body though they be many, are yet but
one body: euē so Christ also. For we are all

baptysed in one spire to be one body, whe-
ther we be Jewes or Gentyles, whether we
be bond or fre, and haue all * drynke of one
spire. For the body also is not one membre,
but many. As the fore saye: I am not y han-
de, therfore am I not a membre of the body,
is he therfore not a membre of y body? And
yf the eare saye: I am not the eye, therfore
am I not a membre of the body, is he therfo-
re not a membre of the body? * If all the bo-
dy were an eye, where were then the hearin-
ge? * If all were hearinge, where were then the
smellinge? But now hath God set the mem-
bres, euery one seuerally in the body, as it
hath pleased him. Neuertheles yf all the mē-
bres were one membre, where were then the
body? But now are the membres many, yet
is the body but one.

The eye can not saye vnto the hande: I
haue no nede of the: or agayne the heade vnto
the sete, I haue no nede of you: but ra-
ther a greate deale the membres of the body
which seme to be most feble, are most neces-
sary: and vpon those membres of the body
which we thinke least honest, put we most
honestie on: and oure vncomly partes haue
most beute on. For oure honest membres
neade it not. But God hath so measured y
body, and geuen most honoure vnto that
membre which had nede, that there shulde be
no stryfe in the body, but that the membres
shulde indifferently care one for another.
And yf one membre suffre, all the membres
suffre with him: and yf one membre be had
in honoure, all the membres are glad with
him also. But ye are the body of Christ, and
membres, euery one of another.

And God hath ordeyned in the congre-
gacion, first the * Apostles, secōdly prophe-
tes, thirde * teachers, then doers of mira-
cles, after that the giftes of healinge, hel-
pers, gouerners, dyuerse tunges. Are they
all Apostles? Are they all prophetes? Are
they all teachers? Are they all doers of mira-
cles? * Haue they all the giftes of healinge?
Speake they all with tunges? Can they
all interpret? But covet ye the best gif-
tes. And yet shewe I you a more excellent
waye.

The XIII. Chapter.

Though I spake with the tunges of A-
men and angels, and yet had not lo-
ue, I were euē as soundinge brasse,
or as a tynkinge Cymball. * And though I
coude prophecy, and vnderstode all secretes,
and all knowlege, and had all faith, so * that

The first Epistle

to the Corinthians.

I coulde moue mountaynes out of their places, and yet had not loue, I were nothinge. And though I bestowed all my goodes to fede & poore, and though I gaue my body euen that I burned, and yet haue not loue, it profiteth me nothinge.

Phil. 2. b Loue is pacient & curteous, loue envyeth not, loue doth not frowardly, is not puffed vp, dealeth not dishonestly, seeketh not his owne, is not prouoked vnto anger, thinketh not euell, reioyseth not ouer iniquyte, but reioyseth in the truth, beareth all thinges, beleeueth all thinges, hopeth all thinges, suffereth all thinges.

B Though prophecienges faile, or tinges ceasse, or knowlege perishe, yet loue falleth neuer awaye. For oure knowlege is vnperfecte, and oure prophecienge is vnperfecte. But when that which is perfecte, commeth, then shal the vnperfecte be done awaye. When I was a childe, I spake as a childe, I vnderstode as a childe, I imagined as a childe. But as soone as I was a man, I put awaye childishnes. Now we se thorow a glasse in a darke speakynge, but then shal we se face to face. Now I knowe vnperfectly: but then shal I knowe euē as I am knowne. Now abyedeth faith, hope, loue, these thre: but the greatest of these is loue.

The XIII. Chapter.

A *L* Aboure for loue. Couet spirituall giftes, but specially that ye maye prophesye. For he that speaketh with tinges, speaketh not vnto men, but vnto God: for no man heareth him. Howbeit in that spere he speaketh misteries. But he that prophesieth, speaketh vnto men to edifienge, & to exhortacion, and to comfort. He that speaketh with tinges, edifieth himselfe: but he that prophesieth, edifieth the congregacion. I wolde that ye all spake with tinges, but rather that ye prophesied. For greater is he that prophesieth, then he that speaketh with tinges: excepte he also expounde it, that the congregacion maye haue edifienge. But now brethren yf I come vnto you, and speake with tinges, what shal I profit you, excepte I speake vnto you ether by reuelacion or by knowlege, or by prophecienge, or by doctryne?

B Likewise is it also in those thinges that geue sounde, and yet lyue not: whether it be a pype or an harpe, excepte they geue distincte soundes from them, how shal it be knowne what is pyped or harped? And yf the trome geue an vncertaine sounde, who wil prepare himselfe to the battayll? Euen so yeli-

ke wyse, when ye speake with tinges, excepte ye speake playne wordes, how shal it be knowne what is spoken? for ye shal but speake in that ayre. So many kyndes of voyces are in the worlde, and none of them is without significacion. Yf I knowe not now what that voyce meaneth, I shalbe an aleaunt vnto him that speaketh: & he that speaketh, shalbe an aleaunt vnto me. Euen so ye (for so moch as ye couet spirituall giftes) seeke that ye maye haue plenty to the edifienge of the congregacion. Wherefore let him that speaketh with tinges, praye, that he maye interpret also. Yf I praye with tinges, my spere prayeth, but my vnderstondinge bringeth no man further. How shal it be then? Namely thus: I wil praye with that spere, and wil praye with the vnderstondinge also: I wil synge psalmes in the spere, and wil synge psalmes with that vnderstondinge also.

But when thou geuest thankes with that spere, how shal he that occupieth the rowme of the vnlearned, saye Amen at thy geuyng of thankes, seynge he knoweth not what thou sayest? Thou geuest well thankes, but the other is not edified. I thanke my God, that I speake with tinges more then ye all. Yet had I leuer in the congregacion to speake fewe wordes with my vnderstondinge & I maye enforme other also, rather then ten thousande wordes with tinges. Brethren *Eph. 4. a* be not childen in vnderstondinge, howbeit as concerninge malicioulnes be childen, but in vnderstondinge be perfecte. In the lawe it is wrytten: With other tinges and with other lippes wil I speake vnto this people, and yet shal they not so heare me, sayeth the *Esa. 28. b* **LORDE**. Therfore are tinges for a token, not to them that beleue, but to them that beleue not. Contrary wyse, prophecienge, not to them that beleue not, but to them which *Act. 2. b* beleue.

D Yf the whole congregacion now came together into one place, & spake all with tinges, and there came in they that are vnlearned, or they which beleue not, shulde they not saye, that ye were out of youre wyttes? But yff all prophesied, and there came in one that beleueth not, or one vnlearned, he shulde be rebuked of them all, and iudged of all, and so shulde the secreete of his hert be opened, and so shulde he fall downe vpon his face, worshippinge God, and knowleginge, that of a truth God is in you. How is it then brethren? When ye come together, every one hath a psalme, hath doctryne, hath a tinge, hath a reuelacion, hath an interpretacion.

The first Epistle to the Corinthians. Ho. lxxvij.

Let all be done to edifyinge. If any man speake with tungen, let him do it him selfe beyng the seconde, or at the most him selfe beyng the thirde, and one after another, and let one interpret it. But if there be not an interpreter, then let him kepe silence in the congregacion, howbeit let him speake to himselfe and to God. As for the prophetes, let two or thre speake * and let the other iudge. But if any reuelacion be made vnto another that sytteth, then let the first holde his peace.

1. Ioh. 4. a

¶ Remaie all prophecie one after another that they all maye lerne, and that all maye haue comforte. And the spretes of the prophetes are subiecte vnto the prophetes. For God is not a God off discension, * but off peace, like as in all congregacions off the sayntes. * Let youre wyues kepe silence in the congregacion, for it shal not be permytted vnto the to speake, but to be vnder obedience, * as yf laue sayeth also. But if they wyl lerne eny thinge, let them axe their husbādes at home. For it becommeth not wemen to speake in the congregacion. Or spronge the worde of God from amonge you? Or is it come vnto you onely? If eny man thynke himselfe to be a prophet, or spirituall, let him knowe what I wryte vnto you, for they are the commaundementes of the LORD. But if eny man be ignorant, let him be ignorant. Wherfore brethren, conet to prophcie, and forbyd not to speake with tungen. Let all thinges be done honestly and in order.

Rom. 15. d

1. Cor. 11. a

1. Tim. 2. b

Gen. 3. c

The XV. Chapter.

¶ I Declare vnto you brethren, the Gospel that I haue preached vnto you (which ye haue also accepted, and in the which ye stōde, by the which also ye are saued) after what maner I preached it vnto you, if ye haue kepte it, excepte ye haue beleued in vayne. For first of all I deliuered vnto you that which I also receaued, how that Christ dyed for oure synnes accordinge to the scriptures, and that he was buried, and that he rose agayne the thirde daye accordinge to the scriptures, and that he was sene of Cephas, then of the twelue: after that was he sene of mo then fyue hundred brethren at once, wherof there are yet many alyue, but some are fallen a slepe. Afterwarde was he sene of James, then of all the Apostles. Last of all was he sene of me also, as of one borne out of due tyme. * For I am y leest of the Apostles, which am not worthy to be called an Apostle, * because I persecu-

Eph. 3. b

Act. 9. a

and. 9. a

ted the congregacion of God. But by the grace of God I am that I am. And his grace in me hath not bene vayne, but I haue laboured more then they all: howbeit not I but the grace of God which is w me. Now whether it be I or they, thus haue we preached, and thus haue ye beleued.

B

But if Christ be preached, that he is risen from the deed, how saye then some amonge you, that there is no resurrection of the deed? If there be no resurrection of the deed, then is Christ not risen. If Christ be not risen, then is oure preaching in vayne, and youre faith is also in vayne: yee and we are founde false witnesses of God, because we haue testified agaynst God, that he hath ray sed vp Christ, whom he hath not ray sed vp, if the deed rise not agayne. For if the deed rise not agayne, then is Christ also not risen agayne. But if Christ be not risen agayne, then is youre faith in vayne, and ye are yet in youre synnes: they also that are fallē a slepe in Christ, are perished. If in this life onely we hope on Christ, then are we of all men the most miserable.

But now is Christ risen from the deed, and is become * y first frutes of them that slepe. For by one man commeth death, and by one man the resurrection of the deed. For as they all dye in Adam, so shal they all be made alyue in Christ, but euery one in his order. The first is Christ, then they that belōge vnto Christ, whan he commeth. Then the ende, whā he shal deliuer vp the kyngdome vnto God the father, whan he shal put downe all rule, and all superiourite, & power. * For he must raygne, tyll he haue put all his enemies vnder his fete. The last enemy that shal be destroyed, is death, for he hath put all thinges vnder his fete. But whā he sayeth, that all thinges are put vnder him, it is manifest that he is excepted, which put all thinges vnder him. Whan all thinges shal be subdued vnto him, then shal the sonne himselfe also be subiecte vnto him, which put all thinges vnder him, that God maye be all in all.

Psal. 109. a

Heb. 2. b

¶ Or els what do they which are baptised ouer y deed, if the deed rise not at all? Why are they then baptysed ouer the deed? And why stonde we in ioperdy euery houre? By oure reioysinge which I haue in Christ Iesu & LORDE, I dye daylie. That I haue fought with beestes at Ephesus after y maner of men, what helpeth it me, if the deed rise not agayne? * Let vs eate and drynke, for tomorrow we shal dye. Be not ye disceined.

Esa. 55. b

Sap. 2. a

The first Epistle

Exell speakinges corruppe good maners. Awake righte vp, and synne not: for some haue not y^e knowlege of God. This I saye to youre shame.

Ioh. 12. c But some man mighte saye: How shal the deed aryse? And with what maner off body shal they come? Thou soole, y^e which thou sowest is not quychened, excepte it dye. And what sowest thou? thou sowest not y^e body that shalbe, but a bare come, namely of wheate, or of some other. But God geueth it a body as he wil, and vnto euery one of y^e seedes his owne body.

E All fleshe is not one maner of fleshe, but there is one maner fleshe of men, another of beastes, another of fishes, another of byrdes. And there are heavenly bodies, and there are earthy bodies: but the heavenly haue one glory, and y^e earthy another. The Sonne hath one cleannes, the Moone hath another cleannes, and the starres haue another cleannes: for one starre excelleth another in cleannes: Euen so the resurreccion of the deed. It is sowne in corrupcion, and shal ryse in vncorupcion: It is sowne in dishonoure, and shal ryse in glory: It is sowne in weaknesse, and shal ryse in power: It is sowne a naturall body, and shal ryse a spirituall body.

Gen. 1. b If there be a naturall body, there is a spirituall body also. As it is wyrtten: The first man Adam was made in to a naturall life, and the last Adā in to a spiritual life. Howbeit the spirituall body is not the first, but y^e naturall, and then the spirituall. The first man is of the earth, earthy: y^e seconde mā is frō heauē, heavenly. As the earthy is, soch are they also that are earthy: and as y^e heavenly is, soch are they also y^e are heavenly. And as we haue boine the ymage of the earthy, so shal we beare the ymage of the heavenly also. This I saye brethien, that flesh and bloude cannot inheret y^e kyngdome of God: neither shal corrupcion inheret vncorupcion.

I. Tess. 4. c
*** Phil. 3. c**
S Beholde, I saye vnto you a mystery: We shal not all slepe, but we shal all be chaunged, and that sodenly and in the twinklynge of an eye, at the tyme of the last trompe. For the trompe shal blowe, and the deed shal ryse vncorruptible, and we shalbe chaunged. For this corruptible must put on vncorupcion, and this mortall must put on immortallite. But whan this corruptible shal put on vncorupcion, and this mortall shal put on immortallite, the shal the worde be fulfilled that is wyrtte: Death is swallowed vp in victory. Death, where is thy styng? Hell, where is y^e victory? The styng of death is syn-

to the Corinthians.

ne: The strength of synne is the lawe. But thankes be vnto God, which hath geue vs the victory thow oure LORDE Iesus Christ. Therfore my deare brethie, be ye stedfast, vnmoueable, and allwaye riche in the worke of the LORDE, for as moch as ye knowe, that youre laboure is not in vayne in the LORDE.

The XVI. Chapter.

C Oncernynge the y^e gadderynge that is made for the sayntes, as I haue ordeyned in the congregacions of Galacia, euen so do ye also. Vpon some Sabbath daye let euery one of you put aside by himselfe, and laye vp what so euer he thinketh mete, that the colleccion be not to gather whan I come. Whan I am come, whom so euer ye shal alowe by youre letters, the wyll I sende to brynge youre liberalite vnto Ierusalem. Neuertheles yf it be mete that I go thither also, they shal go with me. But I wil come vnto you, whan I go thow Macedonia: for thow Macedonia wyl I take my iourney. With you peradventure wil I abyde, or els wynter, that ye maye brynge me on my waye, whither so euer I go.

B I wyl not se you now in my passage, for I hope to abyde a whyle with you, yf the LORDE shal suffre me. But I wil tary at Ephesus vntyll whicsonnyde. For a greete and frutesfull doore is opened vnto me, and there are many aduersaries. If Timotheus come, se that he be without feare with you, for he worketh y^e worke of the LORDE as I do. Let no man therfore despise him, but conuaye him forth in peace, that he maye come vnto me, for I loke for him with the brethien.

As for brother Apollo, be ye sure, that I greatly desyred him to come vnto you with the brethie. And his mynde was not at all to come at this tyme, but he wyl come whā he hath oportunitie. Watch ye, stonde fast in the faith, quyte you like men, and be stronge: let all youre thinges be done in loue.

C But brethien (ye knowe the house off Stephana, that they are the first frutes in Achaia, and that they haue appoynted the selues to mynister vnto the sayntes) I exhor-te you to be obedient vnto soche, and to all that helpe and laboure. I am glad of the comynge of Stephana and Fortunatus, and Achaicus. For loke what was lackynge vnto me on youre parte, y^e haue they suppleed: they haue refreshed my spere and youre. Knowe them therfore that are soch.

The congregacions of Asia salute you.

The ij. Epistle to the Corinthians. Fo. lxxviij.

Aquila and Priscilla salute you much in the
LORDE, and so doth the cōgregation that
is in their house. All the brethren salute you.
Rom. 16. b * Salute ye one another with an holy kysse.
The salutation of me Paul w myne awne
hande. Xfery mā loue not the LORDE Je-
sus Christ, the same be Anathema Maha-
ran Matha. The grace of the LORDE Je-
sus Christ be with you. My loue be with you
all in Christ Jesu. Amen.

The first Epistle to the Corinthians sent
out of Asia, by Stephana and For-
tunatus, and Achaicus, and
Timothens.

The seconde Epistle of the Apostle S. Paul, to the Corinthians.

The summe of this Epistle.

- Chap. I. The consolacion of God in trouble.
The loue of Paul towards the Corinthians,
and his excuse that he came not vnto them.
- Chap. II. He sheweth the cause of his absence
and exorteth the to forgiue the man that was
fallen, and to receaue him agayne with loue.
- Chap. III. He prayeth the preachinge of the
Gospell about the preachinge of the lawe.
- Chap. IIII. A true preacher is diligent, he cor-
rupteth not the worde of God, he preacheth
not himselfe, but seteth the honoure of Christ,
yeer though it be with the payrell of his life.
- Chap. V. The rewarde for sufferinge trouble.
- Chap. VI. An exortacion to receaue the worde
of God with thankfulness and amendmēt of
life. The diligence of Paul in the gospell, and
how he warneth them to eschue the company
of the fye then.
- Chap. VII. He exorteth the to receaue the pro-
mises of God than fully. The Corinthians are
commended for their obediēce and loue toward
de Paul.
- Chap. VIII. IX. He putteth them in remembraunce
to helpe the poore sayntes at Jerusalem, acor-
dinge as the Macedonians dyd.
- Chap. X. He toucheth the false apostles, and
defendeth his auctorite and callinge.
- Chap. XI. Paul (vnder sufferance) comendeth
himselfe, and defendeth his auctorite agaynst
the false prophetes.
- Chap. XII. Paul is take vp in to the thirde hea-
uen, and heareth wordes not to be spoken off.
- Chap. XIII. He promiset to come vnto them,
and exhorteth them so to ordie them selues
that he maye fynde them perfecte, and of one
mynde.

The seconde Epistle of the Apostle S. Paul, to the Corinthians.



The first Chapter.



Paul an Apostle of Je-
su Christ, by the will of
God, and brother Ti-
motheus. Vnto the
congregation of God
which is at Corinthū,
with all the sayntes
which are in all Achaia.

* Grace be with you, and peace frō God
oure father, and from the LORDE Jesus
Christ. Gal. 1. 3
Eph. 1. 2
1. Pet. 1. 2

Blessed be God the father of oure LOR-
DE Jesus Christ, the father of mercy and of
God of all comfōrte, which comfōrteth vs
in all oure trouble: in so much y we are able
to comfōrte them that are in eny maner of
trouble, with the same comfōrte wherewith
we oure selues are comfōrte of God. For as
the afflictions of Christ are plenteous in vs,
euen so is d cōsolacion plenteous by Christ.
But whether we haue trouble or comfōrte,
it is done for youre welch. Xf it be trouble, it
is done for youre cōfōrte and health, which
health sheweth hir power, in that ye suffre
the same afflictions which we suffre. Xf it
be comfōrte, it is done also for youre comfōr-
te and health. Therefore is oure hope fast
for you, in as much as we knowe, that, like
as ye are partakers of the afflictions, so shal
ye be partakers also of the consolacion.

Brethren we wolde not haue you igno-
raunt of oure trouble, which happened vnto
vs in Asia, for we were greued out off
measure passyng strength, so that we euen
dispaired of life, and had concluded in oure
selues y we must nedes dye. But this was
done, because we shulde not put oure trust
B
Act. 19. c

The ii. Epistle

in oure selues, but in God, which rayseth vp the deed to life agayne: which deliuered vs from so greate a death, and yet deliuereth daylie, On whom we trust, that he wil deliuer vs here after also, by the helpe of youre prayer for vs * that on oure behalfe many thankes maye be geuen by many personnes, for the gifte that is geuen vs.

For oure reioysinge is this, euen the testimony of oure conscience, that in synghenes & godly purenesse, not in fleshly wysdome, but in the grace of God, we haue had oure conuersacion in the worlde, but most of all with you. For we wryte nothinge els vnto you, then that ye rede and also knowe. Yee & I trust that ye shal synde vs vnto the ende, euen as ye haue founde vs partly.

C For we are youre reioysinge, eue as ye also are oure * reioysinge in y^e daye of the LORD **DE** Jesus. And in this confidence was I mynded the other tyme to come vnto you (that ye mighte haue yet another pleasure more) & to passe by you in to Macedonia, & to come againe out of Macedonia vnto you & to be led forth to Jewrye warde of you.

Whan I thus wyse was mynded, dyd I vse lightnesse? Or are my thoughtes fleshly? Not so * but with me yee is yee, and naye is naye. O faicfull God, that oure worde vnto you hath not bene yee and naye. For Gods sonne Jesus Christ, which was preached amonge you by vs (namely, by me and Siluanus and Timotheus) was not yee and naye, but in him it was yee. For all the promyses of God are yee in him, & are Aine in him, to the prayse of God by vs. But it is God which stablysheth vs wth you in Christ, and hath anoynted us, and sealed us, and geuen the earnest of the sprete in oure hertes.

The II. Chapter.

Rom 9. a **U**t I call God to recorde vnto my soule, that to sauoure you withall I came not agayne vnto Corinthum. **1. Pet. 5. a** Not that we are * lordes ouer youre faith, but we are helpers of youre ioye, for ye stonde in faith. But I determyned this wth my selfe, that I wolde not come agayne to you in heuynes. For yf I make you sory, who is it that shal make me glad, but the same which is made sory by me? And the same haue I wrytten vnto you, lest whā I come, I shulde take heuynes of them, of whom I oughte to reioyse: for somoch as I haue this confidence in you all, that my ioye is the ioye of you all. For in greate trouble and anguyshe of hert wrote I vnto you with many teares: not y^e ye shulde be sory, but that ye mighte

to the Corinthians.

perceau the loue, which I haue most specially vnto you.

But yf eny man haue caused sorowe, the same hath not made me sory, but partely, lest I shulde grene you all. It is sufficient, that the same man is so rebuked of many, so that from hence forth ye oughte the more to forgive him and to comforte him, lest he be swallowed vp in ouer moch heuynesse. Wherfore I exhorde you, that ye shewe loue vps him. For therfore dyd I wryte vnto you, also, that I mighte knowe the profe of you, whether ye were obediēt in all thinges. But loke vnto whō ye forgene eny thinge, I forgene hī also. For I also, yf I forgene ought vnto eny mā, that forgene I for youre sakes in the rowme of Christ, lest we shulde be preuented of Sathan. For his thoughtes are not vnkowne vnto vs.

But whā I came to * Troada to preach **C** y^e Gospell of Christ (and a doore was opened vnto me in y^e LODRE) I had no rest in my sprete, because I founde not Titus my brother: but I toke my leue of them, and wente awaye in to Macedonia. Yet thankes be vnto God, which allwaye geueth vs the victory in Christ, * and openeth y^e sauoure of his knowlege by vs in euery place. For we are vnto God the good sauoure of Christ, both amonge thē y^e are saued, & amonge thē y^e perishe. * To these, y^e sauoure of death vnto death: but vnto y^e other, the sauoure of life vnto life. And who is mete herto? For we are not as many are, which choppe & chaunge the worde of God, but eue out of purenesse, and out of God, in y^e sighte of God, so speake we in Christ.

The III. Chapter.

Begynne we then agayne to prayse o^ur selues? Or nede we (as some other) of pistles of commendacion vnto you or letters of commendacion from you? Ye are oure epistle wrytten in oure hertes: which is vnderstonde and red of all mē, in that ye are knowne, how that ye are y^e epistle of Christ, mynistrēd by vs, and wryttē, not with ynte, but with the sprete of the lyuynge God: * not in tables of stone, * but in fleshy tables of the hert. Soch trust haue we thorow Christ to God warde, not that we are sufficient of oure selues to thynke eny thinge, as of oure selues, * but oure ablenesse cometh of God, which hath made vs able, to be * mynistrers of the new Testament: not of the letter, but of the sprete. For the letter killeth, but the sprete geueth life.

But yf the mynistracion y^e killeth tho- **B**

The ii. Epistle to the Corinthians. Ho. lxxix.

row the letter, and was figured in stones,
 Exo. 34. d was glorious, so that the childre of Israel
 mighte not beholde the face of Moses, for y
 clearnesse of his countenaunce, (which glory
 neuertheles is done awaye) how shal not y
 mynistracion of y spiets be moch more glo
 rious? For yf the office that preacheth dam
 nacion be glorious, moch more doth the offi
 ce that preacheth righteounes excede in
 glory. For y other parte that was glorified
 is nothinge glorified in respecte of this ex
 ceadinge glory. For yf that which is done
 awaye, be glorious, moch more shal y which
 remayneth, be glorious.

C Seynge then that we haue soch trust, we
 Exo. 34. d vse greate boldnesse, and do not as Moses,*
 Rom. 10. a which put a vayle before his face, so that y
 children of Israel mighte not se the ende of
 it, that is done awaye. But their myndes
 Mat. 13. b are blynded.* For vnto this daye remayneth
 the same coueringe vntake awaye in the ol
 de Testament, whan they rede it, which in
 Christ is put awaye. But euen vnto this
 daye whan moyses is red, the vayle hangeth
 Rom. 11. c before their hertes: Neuertheles wha they
 turne to the LORDE, the vayle shalbe taken
 Ioh. 4. c awaye.* For the LORDE is a spiets: & where
 the spiets of the LORDE is, there is libertie.
 But now the glory of y LORDE appeareth
 in vs all with open face, and we are chaun
 ged into the same ymage, from one clearnes
 to another, euē as of the spiets of the LOR
 DE.

The III. Chapter.

21 Therefore seyng we haue soch an offi
 ce (euen as mercy is come vpon vs)
 we saynte not, but cast from vs the
 clokes of vn honestye, and walke not in craf
 tines: nether corruppe we the worde of God
 but open the truerth, and reporte oure selues
 to every mans consyence in the sighte of
 God.

If oure Gospell be yet hyd, it is hyd in
 Ioh. 12. e them that are lost: amonge whom the God
 of this worlde hath blynded y myndes of
 them which beleue not, that y lichte of the
 Col. 1. b Gospellof the glory of Christ (* which is the
 Phil. 2. a ymage of God) shulde not shyne vnto them.
 Heb. 1. a For we preach not of selues, but Jesus Christ
 to be the LORDE, and oure selues youre ser
 uauntes for Jesus sake.

22 For God that comaunded the light to
 Gen. 1. a shyne out of darcknesse, hath geuen a clea
 re shyne in oure hertes, y by vs y lichte of y
 2. Cor. 1. d knowlege of the glory of God mighte come
 forth, in the face of Jesus Christ.

1. Cor. 3. a But this treasure haue we in earthen

vessels, that y power which excelleth mighte
 be of God, and not of vs. We are troubled
 on euery syde, yet are we not without shif.
 We are in pouertie, but not vtterly without
 somwhat. We are persecuted, but we are not
 forsaken. We are oppressed, neuertheles we
 perish not.* We allwayes beare aboute in
 Gal. 6. b oure body the dyenge of the LORDE Jesus
 y the life also of the LORDE Jesus mighte
 appeare in oure body.* For we which lyue,
 Rom. 8. c are alwayes deliuered vnto death for Je
 sus sake, that the life also of Jesus might ap
 peare in oure mortall flesh.

Therefore is death now mightie in vs, C
 but life in you. But seyng that we haue the
 same spiets of faith (acordinge as it is wyte
 ten: I beleued, and therefore haue I spokē.)
 Psal. 115. a we also beleue, & therefore we speake, for we
 knowe that he, which rayseb vp y LORDE
 Jesus, shal rayse vs vp also by y meanes of
 Jesus, and shal set vs with you. For all thin
 ges do I for youre sakes,* that the plētous
 1. Cor. 1. b grace by the thākesgeyng of many, maye
 redounde to the prayse of God. Therefore are
 we not weery, but though o outwarde man
 be corrupte, yet the inwarde is renewed daye
 by daye.* For oure trouble, which is but tem
 Psal. 119. a porall and lichte, worketh an exceadinge
 Ro. 8. c and an eternall weighte of glorye vnto vs,
 which loke not on the thinges that are sene,
 but on them which are not sene. For y thin
 ges which are sene, are temporall: but the
 thinges that are not sene, are eternall.

The V. Chapter.

23 We knowe surely, y yf oure earthy
 house of this dwellynge were des
 1. Cor. 4. b troyed, we haue a buyldyng ordey
 ned of God, an house not made with han
 des, but euerlastyng in heauen.* And in the
 Rom. 8. c same sighe we also after oure māfion, which
 is from heauen: and longe to be clothed ther
 with, so yet,* yf that we be founde clothed,
 Apoc. 16. c and not naked. For as long as we are in
 this tabernacle, we sighe and are greued, for
 we had rather not be vncloded, but to be
 clothed vpon, that mortalite might be swa
 lowed vp of life. But he that hath ordeyned
 vs for this, is God,* which hath geuen vs
 Rom. 8. b the earnest of the spiets. Therefore are we
 2. Cor. 1. c allwaye of good cheare, and knowe, that as
 long as we dwell here in the body, we are
 not at home with the LORDE: for we wal
 ke in faith, and se him not. Neuertheles we
 are of good comforte, and had leuer to be
 absant from the body, & to be at home with
 the LORDE.

Wherefore, whether we be at home or frō

The ii. Epistle

Mat. 23. c
Ro. 14. b

home, we endeouere oure selues to please him. * For we must all appeare before the iudgment seate of Christ, y every one maye receaue in his body, acordinge to y he hath done, whether it be good or bad. Seynge then that we knowe, how that the LORDE is to be feared, we fere saye with men, but we are knowne well ynough vnto God: I trust also, that we are knowne in youre consciences. We prayse not oure selues agayne vnto you, but geue you an occasion to reioyse of vs, y ye maye haue to reioyse agaynst them, which reioyse after the outwarde appareance, and not after the hert. For yf we do to moch, we do it vnto God: yf we kepe measure, we do it for youre sakes. For the loue of Christ constraineth vs, in as moch as we thus iudge, that yf one be deed for all, then are all deed. * And therfore dyed he for all, that they which lyue, shulde not hence forth lyue vnto them selues, but vnto him, which dyed for them and rose agayne.

1. Tess. 5. b

Apo. 21. a

Col. 2. b
* Rom. 3. c
Col. 1. b
1. Joh. 4. b

Esa. 53. b
Rom. 8. a
Heb. 9. c

C Therfore hence forth knowe we no man after y flesh: and though we haue knowne Christ also after the flesh, yet knowe we him now so no more. Therfore yf eny man be in Christ, he is a new creature. Olde thinges are past awaye, * beholde, all are become new. Neuertheles all thinges are off God, which hath reconcyled vs vnto himselfe by Jesus Christ, and hath geuen vs the office to preache the attonement. * For God was in Christ, and * reconcyled the wolde vnto himselfe, and counted not ther synnes vnto them, and amenge vs hath he set vp the worde of y attonement. Now the are we messangers in the rowme of Christ, even as though God exhorted by vs. We beseeke you now therfore in Christes steade, that ye be at one with God: * for he hath made him which knewe no synne, to be * synne for vs, y we by his meanes shulde be that righteousnes, which before God is allowed.

The VI. Chapter.

Esa. 49. b

1. Co. 4. a
1. Cor. 3. a

As helpers therfore exhorte you, that ye receaue not y grace of God in vayne. For he sayeth: * I haue herde the in the tyme accepted, and in the daye of saluacion haue I succoured the. Beholde, now is the accepted tyme, now is the daye of saluacion. Let vs geue no man occasion of euell, that oure office be not euell spoken of: but in all thinges let vs behaue oure selues as the * mynisters of God: in moch patience, in troubles, in necessities, in anguishes, in strypes, in presommentes, in vproutes, in laboures, in watchinges, in fastyn-

to the Corinthians.

ges, in purenesse, in knowlege, in longe sufferinge, in kyndnesse, in the holy goost, in lone vsfayned, in the worde of the trueth, in the power of God, by the armoure of righteousness on the right hande and on the lefte, by honoure and dishonoure, by euell reporte and good reporte: as disceauers, * yet true: as vntowne, and yet knowne: * as dyenge, and beholde, we lyue: as chastened, and not fylled: as sorowynge, and yet allwaye mery: as poore, * yet make many riche: as haunynge nothinge, * yet possessynge all thinges.

B
Esa. 26. a

O ye Corinthians, oure mouth is open vnto you, oure hert is made large. We are in no straytnesse: on oure behalfe: but n here as ye are in straytnesse, that do ye of youre owne hertely meanynge. I speake to you, as to childre, that haue like rewarde with vs. Set youre selues therfore at large.

* Beare not a straunge yock with the vnbeleuers. For what fellowshipe hath righteousness with vnrightheousnes? What company hath lighte w darknesse? * How agreeth Christ with Belial? Or what parte hath the beleuer with the insydele? How acorderth y temple of God with ymages? Ye are the temple of the lyuynge God, as sayeth God: I wyl dwell in them, and walke in them, and wyl be their God, * they shalbe my people. Wherfore come out from amoge them, and separate youre selues * (sayeth the LORDE) and touche no vncleane thinge, so wyl I receaue you, * be youre father, * ye shalbe my sonnes and doughters, sayeth y Allmightie LORDE.

Deut. 7. a

Math. 23. d

Leu. 26. b

Esa. 53. b

The VII. Chapter.

Synge now that we haue soch promyses (dearly beloued) let vs cleanse oure selues from all fylthynges of the flesh and spiete, and growe vp to full holynes in y feare of God. Vnderstode vs right. We haue hurte no mā, we haue corrupte no man, we haue defrauded no man. I speake not this to cōdemne you, for I haue shewed you before, that ye are in oure hertes, to dye and to lyue w you. I am very boldetowarde you, I make moch boost of you, I am fylled with comforte, I am exceadyng ioyous in all oure tribulacion. * For whan we were come into Macedonia, oure flesh had no rest, but we were troubled on euery syde: outwarde was fightinge, inwarde was feare. Neuertheles God that comforteth the abiecte, comforted vs by the cōmyng of Titus.

Act. 16. b

1. Cor. 13. a

Not onely by his commynge, but also by the cōsolacion wherwith he was cōforted of you, whan he tolde vs yō desyre, youre we-

The ii. Epistle

to the Corinthians. No. lxxx.

pyngge, yd fernēt mynde for me, so þ̄ I now reioyse yf more. For where as I made you so ry by the letter, it repenteth me not, though I dydrepēte. For I se, that the same epistle made you sorry (though it were but for a ceason). But now I reioyce, not that ye were sorry, but that ye were sorry to repentaunce. For ye sorrowed godly, so that in nothinge ye were hurte by vs. For godly sorrow causeth repentaunce vnto saluacion, not to be repented of: * but worldly sorrow causeth death. Beholde, where as ye haue had godly sorrowe, what diligence hath it wrought in you? Xee a sufficiēt answer, displeasure, feare, desyre, a seruēt mynde, punysshment. For in all poyntes ye haue shewed youre selues, that ye are cleare in that matter.

C Wherefore though I wrote vnto you, yet is it not done for his cause that dyd hurte, ne ther for his cause that was hurte, but that youre diligence (which ye haue for vs in the sighte of God) mighte be manifest to you. Therfore are we comforted, because ye are comforted: but exceedingly the more ioyed we, for the ioye of Titus, because his spiete was refreshed of you all. I am therfore not now ashamed, though I boasted my selfe vnto him of you: but like as all is true that I haue spokē vnto you, euen so is oure boasting vnto Titus founde true also. And his inwarde affection is more abundaunt towarde you, whan he remembreth the obedience of you all, how ye receaued him with feare and trēblyng. I reioyse, that I maye be bolde ouer you in all thinges.

The VIII. Chapter.

A Do you to wit (biethien) the grace of God, which is geuē in the congregacions of Macedonia. For their reioynginge was most abundaunt, whan they were tryed by moch trouble: & though they were exceadinge poore, yet haue they geuē exceadinge richely, and that in synglenesse. For to their power (I beare recorde) yee and beyonde their power, they were wyllinge of their awne acorde, and prayed vs with grea te instance, that we wolde receaue their benefite and fellowshipe of the * hādteachinge that is done for the sayntes: And not as we loked for, but gaue ouer them selues first to the L O R D E, and afterwarde vnto vs by þ̄ wyl of God, so that we coulde not but desyre Titus, that like as he had begonne afore he wolde euen so accomplish the same beniuolence amonge you. Now as ye are riche in all poyntes, in faith and in worde, and in knowlege, and in all diligence, and in youre

loue towarde vs, euen so se that ye be plenteous also in this beniuolēce. This I saye not as commaūdyngge, but seynge, ether are so diligent, I proue youre loue also, whether it be perfecte or no. For ye knowe the liberallite of oure L O R D E Iesus Christ, which though he be riche, yet for youre sakes he became poore, þ̄ ye thow his pouerte mighte be made riche.

And my counsell herin I geue, for this **B** is profitable for you, which haue begonne a yeare ago, not onely to do, but also to wyl. But now perfourme the dede also, that like as there is a ready mynde to wil, there maye be a ready mynde also to perfourme the dede * of that which ye haue. * For yf there be a wyllinge mynde, it is accepted acordinge to that a man hath, not acordinge to that he hath not. This is not done to the intent, that other shulde haue ease, and ye cōbraunce, but that it be a lyke. Let youre abundaunce suffer their lacke in this tyme off derth, that their abundaunce also hereafter maye supplee youre lacke, that there maye be equalite. As it is wrytten: He þ̄ gathered moch, **E**xo. 16. d had not the more: and he that gathered little, wanted nothinge. Thākes be vnto God, which put in the hert of Titus, the same diligence towarde you. For he accepted the request in dede, yee he was rather so well wyllynge, that of his awne acorde, he came vnto you.

We haue sent with him that brother, **C** whose prayse is in the Gospell thow out all the congregacions. Not onely that, but he is chosen also of the congregacions, to be a felowe with vs in oure iourney, for this beniuolence that is mynistred by vs vnto the prayse of the L O R D E, and to stere vp youre promptemynde, and to bewarre, lest eny mā reporte euell of vs because of this plenteousnes, which is mynistred by vs: * and therfore make we prouision for honest thinges, not onely before the L O R D E, but also before men.

We haue sent with them also a brother of oures, whom we haue oft proued diligent in many thinges, but now moch more diligent. And this haue we done in grea te hope towarde you, whether it be for Titus sake (which is my felowe and helper amonge you) or for oure biethrē (which are Apostles of the cōgregacions, & the prayse of Christ.) Shewe now the profe off youre loue and off oure boastinge of you, vnto these, and opely in the sighte of the cōgregacions.

The IX. Chapter.

¶ ¶ ¶

Eccli. 30. c

.Pet. 4. b
Pro. 3. b
* Luc. 21. a

Exo. 16. d

Rom. 12. c

Act. 11. c
Rom. 15. d
1. Cor. 15. a
2. Cor. 9. a

The ij. Epistle

to the Corinthians.

A I the * handreachinge vnto y sayn
 Rom. 15d
 1. Co. 16. 2
 2. Cor. 8. 2
 tes, it is no nede for me to wyte vn-
 to you: for I knowe youre redynesse
 of mynde, wherof I boast my selfe amonge
 them of Macedonia, and saye: Achaia was
 ready a yere agoo. And youre seruentnesse
 hath prouoked many. Neuertheles yet ha-
 ue we sent these brethien, lest oure reioysinge
 ouer you shulde be in vayne in this behalfe,
 that ye mighte be ready, as I haue repor-
 ted of you: lest whan they of Macedonia co-
 me with me, and fynde you vnprepared, we
 (I wyl not saye ye) shulde be ashamed in this
 presumption of boostinge.

B Wherfore I thoughte it necessary to ex-
 horte the brethien, to come before hande vn-
 to you, for to prepare this blessinge promy-
 sed afore, that it mighte be ready, so that it
 be a blessinge, and not a defraudinge. This
 I thynke: that * he which soweth litle, shal
 Pro. 11. c
 Gal. 6. a
 reape litle also: and he y soweth plenteously,
 shal likewise reape plenteously, every one
 accordyng as he hath purposed in his herte,
 not grudgynge, or of compulsion. * For God
 Exod. 25. a
 and 35. a
 Eccl. 35. a
 loneth a chearfull geuer. God is able to ma-
 ke you riche in all grace, y ye in all thinges
 hauynge sufficiet to the vtremost, maye be
 riche to all maner of good workes. As it is
 Psal. 111. b
 wyttē: he hath sparfed abroad z geue to y
 poore, his righteousnes remayneth foreuer.

C he that geneth sede vnto the sower, shal
 mynistre bled also for fode, and shal multi-
 plye youre sede, and increase the frutes of y
 righteousnes, that in all thinges ye maye be
 made riche vnto all singlenesse, which cau-
 seth thorow vs, thanke geuynge vnto God.
 For the hādreachinge of this colleccion not
 onely suppleeth the nede off the sayntes,
 but also is abundaunt herin, that for this lau-
 dable mynistracion many mighte geue than-
 kes vnto God, and prayse God for y
 obedient professynge of the Gospell of Christ, z
 for y singlenesse in distributyng vnto the,
 and to all men, and in their prayer for you,
 which longe after you, for the abundaunt
 grace of God in you. Thankes be vnto God
 for his vnoutspeakeable gifte.

The X. Chapter.

A Paul my selfe besetke you by the meke-
 ness and softnesse off Christ, which
 when I am present amonge you, am
 of small reputacion, but am bolde towarde
 you beyng absent. I besetke you that I nede
 not be bolde whan I am present, z to vse y
 boldnesse wherewith I am supposed to be
 bolde, agaynst some, which repute vs as
 though we walked after y flesh: for though

we walke in the flesh, yet fighte we not after
 a fleshy maner. For the * wapens of oure
 Eph. 6. b
 warre are not fleshy, but mightie before
 God to cast downe strōge holdes, wherewith
 we ouerthrowe ymaginacions, z euery hie
 thinge y exalteth it selfe agaynst the know-
 lege of God, and brynge in to captiuyte all
 vnderstandinge to the obedience of Christ, z
 are ready to take vengeance on all disobe-
 dience, whan youre obediēce is fulfilled. Lo
 ke ye on thinges after y vtter appearaunce.

A fenymān trust of himselfe y he is Christ
 tes, let him thinke this also by himselfe, y
 like as he is Christes, enē so are we Christes
 also. And though I shulde boast my selfe
 somewhat more of oure auctorite * which y
 2. Cor. 13. b
 LORDE hath geue vs to edifye and not to
 destroye, it shulde not be to my shame. This
 I saye, lest I shulde seme, as though I wen-
 te aboute to make you afraied with letters.
 For the pistles (saye they) are sore and stron-
 ge, but his bodely presence is weake, and his
 speache rude. Let him y is soche, thinke on
 this wyse, that as we are in worde by let-
 ters whā we are absente, soch are we also in
 dede whan we are present. For we darre not
 reken or compare oure selues, vnto some that
 prayse them selues: Neuertheles whyle they
 measure them selues by them selues, and
 holde onely of them selues, they vnderstonde
 nothinge.

Howbeit we wil not boast of selues aboue
 measure, but onely accordyng to the measu-
 re of the rule, wherewith God hath distribu-
 ted vnto vs the measure to reach euen vnto
 you. For we stretchen not of selues to farre as
 though we had not reached vnto you. For
 euen vnto you haue we come with the Gos-
 pell of Christ, and boast not oure selues out
 of measure in other mens laboures: Yee and
 we hope whan youre faith is increased in
 you, that we wil come farther (accordyng to
 oure measure) and preach the Gospell vnto
 them that dwell beyonde you, and not to re-
 ioyse in that, which is prepared with ano-
 ther mans measure.

The XI. Chapter.

Let him that reioysseth, reioyse in the
 LORDE: for he y * prayseth him sel-
 fe, is not allowed, but he whō y LOR-
 DE prayseth. Wolde God ye coulde suffre
 me a litle in my foloshnes, yet do ye forbear-
 me. For I am gelous ouer you w godly ge-
 lousy. For I haue married you vnto one mā,
 to brynge a chaste virgin vnto Christ. But
 I feare, lest * as y serpēt begyled Eue w his
 Gen. 3. a
 subtiltie, enē so y wyttē shulde be corrup-

The ij. Epistle

to the Corinthians. No. lxxi.

te from the singlenesse that is in Christ. For yf he that cometh vnto you, preach another Jesus, whom we haue not preached, or yf ye receaue another spere, & ye haue not receaued, or another Gospell which ye haue not accepted, ye might right well haue bene cōtent. For I suppose that I am no lesse thē the hye Apostles are. And though I be rude in speakynge, yet am I not rude in knowledge. Howbeit amōge you I am knowne to the vttemost. Or dyd I synne therein because I submytted my selfe, that ye mighte be exalted?

B For I preached vnto you the Gospell of
1. Cor. 9. b God freely, and robbed other cōgregacions,
 and toke wages of thē, to preach vnto you.
Act. 20. c * And whan I was present with you, and
Phil. 4. c had nede, I was greuous to no man: * for I
 which was lackynge vnto me, the brethien
 which came fro Macedonia, suppleed. And
 in all thinges I kepte my selfe so, & I shulde
 not be greuous to you, & so wyl I kepe my
 selfe. As surely as the trueth of Christ is in
 me, this reioysinge shal not be taken frome
 in the regions of Achaia. Wherfore: because
 I shulde not loue you? God knoweth. Ne
 uertheles what I do and wyl do, that do I
 to cut awaye occasion, from thē which seke
 occasion, that they mighte boast thē selues
 to be like vnto vs. For soch false Apostles &
 disceatfull workers fashion them selues like
 vnto the Apostles of Christ. And that is no
 marnell: for Sathan him selfe is chaunged
 into y^e fashion of an angell of light. Ther-
 fore is it no greate thinge, though his my-
 nisters fashion them selues as though they
1. Pet. 2. a were the preachers of righteousnes, whose
 ende shalbe acordinge to their dedes.

C I saye agayne, lest eny man thynke that
 I am folish: or els take me euen now as a fo-
 le, & I maye boast my selfe a litle also. That
 I speake now, that speake I not after the
 LORDE, but as it were in folishnes, whyle
 we are now come to boasting: Seynge that
 many boaste them selues after y^e flesh, I wil
 boast my selfe also. For ye suffre soles gladly,
 in so moch as ye youre selues are wyse. For ye
 suffre euen yf a man brynge you in to bonda-
 ge, yf a man put you to dishonesty, yf a man
 take ought frō you, yf a man exalte him selfe
 ouer you, yf a man smyte you on the face. I
 speake concernynge rebuke, as though we
 were weake.

Wherin so ener now eny man darre be
 bolde (I speake folishly) therein darre I be
 bolde also. They are Iebwes, so am I. They
 are Israclites, euen so am I. They are the

sede of Abraham, so am I. They are the my-
 nisters of Christ (I speake as a sole) I am
 more: in laboures more abūdaunt, in strypes
 aboue measure, in presommentes more plen-
 teously, in death oft. * Of the Iewes recea-
Deut. 25. a ued I syue tymes fortye strypes, one lesse. *
Act. 15. d Thyrse was I beaten with roddes. * I was
Act. 14. c once stoned. * I suffred thyrse shypwracke: *
Act. 27. c nighte and daye haue I bene in the depe of
 the see: I haue oft iourneyed: I haue bene
 oft in parels of waters, in parels amonge
 murthurers, in parels amonge the Iewes,
 in parels amonge the heythen, in parels in
 cities, in parels in the wylsdeners, in parels
 vpon the See, in parels amonge false bre-
 thē, in laboure & trauayle, in moch watchin-
 ges, in hunger and thyrst, in moch fastinges
 in colde and nakednesse: Besyde those thyn-
 ges which are outwarde, namely my daylie
 combraunce, my daylie care for all cōgrega-
 cions. * Who is weake, and I be not weake? *
1. Cor. 4. 12 Who is offended, & I burne not? * If I must
 nedes make my boast, I wil boast my selfe of
 myne infirmyte. God y^e father of oure LOR-
 DE Jesus Christ, which is blessed for euer,
 knoweth that I lye not. * At Damascon the
Act. 9. d gouernoure of y^e people vnder kynge Are-
 tas, kepte y^e cite of the Damascenes, & wol-
 de haue taken me. and at a wyndowe was
 I let downe in a basket thorow the wall, &
 so escaped his handes.

The XII. Chapter.

It profiteth me nothinge (no doute) A
 to boaste. Neuertheles I wil come
 to y^e visions and reuelacions off the
 LORDE. I knowe a man in Christ aboue
 fourtene yeares a gooe whether he was in y^e
 body, I can not tell: or whether he was out
 of the body, I can not tell, God knoweth.)
 the same was taken vp in to the thirde hea-
 nen: and I knowe the same man (whether
 he was in y^e body or out of the body, I can
 not tell, God knoweth) how that he was ta-
 kē vp in to Paradise, and herde wordes not
 to be spoken, which no man can vtter. Here
 of will I boaste, but of my selfe wil I make
 no boaste, excepte it be of myne infirmyties.
 And though I wolde boaste my selfe, I dyd
 not foolishly, for I wolde saye the trueth.
 But I refrayne my selfe, lest eny mā shulde
 thinke of me aboue y^e he seyeth in me, or hea-
 reth of me. * And lest I shulde exalte my sel-
1ob. 1. b fe out of measure because of the hye reuela-
 cions, there is a warnynge geuen vnto my
 flesh, euen y^e messaunger of Satan, to buffet
 me, that I shulde not exalte my selfe out off
 measure: for y^e which I besoughte the LOR

The ij. Epistle

to the Corinthians.

DE thysse, that it mighte departe fro me. And he sayde vnto me: My grace is sufficient for the. For my strength is made perfecte thorow weaknes. Very glad therfore wil I reioyse in my weaknes, that the strength of Christ maye dwell in me.

B Therefore am I contente in infirmities, in rebukes, in necessities, in persecutions, in anguyshes for Chyestes sake: for whā I am weake, thē am I stronge. I am become a fo-
le i boasting my selfe: Ye haue cōpelled me.

1. Cor. 9. a For I oughte to be cōmended of you, * in so much as I am in nothinge inferior to y^e hye Apostles. Though I benothinge, yet are y^e tokens of an Apostle wrought amōge you, with all paciēce, with signes, z with wōders z with mightie dedes. For what is it, wher-
in ye are inferiours to the other congrega-
tions: excepte it be y^e I haue not bene gre-
uous vnto you. Forgeue me this wōge. Be-
holde, I am ready the thirde tyme to come
vnto you, and wyl not be chargeable vnto
you. * For I seke not youres, but you. For y^e
childre ought not to gather treasure for the
elders, but the elders for the childre. I wil
very gladly bestowe, and wyl be bestowed
for youre soules: though y^e more I loue you,
the lesse am I loued agayne.

Act. 20. c

C But let it be so that I greued you not, ne
nertheles for so much as I was craftye, I
toke you wth gyle. Haue I defrauded you by
eny of thē, whō I sent vnto you? I desired
Titus, z with him I sent a brother: dyd Ti-
tus defraude you? Haue we not walked in
one spiete: Wete we not in like fote-steppes?
Agayne, thynke ye y^e we excuse oure selues?
We speake in Christ in the sighte off God.
But all this (dearly beloued) is done for yō
edifyenge. For I feare, lest whan I come, I
shal not fynde you soch as I wolde: and lest
ye shal fynde me soch as ye wolde not: lest
there be amonge you, debates, envyenges,
wrathes, stryuynges, bacbytinges, whyspe-
ringes, swellinges, vprours: lest whan I co-
me agayne, God bringe melowe amōge you
z lest I be constrained to bewaile many of
thē y^e haue synned before, z haue not repen-
ted ouer y^e vncleynesse and whordome, and
wantonnes, which they haue cōmytted.

The XIII. Chapter.

Deut. 19. c
Mat. 18. b
A Now come I the thirde tyme vnto
you. * In the mouth of two or thre
witnesses shal every matter be sta-
blished. I haue tolde you before, z tell you
before as present y^e seconde tyme, z wryte it
now beyng absent, vnto thē which in tyme
pass: d haue synned, z to all other: z yf I co-
me agayne, I wil not spare, seynge that ye

seke experiēce of him, * which speaketh in me, **Mat. 10. c**
euen Christ, which amonge you is not wea-
ke, but is mightie amōge you. And though
he was crucified in weaknes, yet lyueth he
in the power of God. And though we are
weake in him, yet lyue we with him in the
power of God amonge you.

* Prone youre selues, whether ye are in the **B**
faith, examē youre selues. Or knowe ye not **1. Cor. 11. d**
yō selues, y^e Jesus Christ is in you? Excepte
ye be cast awayes. But I trust ye knowe, y^e
we are not cast awayes. I desyre before God
y^e ye do no enell: not y^e we shulde seme comen-
dable, but y^e ye shulde do y^e which is good,
z let vs be as cast awayes. For we maye do
nothinge agaynst y^e truethe, but for y^e truethe.
We are glad whan we are weake, z ye stron-
ge: z the same also we wysshe for, namely yō
perfectnesse. Therfore wryte I these thinges
beyng absent, lest whā I am present, I shul-
de vse sharpnesse, acordinge to the power * **1. Co. 10. b**
which the LORDE hath geue me to edifye,
and not to destroye.

Synally brethrien, reioyse, be perfecte, cō- **C**
foite yō selues, be of one mynde, be peacea-
ble, and the God of loue and peace shalberth
you. Salute one another with an holy kysse.
All the sayntes salate you. The grace of oure
LORDE Jesus Christ, z the loue of God,
and the fellowship of y^e holy goost be with
you all. Amen.

The seconde Epistle to the Corinthians.
Sent from phillippos in Mace-
donia, by Titus and Lucas.

The Epistle of the Apostle S. Paul to the Galathians.

The summe of this Epistle.

Chap. I. Paul rebuketh them, because they
were fallen awaye from the gospell, sheweth
his awne cōuersion, magnifieth his office and
apostelshippe, and declareth himself to be
equall with the hye apostles.

Chap. II. He withstondeth Peter in the face,
and proueth, that the lawe and circumcision
are not necessary to saluacion.

Chap. III. He rebuketh the vnstedfastnesse of
the Galathians, shewing the vnperfectnesse
of the lawe, and declareth neuerthelesse that
it was not geuen for naught.

Chap. IIII. Paul sheweth that thorow Christ
we be deliuered from the lawe, and rebuketh
the vnthankfulnesse of the Galathians.

Chap. V. He labourerth to drawe them awaye
from circūcision, sheweth them the barrayll
betwixte the spiete and the flesh, and the fru-
tes of them both.

Chap. VI. He exorteth them to brotherly loue,
and one to beare with another. In the ende he
worueth them to beware of circūcision

The Epistle
The Epistle of
the Apostle S. Paul
to the Galathians.



The first Chapter.

Paul an Apostle (not of men, nor by mā, but by Jesus Christ & by God the father, which ray- sed him vp frō & deed) & all the brethre which are w me. Vnto the cō gregaciōs in Galacia.

1 Cor. 1.2
Eph. 1.2
1 Pet. 1.2

* Grace be with you, and peace frō God the father, and oure LORDE Jesus Christ, which gaue him selfe for oure synnes, that he mighte deliuer vs from this present euel worlde, acordinge to the wyll of God oure father, to whom be prayse for euer and euer. Amen.

I marnell & ye are so soone turned (from him that called you in the grace of Christ) vnto another Gospell: which is nothinge els, but that there be some, which * trouble you, and intende to peruert the Gospell of Christ.

Act. 17.2

Neuertheles though we oure selues, or an angell from heauē preach vnto you eny other Gospell, thē & which we haue preached vnto you, the same be acursed. As we haue sayde afore, so saye we now agayne: If eny mā preach vnto you eny other thinge, thē & ye haue receaued, & same be acursed. Preach I men now or God: Or go I aboute to please men: If I shulde yet please men, I were not the seruaunt of Christ.

Act. 9.2
9.2

But I certifie you brethien, & the Gos- pell which is preached of me, is not of men. For I nether receaued it ner lerned it of mā, but by the reuelacion of Jesus Christ. For ye haue herde of my conuersacion afore tyme in the Jeweshippe, how that beyōde mea- sure I persecuted the cōgregacion of God, and spoyled it, and preuayled in the Jewe

to the Galathians. Ho. lxxxij.

shippe aboue many of my companions in my nacion, & was a moch more feruent man teyner of the tradicions of the fathers.

But whan it pleased God which separa- ted me from my mothers wombe, and called me by his grace, for to declare his sonne in me, that I shulde preach him thorow the Gospell amonge the heythen, immediatly I commened not of the matter with flesh and bloude: nether came I to Jerusalem vnto them which were Apostles before me: but wente my wayes in to Arabia, and came agayne to Damascon. Then after thre yea- re I came to Jerusalem to se Peter, and abode with him systene dayes. As for the other Apostles, I sawe none of them, saue James the LORDES brother.

The thinges that I wyte vnto you, be- holde, * God knoweth, I lye not. After that wente I into the coastes of Syria and Celi- cia: but of face I was vntowne to & Christen congregacions in Jewrye. Neuertheles they had herde onely, that: he that persecu- ted vs in tyme passed, preacheth now & saith which some tyme he destroyed: and they pray- sed God in me.

1 Cor. 11.2

The II. Chapter

Then after fourtene yeaues, * I wente up agayne to Jerusalem with Bar- nabas, and toke Titus with me also. But I wente vp by reuelacion, and comme- ned with thē of & Gospell, which I preach amonge the heythē: but specially with thē which were in reputacion, lest I shulde run- ne or had runne in vayne. * But Titus which was also with me, was not compelled to be circūcysed, though he was a Greke: and that because of certayne incommers beyng- ge false brethre, which came in amōge other, to spye out oure libertye, which we haue in Christ Jesus, that they mighte brynge vs in to bondage: To whom we gaue no row- me, no not for the space of an houre, as con- cernynge to be broughte in to subieccion: & the trueth of the Gospell mighte come ynue with you.

Act. 15.2

Act. 16.2
1 Cor. 9.2

As for thē that semed to be greate, what they were in tyme passed, it maketh no mat- ter to me. * For God loketh not on the out- warde appearaunce of men. Neuertheles they which semed greate, taught me nothin- ge: but contrary wyse, whan they sawe that the Gospell ouer the vncircumcision was cō mytted vnto me, as & Gospell ouer & circū- cision was commytted vnto Peter. (For he & was mightie with Peter to the Apostle-)

Act. 10.2
Rom. 2.2
Eph. 6.2

B

The Epistle

to the Galathians.

shippe ouer the circumcision, the same was mightie with me also amonge the heythen) they perceaued the grace that was geuen vnto me.

James and Cephas and Iohn, which seemed to be pilers, gaue me and Barnabas & righte handes, and agreed with vs, that we shulde preach amonge the heythē, and they amonge the Jewes: onely that we shuldere meēbe the poore, * which thinge also I was diligent to do.

But whā Peter was come to Antioche, I withstode him in & face: for he was worthy to be blamed. For afore there came certayne from James, he ate with the heythē. But whā they were come, he withdrew and separated himselfe, fearinge thē which were of the circumcision. And the other Jewes dyssembled with him likewise, in so moch & Barnabas was brought in to their symulacion also. But whan I sawe that they walked not right after & trueth of the Gospell, I sayde vnto Peter openly before all: If thou beyng a Jewe, lyuest after the maner of the Gentyles, and not as do the Jewes, why causest thou the Gentyles then to lyue as do the Jewes?

C * Though we be Jewes by nature, and not synners of the Gentyles, yet (in so moch as we knowe, that a man is not made righteous by the dedes off the lawe, but by the faith on Iesus Christ) we haue beleued also on Iesus Christ, & we might be made righteous by the faith of Christ, and not by the dedes of the lawe, because that by the dedes of the lawe no fleshal be iustified.

If we then which seke to be made righteous by christ, shulde be yet founde synners & selues, is not Christ then the mynister of synne? God forbyd. For yf I buylde agayne & which I haue destroyed, then make I my selfe a trespasser. But I thorow the lawe am deed vnto the lawe, that I might lyue vnto God. I am crucified with Christ, yet do I lyue: neuerthelesse now not I, but Christ lyueth in me. For yf I lyue in yf fleshe, I lyue in the faith of yf sonne of God * which loued me, and gaue himselfe for me. I cast not awaye the grace of God. For yf righteousness come by the lawe, then dyed Christ in vayne.

The III. Chapter.

A Ye folishe Galathians, who hath bewitched you, that ye shulde not beleue the trueth? To whō Iesus Christ was descrybed before the eyes and amonge you crucified. This onely wolde I lerne of

you: Receaued ye the spiete by the dedes of the lawe, or by the preachinge of the faith? Are ye so vnwyse? Ye beganne in the spiete, wolde ye endenowthē in the flesh? Haue ye suffred so moch in vayne? If it be els in vayne. He that geneth you the spiete, and doth soch greate actes amonge you, doth he it thorow the dedes of the lawe, or by & preachinge of the faith? * Euen as Abraham beleued God, and it was counted vnto him for righteousness. Thus ye knowe, that they which are of faith, are Abrahams children.

The scripture sawe afore hāde, that God iustificeth the heythen thorow faith. Therefore shewed it glad tydinges afore vnto Abraham, and sayde: * In the shal all the heythen be blessed. So then they which be of faith, are blessed with faithfull Abraham. For as many as go aboute with the workes of the lawe, are vnder & curse: for it is wyrtē: * Cursed be euery man, which cōtynueth not in all thinges that are wyrtē in the booke of the lawe, to do them. That no man is iustified by the lawe in the sighte of God, it is euident. For yf Iust shal lyue by his faith. The lawe is not of faith, * but the mā that doth & same, shal lyue therein. But Christ hath delynered vs from & curse of the lawe, whan he became a curse for vs. (For it is wyrtē: * Cursed is euery man that hangeth on tre) & the blessinge of Abraham mighte come on the Gentyles in Christ Iesu, and & we might foreceauē & promysed spiete, thorow faith.

Brethren, I wil speake after the maner of men. Though it be but a mā's Testamēt, yet no man despyseth it, or addeth eny thinge therto, * whan it is confirmed. To Abraham and his sede were the promyses made. He sayeth not: In the sedes, as in many, but in thy sede, as in one, which is Christ. This Testament (I saye) which afore was confirmed to Christ warde, is not disanulled (that the promes shulde be made of none affecte) by the lawe * which was geuen beyonde foure hundred & thirtie yeares thereafter. * For yf the enheritaunce be gotten by the lawe, then is it not geuen by promes. But God gaue it frely vnto Abraham by promes.

Wherfore thē serueth the lawe? * It was added because of transgression, tyll the sede came, to the which the promes was made. * And it was geuen of angels, by the hande of the * mediator. A mediator is not a mediator of one onely, but God is one.

Is the lawe then agaynst the promyses of God? God forbyd. Howbeit yf there had

Gen. 15. b
Rom. 4. a
Iaco. 2. c

Gen. 12. a
and 22. c

Deut. 27. c

Abac. 1. a
Rom. 1. b
Leuit. 18. a

Deut. 31. d

Heb. 9. c

Iudith. 5. b
Act. 7. a

Rom. 4. c
7. b. 8. a
Act. 7. c

Deut. 5. a

Act. 11. c
2. Co. 9. d

Phil. 1. a
Rom. 1. b

Eph. 3. a

Rom. 1. b bene geuen a lawe which coulde haue geue
life, the no doute righteousness shulde come
of the lawe. * But yf scripture hath shut vp
all vnder synne, that yf promes shulde come
by the faith on Iesus Christ, geue vnto the
that beleue. Before faith came, we were
kepte and shut vp vnder the lawe, vnto the
faith which shulde afterwarde be declared.
Thus yf lawe was scolemaster vnto Christ,
that we might be made righteous by faith.
But now that faith is come, we are no mo
re vnder the scolemaster. * For ye all are the
children of God by the faith in Christ Iesu.
1oh. 1. a * For as many of you as are baptyfed, haue
put on Christ. Here is nether Jewe ner Gre-
Rom. 6. a
and 13. b
Col. 2. b ke: here is nether boide ner fre: here is nether
man ner woman, for ye are all * one in Christ
Iesu. If ye be Christes, the are ye Abrahams
seide and heyres acordinge to the promes.

The III. Chapter.

A Vt I saye: As longe as the heyre is
a childe, there is no difference betwe-
ne him and a seruaunt, though he be
lorde of all yf goodes: but he is vnder tutors
and gouerners, vntyll the tyme appoynted
of the father. Euen so we also, whā we were
children, were in bondage vnder the outwar
detradicions. But whan the tyme was ful
fylled, God sent his sonne, borne of a womā,
Mat. 5. b * and put vnder the lawe, to redeme them
which were vnder the lawe, that we mighte
Rom. 8. b receaue yf childshippe. * For so moch the as
ye are children, God hath sent the spiete of
his sonne in to oure hertes, which cryeth:
Abba, deare father. Wherfore now, thou
art not a seruaunt, but a sonne. If thou be a
sonne, then art thou the heyre of God tho-
row Christ. Notwithstondinge whan ye
knewe not God, ye dyd seruyce vnto them,
which by nature are no Goddes. But now
seyng ye knowe God (ye rather are know-
Col. 2. c ne off God) how is it * that ye turne you
backe agayne vnto the weake and beggerly
tradicions, wher vnto ye desyre agayne a
fresh to be in bondage?

B Ye obserue dayes and monethes, and ty-
mes and yeares. I am in feare of you, lest I
haue bestowed laboure on you in vayne. Bre-
thre I beseeke you, be ye as I am, for I am as
ye are. Ye haue not hurte me at all. For ye
knowe how that in weaknes after yf flesh
I preached yf Gospell vnto you at the first:
and my tentacion which I suffred after the
flesh, ye despyed not, nether abhorred, but
receaued me as an angell of God, yee euen
as Christ Iesus. How happy were yehen?
For I beare you recorde, that yf it had bene

possible, ye had plucked out youre awne eyes,
and geue them vnto me. Am I therfore be-
come yf enemy, because I tell you yf trueth?

They are gelous ouer you amysse. Xee
they wolde make you to fall backe, that ye
might be feruēt to the warde. It is good to
be feruent, so yf it be allwaye in a good thin-
ge, and not onely whan I am present w you.
My litle children (of whom I traualye in
byrth agayne, vntyll Christ be fashioned in
you) I wolde I were w you now, and coulde
chaunge my voyce, for I stode i doute of you.

Tell me ye that wylbe vnder the lawe, ha-
ue ye not herde the lawe? For it is wyrtten,
that Abraham had two sonnes * the one by
Gen. 16. d
a bonde mayde, * the other by a fre woman. **Gen. 21. a**
As for him that was of the boide mayde, he
was borne after yf flesh: but he which was
of the fre woman, was borne by promes.
These wordes betoken somwhat. For these
women are the two Testamentes: The one
from the mount Sina, that gendrieth vnto
bondage, which is Agar. For Agar is called
in Arabia yf mount Sina, and reacheth vn-
to Jerusalem which now is, and is in bonda-
ge with hir children.

* But Jerusalem that is aboue, is the fre
Apoc. 21 a
woman, which is the mother of vs all. For
it is wyrtte: * Reioyse thou baren, that bea-
Esa. 54. a
rest no childre: breake forth and crye thou yf
trauallest not, for the desolate hath many
mo childre, then she which hath an husban-
de. As for vs (brethren) we are the children
of Isaac acordinge to the promes.

* But like as at that tyme, he that was
Gen. 27. g
borne after the flesh, persecuted him yf was
borne after the spiete, euen so is it now also.
But what sayeth the scripture? Put awaye
Gen. 21. b
the bonde mayden and hir sonne: for the son-
ne of yf bondmayde shal not be heyre with
yf sonne of the fre woman. So now brethren,
we are not children of the bonde mayde, but
of the fre woman.

The V. Chapter.

S Tonde fast therfore in the libertye
wherwith Christ hath made vs fre,
and be not wiapped agayne in the
yocke off bondage. Beholde, I Paul saye
vnto you: If ye be circumcysed, Christ pro-
fiteth you nothinge at all. I testifie agay-
ne vnto euery man which is circumcysed,
that he is bounde to kepe the whole lawe.
Ye are gone quyte from Christ, as many off
you as wylbe made righteous by the lawe,
and are fallen from grace. But we wayte
in the spiete off hope, to be made righte-
ous by faith. * For in Christ Iesu nether is **Gal. 4. b**

The Epistle

circumcision eny thinge worth ner vncircumcision, but faith which * by lone is mightie in operacion. Ye ranne well, who was a let vnto you, that ye shulde not obeye the trueth: Soch counsell is not of him that hath called you. * A litle leuen sowrieth the whole lombe of dowe.

B I haue trust towarde you in **§** LORDE, that ye wylbe none otherwyse mynded. But he that troubleth you, shal beare his indgment, what so euer he be. Brethren yf I yet preach circumcision, why do I suffre persecucion: then had the slaunders off the crosse ceassed. Wolde God they were roted out fro amōge you, which trouble you. But brethren, ye are called vnto liberty, onely let not youre libertie be an occasion vnto the flesh, but by lone serue one another. For all the lawe is fulfilled in one worde, namely in this: * loue thy neghbour as thy selfe. But yf ye byte and deuoure one another, take hede, that ye be not consumed one of another.

C I saye: Walke in the spirete, and so shal ye not fulfill the * lustes off the fleshe. For the flesh lusteth agaynst the spirete, and the spirete agaynst the flesh. These are contrary one to the other, so that ye can not do that which ye wolde: But and yf ye be led of the spirete, then are ye not vnder the lawe. * The dedes of **§** flesh are manifest, which are these: Aduourtye, whordome, vnclēnes, wantānes, Idolatrie, witchcraft, hatred, variaunce, zeale, wrath, stryfe, sedicion, sectes, envyenge, murther, dronkenness, glotony, and soch like: of the which I tell you before, as I haue tolde you in tyme past, * that they which commytte soch, shal not inheret the kyngdome of God. * But the frute of the spirete, is loue, ioye, peace, longe sufferinge, gētlēnes, goodnesse, faithfulness, mekenesse, tēperaunce, * Agaynst soch is not **§** lawe: * But they that are Christes, haue crucified their flesh, with the lustes and desyres.

The VI. Chapter.

A S we lyue in the spirete, let vs walke also in the spirete. Let vs not be vayne glorious, prouokinge one another, and envyenge another. Brethren, Xf eny mā be overtaken of a faute, ye which are spirituall, enfourme him with a meke spirete: and considre thine owne selfe, that thou also be not tempted. * Beare ye one anothers burthē, and so shal ye fulfill the lawe of Christ. But yf eny man thinke himselfe to be somewhat (whan in dede he is nothinge) the same disceaueth himselfe. Let every man proue his owne worke, and thē shal he haue reioy-

to the Galathians.

singe in his awne selfe, and not in another. For * every one shal beare his owne burthen.

* But let him that is taught with the worde, mynister in all good thinges, vnto him that teacheth him. Be not disceaued, God wil not be mocked. * For what soeuer a man soweth, that shal he reape. He that soweth vpon the flesh, shal of the flesh reape destruccion: But he that soweth vpon **§** spirete, shal of the spirete reape life euerlastinge. * Let vs not be weery of well doynge: for whā the tyme is come, we shal reape without ceassing. Whyle we haue tyme therfore, let vs do good vnto all men: but specially vnto thē which are of **§** housholde of faith.

Beholde, with how many wordes I haue wrytten vnto you with myne awne hande. They that wil please in the flesh, constrayne you to be circumcysed, onely lest they shulde be persecuted with the crosse of Christ. For euē they them selues which are circumcysed, kepe not the lawe, but wolde haue you circūcysed, that they mighte reioyse in youre flesh. But God forbyd that I shulde reioyse, saue onely in the crosse of oure LORDE Iesus Christ, wherby the worlde is crucified vnto me, and I vnto the worlde. * For in Christ Iesu nether circūcision auayleth eny thinge, ner vncircumcision, but a new creature. * And as many as walke acordinge to this rule, peace and mercy be vpon thē, and vpon Israel of God. From hence forth let no man put me to busynesse, * for I beare in my body the markes of the LORDE Iesu. Brethren, the grace of oure LORDE Iesu Christ be with youre spirete Amen.

Vnto the Galathians,
sent from Rome.

The Epistle of the Apostle S. Paul to the Ephesians.

The summe of this Epistle.

- Chap. I. The euerlastinge ordinaunce and eleccion of God in sauynge all men thorow Christ Iesus his sonne. We are ordened vnto good workes. The dominion of Christ.
- Chap. II. Paul sheweth them what maner of people they were before their conuersion, and what they are now in Christ.
- Chap. III. He sheweth the cause of his prisonment, desyareth them not to faynte because of his trouble, and prayeth God to make thē

The Epistle

to the Ephesians. No. lxxiii.

stedfast in his spere.

Chap. III. He exhorteth them vnto mekenes, longe sufferinge, vnto loue and peace, every one to serue and edifie another with the giste that God hath geuen him, to beware of straunge doctrine, to laye asyde the olde conuersacion of greedy lustes, and to walke in a new life.

Chap. V. He exhorteth them vnto loue, warneth them to beware of vncleannes, curvetousnesse, foolish talke and false doctryne: to be circumspecte, to avoyde dronkenesse, to reioyse and to be thankfull towarde God, to submytt the selues one to another. He teacheth how women shulde obeye their husbands, and how louyngly men ought to intreate their wyues.

Chap. VI. How children shulde behaue them selues towarde their fathers and mothers: Let fewse fathers towarde their children: Seruantes towarde their masters: Agayne, masters towarde their seruantes. An exhortacion to the spirituall battayll, and what weapons christen men shulde fight withall.

The Epistle of the Apostle S. Paul to the Ephesians.



The first Chapter.

21



Paul an Apostle of Jesus Christ by the will of God. To y sayntes which are Ephesus, & to the that beleue on Jesus Christ.

* Grace be with you and peace from God

oure father, & fro the LORDE Jesus Christ.

Blessed be God the father of oure LORDE Jesus Christ, which hath blessed vs w all maner of spirituall blessinge in heavenly thynges by Christ * acordinge as he had chosen vs by him, or ener the foundation of the worlde was layed, that we shulde be holy and without blame before him in loue, & ordeyned vs before, to receaue vs as children thow Jesus Christ, acordinge to the pleasure of his will, vnto the prayse of the glory of his grace, wherby he hath made vs ac-

cepted in the * Beloued, in whom we haue redemption thow his bloude (namely) the forgiuenes of synnes, acordinge to y riches of his grace, which he hath shed vpon vs abundantly in all wysdome and pndee: and hath opened vnto vs the mystery of his wil acordinge to his pleasure, which he had purposed in himselfe, & it shulde be preached * wha the tyme was fullcome, that all thinges shulde be gathered together by Christ, both the thynges which are in heauen, and also the thynges that are vpon earth, euen by him, by whom also we are come to the inheritauce * we that were therto predestinate before, acordinge to y purpose of him, which worketh all thynges after y counsell of his owne wyl, that we mighte be to the prayse of his glory, euen we that before beleued on Christ, on who also ye beleued, after that ye herde the worde of trueth, namely y Gospell of youre saluacion: wherin whan ye beleued, ye were * sealed with the holy spere of promes, which is the earnest of oure inheritauce to oure redemption, that we mighte be his owne to the prayse off his glory.

Wherfore I also, (in so moch as I haue herde of the faith which ye haue in y LORDE Jesu, and of youre loue vnto all y sayntes) ceasse not to geue thankes for you, and make mencion of you in my prayers, that y God of oure LORDE Jesus Christ, the father of glory maye geue vnto you the spere of wysdome, and open vnto you the knowlege of himselfe, and lighten the eyes of youre vnderstandinge, that ye maye knowe what is the hope of youre callinge, and what the riches of his glorious enheritaunce is vpon the sayntes, & what is the excedinge greatness of his power towarde vs, which beleue acordinge to y workyng of his mightie power, which he wroughte in Christ, whan he raysed him vp fro the deed, * and set him on his righte hnde i heauely thynges, aboue all rule, power, and mighte, and dominacio, and aboue all that maye be named, not onely in this worlde, but also in y worlde to come. * And hath put all thynges vnder his feete, and hath made him aboue all thynges * the head of the cōgregacion, which is his body, and the fulnesse of him that fylleth all in all.

The II. Chapter.

And quickened you also, whan ye were deed thow trespasses and synnes, in the which in tyme past ye walked, acordinge to the course off this worlde,

Mat. 3. b
and 17. a

Gal. 4. a

Rom. 8. d

2. Cor. 1. c
and 5. a

Psal. 109. a

Psal. 8. b

Ephe. 4. b
and 5. c
Col. 1. c

2. Cor. 1. a
Gal. 4. a

1oh. 15. b
1. Tim. 1. b

The Epistle

to the Ephesians.

Col. 3. a and after the prynce that ruleth in the ayre namely, after y^e spirete, which now worketh in the children of vnbeleue, * amonge whom we also had oure conuersacion in tyme past in the lustes of oure flesh, and dyd the wyll of the flesh and of the mynde, and were naturally the children of wrath, euen as well as other.

Esa. 45. b
Act. 15. b But God which is riche in mercy thow his greate lone wherwith he loued vs enē whā we were deed in synnes, hath quyc kened vs in Christ, (for by grace are ye saued) and hath raysed vs vp with him, and set vs with him in heauēly thinges thow Christ Jesus, y^e in tymes to come he mighte shewe the exceadinge riches of his grace, in kyndnesse to vs warde in Christ Jesu. For by grace are ye saued thow faith, and that not of youre selues. For it is y^e giste of God, not of woikes, lest eny mā shulde boast him selfe. For we are his workmanshippe, created in Christ Jesu * vnto good woikes, to y^e which God ordeyned vs before, that we shulde walke in them.

Phil. 3. a
Col. 2. b Wherfore remēbre, that ye (which afoie tyme were Gentyles after the flesh, and were called vncircumcision, of thē that are called * circumcision after the flesh, which circumcision is made with the hande) that ye at the same tyme were without Christ, and reputed aleauntes from the comen welth of Israel, and were straungers from the Testamentes of promes, therfore had ye no hope, and were without God in this worlde. But now ye that be in Christ Jesu, and afoie tyme were farre of, are now made nye by the bloude of Christ.

Esa. 9. b
Col. 1. b C For he is o^r peace, which of both hath made one, and hath broken downe the wall, that was a stoppe betwene vs, and hath also thow his flesh put awaye the cause off hatred (namely the lawe of the commaunde mētes contayned in the lawe wyrtten) that of twayne he mighte creae one new man in him selfe, and make peace, and to reconcy le both vnto God in one body thow the crosse, and so he slewe y^e hatred thow his owne selfe, and came * and preached peace in the Gospell, vnto you which were a farre of, and to thē that were nye. For thow him we both haue inraunce in one spirete vnto the father.

1. Cor. 1. b
1. Pet. 2. a Now therfore ye are nomore gētes and straungers, but cītesīns with the sayntes, z of the housholde of God, buylded vpon * y^e foundation of y^e Apostles and prophetes * where Jesus Christ is y^e heade corner stone

in whom euery buyldinge coupled together, groweth to an holy temple in the LORDE, in whom ye also are buylded together, to be an habitacion of God in the spirete.

The III. Chapter.

Act. 21. d
Gal. 1. b O this cause I Paul am * a presoner of Jesus Christ for you heythen, accordinge as ye haue herde of y^e office of the grace of God which is geuen me to you warde. For by * reuelacion was this mystery shewed vnto me, as I wrote aboue in fewe wordes: wherby whan ye rede it, ye maye perceaue myne vnderstondynge in y^e mystery of Christ, which (mystery) in tymes past was not opened vnto the childre of mē as it is now declared to his holy Apostles and prophetes by the spirete: namely, that the heythen shulde be inheritous also, and of the same body, and partakers of his promes in Christ by the Gospell, wherof I am made a mynister acordynge to the giste of the grace of God, which is geuen me a cordin ge to the workynge of his power.

1. Cor. 4. a
Col. 2. a Vnto me * the leest of all sayntes is this grace geuen, that I shulde preach amonge the heythē y^e vnsearcheable riches of Christ, and to make all men se, what is the fellowshippe of the * mystery, which frō the begynnyn ge of the worlde hath bene hyd in God, which made all thiges thow Jesus Christ: to the intent that now vnto the rulers and powers in heauē mighte be knowne by the congregacion the manifolde wysdome off God, acordynge to y^e eternall purpose, which he hath shewed in Christ Jesu oure LORDE by whom we haue boldnesse and inraunce in all confidēce thow faith on him. Wherfore I desyre that ye saynte not because of my tribulacions, y^e I * suffre for you, which is youre prayse.

Col. 1. c C For this cause I bowe my knees vnto the father of oure LORDE Jesus Christ, which is the true father, ouer all that is called father in heauen and in earth, that he graunte you (acordinge to y^e riches of his glory) to be strengthened with power by his spirete in y^e inwarde mā, that Christ maye dwell in you re hertes by faith, that ye beyng eroted and grounded in loue, maye be able to cōprehēde with all sayntes, what is the bredth, and the length, and the depth, and the heyth: and to knowe the loue of Christ, which loue yet passeth all knowlege: that ye maye be fylled with all maner of fulnesse of God.

Vnto him that is able to do exceadinge abundantly, aboue all that we are or vn-

The Epistle

to the Ephesians. Ho. lxxxv.

derstonde (acordinge to y power that wor-
keth in vs) be prayse in the congregacion,
which is in Christ Jesu, at all tymes for euer
and euer, Amen.

The III. Chapter.

A Therfore which am prisoner in the
LORDE, exhorde you, that ye walke
as it becometh yo^r callinge wherin
ye are called, with all humblenes off mynde
and mekenes, and longe sufferinge, forbea-
ringe one another in loue, and be diligent to
keepe the vnite of the spiete thorow the bon-
de of peace. One body and one spiete, euē as
ye are called in one hope of youre callinge.
One LORDE, one faith, one baptyme, one
God and father of vs all, which is aboue all,
and thorow all, and in you all.

Ro. 12. a * Vnto euery one of vs is geuen grace,
1. Cor. 12. a acordinge to the measure off the giste off
Psal. 67. c Christ. Therfore sayeth he: He is gone vp
an hie, and hath led awaye captiuyte capty-
ue, and hath geue gistes vnto men. That he
Ioh. 3. b wente, vp what is it, but that he first came
downe in to y lowest partes of y earth: He
that came downe, is euen the same which
is gone vp aboue all heauens, to fulfill all.
1. Cor. 12. c * And y same hath set some to be Apostles,
some to be prophetes, some to be Euangelis-
tes, some to be shepherdes & teachers, wher-
by the sayntes mighte be coupled together
thorow comen seruyce to the edifieng of y
body of Christ, tyll we all come vnto one ma-
ner of faith and knowlege of the sonne of
God, and become a perfecte man in to the
1. Cor. 14. measure of the perfecte age of Christ: that
Col. 2. a we be nomore children, * waueringe & caried
about with euery wynde of doctryne tho-
row the wickednes of men and craftynes,
wherby they laye awaye for vs to discea-
ue vs.

B But let vs folowe the trueth in lone, and
Eph. 1. c in all thinges growe in him, * which is the
and 5. c heade, euen Christ, in whom all the body is
coupled together, and one membre hangeth
Ro. 12. a by another thorow out all y ioyntes. * Wher
1. Cor. 12. b by one mynistreth vnto another (acordinge
to the operacion as euery membre hath his
measure) and makech, that y body groweth
to the edifieng of it selfe in lone.

This I saye therfore, and testifye in the
LORDE, that ye walke nomore * as y other
heythen walke in the vanite of their mynde,
blynded in their vnderfoundinge, beyng
straungers fro the life which is in God tho-
row the ignoraunce that is in them, becau-
se of the blyndnes of their hert: which beyng
past repentaunce, haue geue them selues

ouer vnto wantonnes, to worke all maner of
vncleannes euen with gredynesse.

But ye haue not so learned Christ, yf so
be that ye haue herde of him, & are taught
in him, euen as the trueth is in Jesu. So then
as concernynge the conuersacion in tyme
past * laye from you that olde man which
marreth himselfe thorow disceuable lus-
tes: but be ye renued in the spiete of youre
mynde, and put on that new man, which is
shapen after God, in true righteousnes and
holynes. * Wherfore put awaye lyenge, and
speake euery man the trueth vnto his negh-
boure, for as moch as we are membres one
of another. * Be angrie, but synne not. Let
not y Sonne go downe vpo youre wiath:
nether geue place to the bacbyter. He that
hath stollen, let him steale nomore: * but let
him labour rather, and do some good with
his hondes, that he maye haue to geue vnto
him that nedeth.

Let no filthy communicacion proceade
out of youre mouth, but that which is good
to edifye withall, whā nede is, that it be gra-
cious to heare. And greue not the holy spie-
te of God, wherwith ye are * sealed vnto y
daye of redempcion. Let all bytternes, and
fearfines, and wiath, and roaringe, & cursed
speakinge be farre fro you with all malici-
ousnes. But be ye curteous one to another,
mercifull, * and forgeue one another, euē as
God hath forgeuen you in Christ.

The V. Chapter.

B yethe * folowers therfore of God
as deare children, and walke in lone,
euen as Christ loued vs, and * gaue
him selfe for vs an offerynge and sacrifici-
of a swete sauoure vnto God. As for whor-
dome and all vncleannes, or couetousnes, let it
not be named amōge you, as it becommeth
sayntes: * nether fylchines, ner folish talkyn-
ge, ner ieaftyng (which are not comly) but
rather geuyng of thākes. * For be sure, that
no whore monger, or vncleane person, or co-
uetous person (which is a worshipper off
ymages) hath inheritaunce in the kyngdo-
me of Christ and of God. * (Let no man dis-
ceauē you with vayne wordes) for becau-
se of these commeth the wrath of God vpon
the children of vncleane. Be not ye therfore
companions with them. For sometyme ye
were darknesse, * but now are yelichte in the
LORDE.

Walke as the children of lighte. (* For
the frute of the spiete is all maner of good.
nes, and righteousnes and trueth:) and pro-
pp

The Epistle

ne what is pleasing vnto the LORDE, and haue no fellowship with y^e vnfructfull workes of darknes, but rather rebuke the. For it is shame euen to name those thinges, which are done of them in secrete. But all thinges are manifest, whan they are rebuked of the lighte. For what so euer is manifest, that same is lighte. Therfore sayeth he: * Awake thou that sleepest, and stonde vp fro the deed, and Christ shal geue the lighte.

Col. 4. a * Take hede therfore how ye walke circumspectly, not as the vnwyse, but as y^e wyse, and redeme the tyme, for it is a miserable tyme. Wherfore be not ye vnwyse, but vnderstande what the wil of the LORDE is,

Eccl. 31. c * and be not drunken with wyne, wherin is excess: but be full of the spiete * and talke amōge youre selues of psalmes, and ymnes, and spirituall songes, synginge and makynge melody vnto the LORDE in youre hertes * geuyng thankes alwayes for all thinges vnto God the father, in the name of oure LORDE Jesus Christ, submyttinge youre selues one to another in the feare of God.

Col. 3. c Let the women submytte them selues vnto their husbādes, as vnto the LORDE.

1. Pet. 3. a * For the husbāde is the wyues heade, euē as Christ also is the heade of the congregacion, and he is the Sauoure of his body. Therfore as the congregacion is in subieccion to Christ, likewise let the wyues be in subieccion to their husbādes in all thinges.

Ephe. 5. a * Ye husbādes loue youre wyues, euen as Christ loued the congregacion, * and gaue himselfe for it, to sanctifye it, * and clenſed it in the fountayne of water by the worde, to make it vnto himselfe a glorious congregacion, hauynge no spot ner wrynkle, ner eny ſoch thinge, but that it shulde be holy and without blame.

So oughte men also to loue their wyues, euen as their awne bodyes. He that loueth his wife, loueth himselfe. For no mā euer yet hated his awne fleshe, but nourisheth and cherissheth it, euen as the LORDE doth also the congregacion. For we are membres of his body, of his flesh and of his bones.

Gen. 2. d * For this cause shala man leaue father and mother, and cleue vnto his wife, and they two shal be one flesh: This is a greatesecrete: but I speake of Christ and the congregacion. Neuertheles do ye so, that every one of you loue his wife euen as himselfe: but let the wife feare hir husbāde.

The VI. Chapter.

to the Ephesians.

Ye children, obey youre elders in the LORDE, for that is righte. Honour thy father and thy mother (* That is the first commaundement, that hath eny promes) that thou mayest prospere, and lyuelonge vpon earth. And ye fathers, prouoke not youre children vnto wrath, but brynge the vp in the nourture and informacion of the LORDE.

* Ye seruantes, obey youre bodily masters, with feare and tremblyng, in syngeles of youre hert, euen as vnto Christ, not with seruyce onely in the eye sighte, as men pleasers: but as the seruantes off Christ, doynge the wyll off God from the hert with good wyll. Thynke that ye serue the LORDE and not me: and be sure, that what good soeuer a man doth, he shal receaue it agayne of the LORDE, whether he be bond or fre.

And ye masters, do euen the same vnto the, puttyng awaye threatenynge, and knowe that euen youre master also is in heauen, * nether is there eny respecte of personnes with him.

Synally my biethren, be stronge in the LORDE, and in the power of his might: put on the armō of God, that ye maye stande stedfast agaynst the craftie assautes off the denell. For we wrestle not agaynst flesh and bloude, but agaynst rule, agaynst power namely, agaynst the rulers of the worlde, of the darknesse of this worlde, agaynst y^e spietes of wickednes vnder the heauen. For this cause take ye the armour of God, y^e ye maye be able to resiste in the euell daye, and stonde perfecte in all thinges.

* Stonde therfore, and youre loynes girded aboute with the trueth, hauynge on the brest plate of righteousnes, and shod vpon y^e fete with the gospell of peace, that ye maye be prepared: Aboue all thinges take holde of the shyld of faith, wherewith ye maye quenche all the fyre dartes of the wicked. And take the helmet of saluacion, & the siverde of the spiete, which is the worde of God.

* And praye allwayes with all maner of prayer and supplicacion in the spiete, and watch there vnto with all instaunce and supplicacion for all sayntes and for me, that the worde maye be geuen me, that I maye open my mouth boldly, to vtter the secretes of the Gospell, wherof I am a messaunger in bondes, that I maye speake therein frely, as it becommeth me to speake.

But that ye maye also knowe, what case I am in, and what I do, Tychicus my deare

The Epistle to the Philippians. No. lxxxvi.

brother and faithfull mynister in the LORDE, shal shewe you all: whom I have sent vnto you for the same cause, that ye mighte knowe what case I stonde in, and that he mighte comforte youre hertes.

Peace be vnto the brethre, and loue with faith, from God the father, & from the LORDE Jesu Christ. Grace be with all them that loue oure LORDE Jesu Christ vnfaynedly. Amen.

Sent from Rome vnto the Ephe
sians, by Tichicus.

The Epistle of the Apostle S. Paul to the Philippians.

The summe of this epistle.

Chap. I. He exhorteth them to increace in loue, in knowlege and experience of godly thinges: maketh mention of his prisonment at Rome, is glad to heare Christ preached, is content ether so dye or lyue, and prayeth them to lede a godly conuersacion, to be of one mynde, and to feare no persecution.

Chap. II. He exhorteth them to vnite and brotherly loue, and to beware of strife and vayne glory: And for a sure ensample he layeth Christ before them.

Chap. III. He warneth the to beware of false teachers, whom he calleth dogges and enemies of Christ, and reproveth mans owne righteousnesse.

Chap. IIII. He saluteth certayne of them, exhorteth them to be of honest conuersacion, and thanketh them because of the prouision, that they made for him beyng in prison.



The first Chapter.



Paul and Timotheus the seruantes of Jesu Christ. Vnto all the sayntes in Jesu Christ, which are at philippos, with the Bishoppes and mynisters.

Grace be with you and peace from God oure father, and from the LORDE Jesu Christ.

* I thanke my God, as oft as I remembre you (which I allwayes do in all my prayers for you all, and praye with gladnesse) because of youre fellowship which ye haue in the Gospell from the first daye vnto now, and am surely certified of this, & he which hath begonne that good worke in you, shal go forth with it vntyll the daye of Jesu Christ: as it becommeth me to iudge of you all, because I haue you in my hert, as those that are partakers with me of grace in my bondes, in defendinge and stablyshinge of the Gospell.

For God is my recorde, how I longe after you all euen fro the very hert rote in Jesu Christ. And for the same I praye, & ye loue maye increace more & more in all maner of knowlege and in all experience, & ye maye proue what is best, that ye maye be pure, & soch as hurte no mans conscience, vnto the daye of Christ: fylled with the frutes of righteousness, which come by Jesu Christ vnto the glorie and prayse of God.

I wolde ye vnderstode brethien, that my busynes is happened vnto the greater furtheraunce of the Gospell, so that my bondes in Christ are manifest thorow out all & iudgment hall, and in all other places: In so much that many brethien in the LORDE, are boldened thorow my bondes, and darre more largely speake the worde without feare. Some (no doute) preach Christ of enuye and stryfe, but some of good wil. The one parte preacheth Christ off stryfe and not purely, supposynge to adde more aduersite vnto my bondes. The other parte of loue, for they knowe that I lye here for the defence, of the Gospell.

What then? So that Christ be preached all maner of wayes (whether it be done by occasion or of true meaning) I reioyce therein, and wil reioyce. For I knowe that the same shal chaunce to my saluacion, & thorow youre prayer and mynistryng of the spere of Jesu Christ, as I loke for and hope, that in nothinge I shalbe ashamed: but & with all confidence (as allwayes in tymes past, eue so now) Christ shalbe magnified in my body whether it be thorow life or thorow death. For Christ is to me life, & death is to me auantage. But in as much as to lyue in flesh is frutefull to me for the worke, I wote not what I shal chose, for both these thinges lye harde vpon me. * I desyre to be lowsed, & to be with Christ, which thinge were much better (for me) but to abyde in the flesh is more nedefull for you.

The Epistle

to the Philippians.

D And this am I sure of, that I shal abyde, and contynue with you all, for the furtheraunce and ioye of youre faith, that ye maye abundantly reioyse in Christ Iesu thorow me, by my comynge to you agayne.

Ephe. 4. a Onely let youre conversacion be * as it becommeth the Gospell of Christ, that whether I come z se you, or els be absent, I maye yet heare of you that ye cōtynue in one spirete and one soule, labourynge (as we do) to mayntayne the faith of the Gospell, and in nothynge fearynge youre aduersaries, which is to them a token off perdition, but vnto you of saluacion, and that of God. For vnto you it is geuen, not onely that ye shulde beleue on Christ, but also suffre for his sake, and to haue euen the same fighte, which ye haue sene in me, and now heare of me.

The II. Chapter.

A S there be amonge you eny consolacion in Christ, yf there be eny comforte of loue, yf there be eny fellowshipe off the spirete, yf there be eny compassion and mercy, fulfyll my ioye, that ye drawe one waye, hauynge one loue, beyng of one accorde, and of one mynde: that there be nothynge done thorow stryfe and vayne glory, but that thorow mekenesse of mynde euery man esteeme another better then himselfe: and let euery mā loke not for his awne profet, but for the profet of other.

Let the same mynde be in you, that was in Christ Iesu: which beyng in the shappe of God, thought it not robbery to be equall with God, but made himselfe of no reputacion, and toke vpon him the shappe of a seruaunt, * became like another man, and was founde in his apparell as a man: he humbled himselfe, and became obedient vnto the death, euen vnto the death of the crosse.

Heb. 5. a

Mat. 28. e
Heb. 2. b
Esa. 45. c
Dan. 7. c
Ro. 14. b

* Therfore hath God also exalted him, and geuen him a name, which is aboue all names, * that in the name of Iesus euery kne shulde bowe, both of thinges in heauen of thinges vpo earth, and of thinges vnder the earth, and that all tungen shulde confesse, that Iesus Christ is the LORDE vnto the prayse of God the father.

B Wherfore my dearly beloued, as ye haue allwayes obeyed (not onely in my ptesence, but now also moch more in my absence) euen so worke out youre awne saluacion with feare and tremblyng. * For it is God which worketh in you both the wyll and the deed,

*** Deu. 8. d**
Ezec. 36. c
2. Cor. 1. a
Heb. 13. d

euen of his owne good wyll. Do all thinges without murmuringes and disputynge, that ye maye be faultles and pure, and the childre of God * without rebuke, in the myddes of y croked and peruerse nacion, * amonge whom se that ye shyne as lightes in the woilde, holdynge fast the worde of life, vnto my reioysynge in the daye of Christ, that I haue not runne in vayne, nether laboured in vayne. * Yee and though I be offered vpon the offerynge z sacrifice of youre faith, I am glad, and reioyce with you all: be ye glad also, and reioyce ye with me.

1. Pet. 2. b

Math. 5. b

Col. 1. a

I trust in the LORDE Iesus, to sende Timotheus shortly vnto you, that I also maye be of good comforte, whan I knowe what case ye stonde in. For I haue no man that is so likemynded to me, which with so pure affeccis careth for you: for all other seeke their awne, not that which is Iesus Christes. But ye knowe the profe of him: for as a child vnto the father, so hath he mynistred vnto me in the Gospell. Him I hope to sende, as soone as I knowe how it wyll go with me. But I trust in the LORDE, that I also my selfe shal come shortly.

C

Nevertheless I thoughte it necessary to sende vnto you the brother Ephraditus, which is my companyon in laboure and fellowe souldyer, and youre Apostell, and my mynister at mynede, for so moch as he longed after you all, and was full of benygnes, because ye had herbe that he was sicke. And notwithstandinge he was sicke, and that nye vnto death: but God had mercy on him, and not on him onely, but on me also, lest I shulde haue had sorowe vpon sorowe.

I haue sent him therfore the more haistely, that ye mighte se him, and reioyce agayne, and that I also mighte haue the lesse sorowe. Receaue him therfore in the LORDE with all gladnes, * and make moch of soche: for because of the worke of Christ, he wente so farre, that he came nye vnto death, and regarded not his life, to fulfyll that seruyce which was lackynge on youre parte toward me.

Rom. 15. d
Mat. 10. a
1. Tell. 5. c

The III. Chapter.

OVER my brethren, reioyce in the LORDE. Where as I wyte euer one thinge vnto you, it greueth me not, and maketh you the surer. Bewarre off dogges, bewarre off enell workers, bewarre off discension: * for we are the circumcision, euen we that serue God in the spirete, and reioyce in Christ Iesu,

A

Rom. 2. c
Col. 2. d

The Epistle to the Philippians. No. lxxxvij.

and haue no confidence in the flesh, though I haue wherof I mighte reioyce in y flesh. If eny other mā thynke that he hath wherof he mighte reioyce in the flesh, moch more I, which was circūcysed on the eight daye, one of the people of Israel, of the trybe off Ben Jamin, an hebrue of the hebrues: as concernynge the lawe * a Pharise: as concernynge feruentnes * I persecuted the cōgregation: and as touchinge the righteousnes which is in the lawe, I was vnrebutable.

Act. 23. a
Act. 9. a
Gal. 1. b

Mat. 13. f

Ioh. 17. a
Col. 2. a

* But the thinges that were vauntage vnto me, haue I counted losse for Christes sake. Yee I thynke all thinges but losse, for that excellent * knowleges sake of Christ Iesu my LORDE: for whom I haue counted all thinge losse, and do iudge them but donge, that I mighte wyne Christ, & be founde in him, not hauynge myne awne righteousnes which commeth of the lawe, but by the faith of Christ (namely) the righteousnes which commeth of God in faith, to knowe him and the vertue of his resurreccion, and the fellowship of his passion, * that I maye be conformable vnto his death, yff by eny meanes I mighte attayne to the resurreccion from the deed. Not that I haue attained vnto it all ready, or that I am allready perfecte: but I folowe, yf I maye comprehend that, wherein I am comprehended off Christ Iesu. Brethren, I counte not my selfe yet that I haue gotten it: but one thinge I saye: I forget that which is behynde, and stretch my selfe vnto that which is before, & preace vnto y marck apoynted, to optayne the rewarde of the hie callynge of God in Christ Iesu.

Rom. 6. a

C Let vs therfore (as many as be perfecte) be thus wyse mynded: and yf ye be otherwyse mynded, I praye God open euen this vnto you. Neuertheles in that wher vnto we are come, let vs procede by one rule, that we maye be of one accorde. * Brethren, be ye y followers of me, and loke on the which walke euē so as ye haue vs for an ensample. For many walke (off whom I haue tolde you often, but now I tell you wepyng) euē enemies of the crosse of Christ, whose ende is damnacion, * whose God is the bely, & whose glory shalbe to their shame, which are earthly mynded. * But oure conuersacion is in heauen, from whence we loke for the Sauoure Iesu Christ y LORDE, * which shal chaūge o vyle body, y it maye be like fashio ned vnto his glorious body, acordinge to y workynge wherby he is able to subdue all thinges vnto himselfe.

1. Cor. 4. c
and 10. d

Ro 16. b

Col. 3. a

Cor. 15. f

The III. Chapter.

Wherfore my biethē dearly beloued & longed for, my ioye & my crowne contynue so in the LORDE ye beloued. I praye Euodias, & besetke Syntiches, that they be of one mynde in the LORDE. Yee and I besetke the my faithfull yock fellowe, helpe the women, which haue laboured with me in the Gospell, with Clement & with my other helpers, * whose names are in the boke of life. Reioyce in the LORDE allwaye, & agayne I saye, Reioyse. Let youre softnes be knowne vnto all men. The LORDE is enen at honde. Be not carefull, but in all thinges let yo petitions in prayer and supplicacion, with geuyng of thankes be knowne before God. And y peace of God, which passeth all vnderstōdinge, kepe youre hertes and myndes in Christ Iesu.

Luc. 10. b
Apo. 17. b

Ioh. 14. c
Rom. 15. b

Furthermore brethren, whatsoeuer thinges are true, whatsoeuer thinges are honest, what soeuer thinges are iust, what so euer thinges are pure, what soeuer thinges pertayne to loue, what soeuer thinges are of honest reporte: yf there be eny vertuous thinge, yf there be eny laudable thinge, haue those same in yd mynde, which ye haue both lerned and receaued, and herbe and sene in me: those thinges do, and the God of peace shal be with you. I reioyse greatly in y LORDE, that now at the last ye are renyued agayne to care for me, as ye cared for me afore, but ye lacked oportunitie. I speake not this because of necessite: for I haue lerned in what soeuer estate I am, * therewith to be contente I can belowe, and I cā be hie. Every where and in all thinges I am mete, both to be full, and to be hongrie: to haue plentye, and to suffre nede. I can do all thinges thorow Christ, which strengteth me. Notwithston dinge ye haue done well, that ye bare parte with me in my tribulacion.

1. Tim. 6. b

But ye of Philippos knowe, that in the begynnynge of the Gospell whan I departed fro Macedonia, no congregacion bare parte with me concernynge geuyng and receauynge, but ye onely. For vnto Tessalonica ye sent once and afterwarde agayne vnto my necessite. Not that I seke gistes, but I seke the frute, that it be abūdaunt in yo rekenynge. For I haue all, and haue plentye. I was euen fylled whā I receaued of Epaphroditus, that which came from you, an odoure of sweetenes, * a sacrifice accepted & pleasaunt vnto God. My God fulfill all yo nede, acordinge to his riches in glory i Christ Iesu.

Rom. 12. a
Heb. 13. c

The Epistle

Vnto God and oure father be prayse for
euer and euer Amen.

Salute all y sayntes in Christ Jesu. The
brethre that are with me, salute you. All the
sayntes salute you, but specially they that
are of the Emperours house. The grace of
oure LORDE Jesu Christ be with you all,
Amen.

Wrytten from Rome by
Epaphroditus.

The Epistle of the Apostle S. Paul to the Colossians.

The summe of this Epistle.

Chap. I. He geueth thankes vnto God for
their faith, loue, and hope: prayeth for their
increase and sheweth how we are the kyngdo-
me of God, oprayned by Christ, which is the
heade of the congregacion.

Chap. II. What greate care Paul toke for
all congregacions. He exhorteth them to be
stedfast in Christ, to beware of false teachers
and worldly wysdome, and describeth the fal-
se prophetes.

Chap. III. He putteth them in remembraunce
of the spirituall resurreccio, to laye asyde all
maner of corrupte luyng, to be frutesfull in
all godlynesse and vertue, and sheweth all de-
grees their dutye.

Chap. IIII. He exhorteth them to be feruent in
prayer, to walke wysely vnto them that are
not yet come to the true knowlege of Christ,
and so salureth them.



The first Chapter.



Paul an Apostle of Je-
su Christ by the will of
God, and brother Ti-
motheus.

To y sayntes which
are at Colossa and bre-
thien that beleue in
Christ.

Grace be with you and peace from God

to the Colossians.

oure father 7 frō the LORDE Jesu Christ.

* We geue thankes vnto God and the fa-
ther of oure LORDE Jesu Christ, prayen-
ge allwayes for you (sence we herde of youre
faith in Christ Jesu, and of youre loue to all
sayntes) for y hopes sake which is layed vp
in stoare for you in heauen: of the which ye
haue herde before by the worde of trueth in
the Gospell, which is come vnto you, euē as
it is into all the worlde: and is frutesfull, as it
is in you, sence y daye y ye herde and knewe
the grace of God in y trueth, as ye learned
of * Epaphras oure deare felowe seruaunt,
which is a faithfull mynister of Christ for
you, which also declared vnto vs youre loue
in the spere.

* For this cause we also, sence the daye y
we herde of it, ceasse not to praye for you, 7
desyre that ye mighte be fulfyllled with the
knowlege of his will, in all wysdome and
spirituall vnderstondinge, that ye mighte
walke worthy off the LORDE, to please
him in all thinges, and to be frutesfull in all
good workes, and growe in the knowlege of
God: 7 to be strenghted w all power acor-
dinge to the mighte of his glory, to all pa-
cience and longsufferinge with ioyfulness,
and geue thankes vnto the father, which
hath made vs mete for the enheritaunce of
sayntes in lighte.

Which hath deliuered vs frō the power
of darke nesse, 7 translated vs in to the kyng-
dome of his deare sonne (* in whom we ha-
ue redempcion thorow his bloude, namely,
the forgiuenes of synnes.) * Which is the
ymage of the innisyble God, first begotte be-
fore all creatures. * For by him were all thin-
ges created, that are in heauen and earth,
thinges visyble and thinges inuisyble, ether
rules or powers: All thinges are created
by him and in him, and he is before all
thinges, and in him all thinges haue their
beynge.

* And he is the heade of the body, name-
ly, of the cōgregacion: he is the begynnyn-
ge and first begotten from the deede, that in
all thinges he mighte haue the preemynen-
ce. For it pleased the father, that in him shul-
de dwell all * fulnesse, and that by him all
thinges shulde be * reconciled vnto himsel-
fe, whether they be thinges vpon earth or
in heauen, that thorow the bloude on his
crosse he mighte make peace even thorow
his owne selfe. And you (which were in ty-
mes past straungers and enemies, because
your myndes were set in euell workes) hath

Phil. 1. a
1. Tess. 1. a

Col. 4. b

Eph. 1. c
Phil. 1. b
2. Tess. 1. b

1. Joh. 1. b

Eph. 1. a

2. Cor. 4. a

Heb. 1. a

Psalm. 31. a

Heb. 1. a

Eph. 1. c

and 4. b

1. Cor. 15. c

Apoc. 1. a

Col. 2. b

* Rom. 3. c

2. Cor. 5. c

The Epistle

to the Colossians. Fo. lxxxviii.

He now reconcyled in the body of his flesh thorow death, to make you holy, and vnblameable with out faute in his awne sighte, yf ye contynue grounded and stablished in the faith, and be not moued awaye from y hope of the Gospell, wherof ye haue herde: which is preached amonge all creatures y are vnder heauen, wherof I Paul am made a mynister.

8. Co. 1.2
Eph. 3. b
Phil. 2. b

1. Cor. 4. a

Eph. 3. b

Math. 11. c

* Now ioie I in my sufferynge, which I suffre for you, and fulfill that which is beynde of the passions of Christ in my flesh, for his bodyes sake, which is the congregation, * wherof I am made a mynister, acordinge to y Godly office of preachinge, which is geuen vnto me amonge you, that I shulde richely preach the worde of God, namely, that mystery which hath bene hyd sence the worlde beganne, and sence the begynnyng of tymes: but now is * opened vnto his sayntes, to whom God wolde make knowne the glorious riches of this mistery amōge y heythen: which (riches) is Christ in you, cū he that is the hope of glory, whō we preach, and warne all men, and teach all men in all wysdome, to make everyman perfecte in Christ Jesu: Wherin I also laboure, and stryue acordinge to the workynge of him which worketh mightely in me.

The II. Chapter.

N Wolde ye knowe what fightinge I haue for youre sakes, and for them of Laodicea, and for as many as haue not sene my personne in the flesh, that their hertes mighte be comforted and knytt together in loue, to all riches of full vnderstōdinge, * which is in the knowlege of the mystery of God the father and of Christ, * in whom are hyd all the treasures of wysdome and knowlege.

Ioh. 17. a

1. Cor. 1. c

Eph. 3. a

1. Cor. 5. a

Gal. 3. d

* This I saye, lest eny man shulde begyle you with entysinge wordes. * For though I be absent in the flesh, yet am I present with you in the spiete: ioyenge, and beholdinge youre order and the stedfastnes of youre faith in Christ. * As ye haue therfore receaued Christ Jesu the LORDE, euen so walke in him, and be roted z buylded in him, and be stedfast in faith, as ye haue learned: z be plenteous in the same in geuyngethankes.

B

Ro. 16. b

2. Cor. 5. c

* Bewarre lest eny mā spoyle you thorow philosophy and disceatfull vanite after the tradicions of men, and after the ordinaūces of the wolde, and not after Christ. * For in him dwelleth all the fulnes of the Godhead bodily, and ye are complete in him, which is the heade of all rule and power: in whom

also ye are circumcysed with * circumcision without handes, by puttyng of the synfull body of the flesh: (namely) with the circumcision of Christ, * in that ye are buried with him thorow baptyme: in whom ye are also rysen agayne thorow faith, that is wrought by the operacion of God, which raysted him vp from the deed.

Rom. 2. 6
Phil. 3. a

Rom. 6. a

Rom. 5. a
Eph. 2. a
Col. 1. b

* And with him he quykened you, whan ye were deed in synnes, and in the vncircumcision of youre flesh, and hath forgiven vs all synnes, and put out the handwrytinge that was agaynst vs (cōtayned in the lawe wrytten) and that hath he taken out of the waye, and fastened it to the crosse: * And hath spoyled rule and power, and hath made a shewe of them openly, and triumphed ouer them in his awne persone.

Gen. 3. c
Luc. 11. c
Ioh. 12. d

Let no man therfore trouble youre consciences aboute meate or drynke, or for a pece of an holy daye, as the holy daye of y newe Moone, or of the Sabbath dayes, * which are the shadowe of the thinges that were for to come: but the body selse is in Christ. Let no man make you shote at a wronge mark, which after his owne chosynge walketh in humblenes and spiritualte of angels, thinges which he neuer sawe, and is vayne, and puse vp in his owne fleshly mynde: and holdeyth not himselfe to the heade, wherof the whole body by ioyntes and couples receaueth nourishment, and is knyt together, and so groweth to the greatnes that commeth of God.

Heb. 8. a
8. b. 10. a

Wherfore yf ye be deed with Christ from the ordinaūces of the wolde, why are ye holden the with soch tradicions, as though ye lyued after the wolde? As whan they saye: Touch not this, taist not that, handle not that. All these thinges do hurte vnto men, because of the abuse of them, which abuse commeth onely of the commaundementes and doctrynes of men: * which thinges haue a shyne of wysdome thorow chosen spiritualte and humblenes, and in that they spare not the body, and do the flesh no worshipe vnto his nede.

Gal. 4. a

1. Tim. 4. b

The III. Chapter.

If ye be rysen now with Christ, seke those thinges then which are aboue where Christ is, syttinge on the righte hande of God. Set youre mynde on the thinges which are aboue, not on y thinges that are vpon earth. For ye are deed, * and youre life is hyd with Christ in God. * But whan Christ o life shal shewe himselfe, the shal ye also appeare with him in glory.

1. Pet. 1. a
Phil. 3. c
1. Ioh. 3. a

The Epistle

to the Colossians.

Eph. 5. a * Mortifye therfore youre membres which are vpon earth, wheridome, vncleannes, vnnatural lust, euell concupiscence, and conetousnes, which is a worshippinge of Idols: * **Gen. 5. 19** **1. Cor. 10. a** for which thinges sakes the wrath of God commeth vpon the children of vnbeleue: in the which thinges ye walked some tyme, whan ye lyued in them.

Rom. 6. a * But now put all awaye fro you: wrath, **Eph. 4. c** fearcenesse, maliciousnes, cursed speakyng, fylthie wordes out of youre mouth. Lye not **Rom. 13. b** one to another. * Put of y oldema with his workes, and put on y newe, which is renued in knowlege after y ymage of him that made him: * where there is no Greke, Iewe, circumcision, vncircumcision, Barbarous, Sithian, bode, fre: but Christ is all and in all.

B Now therfore as the electe of God, holy and beloued, put on tender mercye, kyndnes, humblenes of mynde, mekenesse, longe sufferinge, forbearinge one another, and forgyunge one another, yf eny man haue a quarrell agaynst another. Like as Christ hath forgyuen you, euen so do ye also. But a bone all thinges put on lone, which is the bonde of perfectnesse. And the peace of God rule in youre hertes, to the which (peace) ye are called also in one body: and se y ye be thanfull.

Eph. 5. b Let y worde of Christ dwell in you plentifully in all wysdome. * Teach and exhorte youre awne selues with psalmes and ymnes, and spirituall songes which haue fauoure with them, synginge in youre hertes to the **1. Cor. 10. d** LORDE. * And what soeuer ye do in worde or worke, do all in the name of the LORDE **Eph. 5. b** Jesu, * and geue thankes vnto God the father by him.

C * Ye wyues, submytte youre selues vnto youre husbannes, as it is comly in the LORDE. **Eph. 5. c** **1. Pet. 3. a**

Ye husbannes, loue youre wyues, and be not bytter vnto them.

Eph. 6. a * Ye children, obeye youre elders in all thinges, for that is well pleasynge vnto the LORDE.

Ye fathers, rate not yo^r children, lest they be of a desperate mynde.

Eph. 6. a **Tit. 2. b** **1. Pet. 2. c** * Ye seruantes, be obedient vnto youre bodely masters in all thinges, not with eye seruyce as men pleasers, but in synglenes of hert, fearinge God. What so euer ye do, do it hertely, euen as vnto the LORDE and not vnto men. And be sure, that of the LORDE ye shal receaue the rewarde of y enheritaunce: For ye serue the LORDE Christ. But he that doth wronge, shal receaue for the wrong

ge that he hath done, * for there is no respect of persons (with God.) **Act. 10. d** **Rom. 2. b**

* Ye masters, do vnto youre seruantes that which is iust and equall, and knowe, y ye also haue a master in heauen. **Eph. 6. a**

The III. Chapter.

C Ontynue in prayer, and watch in the same with thankesgeuyng, and praye also together for vs, that God open vnto vs the dore of the worde, to speake the mystery of Christ (wherfore I am also in bonds) that I maye vtter y same, as it becometh me to speake. * Walke wysely towarde them that are without, and redeme y tyme. Let youre speach be allwaye fauorable, seasoned with salt, that ye maye knowe how to answer euerie man. **Eccl. 27. a** **Eph. 5. b**

Tichicus the deare brother and faithfull mynister z felowe seruait in y LORDE, shal tell you what case I am in. Whom I haue sent vnto you for the same purpose, that he mighte knowe how ye do, z that he mighte comferte youre hertes, with one. Onesimus a faithfull and beloued brother, which is one of you: they shal shewe you of all thinges, which are adoyng here. Aristarchus my preson felowe saluteth you, and * Marcus Barnabasses sisters sonne, touchinge whom ye receaued commaundementes: If he come vnto you, receaue him, and Jesus, which is called Justus, which are of the circumcision. These onely are my helpers in the kyngdome of God, which were to my consolation. **Phil. 1. b** **Act. 27. a** **1. Tim. 4. b**

* Epaphras a seruaint of Christ, which is one of you, saluteth you, z allwaye labourerth feruently for you in prayers, y ye maye stonde perfecte and full, in all that is the wil of God. I beare him recorde, that he hath a feruent mynde for you, and for the at Laodicea, and at Hierapolis. Deare Lucas the phisician saluteth you, and so doth Demas. **1. Tim. 4. b** Salute the biethen, which are at Laodicea, and salute Nymphas, and the cōgregacion which is in his house. And whan the epistle is red of you, cause it to be red also in the cōgregacion at Laodicea, z that ye likewise reade the epistle of Laodicea. And saye to Archippus: Take hede to the office which thou hast receaued in the LORDE, that thou fulfill it. My salutation with the hñade of me Paul. Remembre my bodes. * Grace be with you, Amen. **1. Tess. 3. b**

Sent from Rome by Tichicus and Onesimus.

The first Epistle
The first
 Epistle of the Apostle S.
 Paul to the Thessalonians.
 The summe of this Epistle.

- Chap. I. He thanketh God for them, that they are so stedfast in faith and good workes, and receaue the gospell with soch earnest.
- Chap. II. He putteth them in mynde of the godly conuersacion that he led amonge them when he preached the gospell vnto them, than keth God that they receaue his worde so feute fully, and excuseth his absence.
- Chap. III. He sheweth how greatly he was re- toyed, whā Timothy tolde him of their faith and loue.
- Chap. IIII. He exhorteeth them to stedfastnesse, to kepe them selues from synne and vnclenly conuersacion, to loue one another: rebuketh ydilnesse, and speaketh of the resurrection.
- Chap. V. He enfourmeth them of the daye of dome and comynge of the LORDE, exhorteeth them to watch, and to regarde soch as preach Gods worde amonge them.



The first Chapter.

B



PAUL and Siluanus
 and Timotheus.

Vnto the cōgrega-
 tion of the Thessalony-
 ans, in God the father
 and in the LORDE Je-
 sus Christ.

Grace be with you,
 and peace from God oure father and from
 the LORDE Jesus Christ.

Phil. 1.2
 Col. 1.2

1. Tim. 1.2

1 Cor. 1.2
 and 4.6

We geue thankes vnto God allwaye for
 you all, makynge mētion of you in e^r prayers
 without ceassynge, and call to remembraun-
 ce youre worke in the faith, and youre labour
 in loue, ⁊ youre pacience in hope, * which
 is oure LORDE Jesus Christ before God ou-
 re father: Because we knowe (brethien, belo-
 ued of God) how that ye are electe: * for ou-
 re Gospell hath not bene with you in worde
 onely, but both in power and in the holy
 goost, and in moch certayntie, as ye knowe
 after what maner we were amonge you for
 youre sakes.

to the Thessalonians. No. lxxix.

And ye became the folowers of vs and B
 of the LORDE: and receaued the worde in
 moch affliction with ioye of the holy goost:
 so that ye were an example to all that bele-
 ued in Macedonia and Achaia. For frō you
 was the worde of the LORDE noysed out,
 not onely in Macedonia ⁊ Achaia, but iⁿ all
 quarters also is y^e faith iⁿ God spied abode
 so that it nedeth not vs to speake eny thin-
 ge at all. For they them selues shewe of you,
 what maner of entrynge in we had vnto
 you, and how ye are turned vnto God from
 ymages, for to serue the lyuynge and true
 God, and to loke for his sonne * from heaue: Act. 1.5
 whom he raysed vp from the deed, euen Je-
 sus, which hath delyuered vs frō the * wrath Ioh. 2.6
 to come.

The II. Chapter.

FOR ye youre selues (brethien) knowe A
 of oure intraunce vnto you, how that
 it was not in wayne, but as we had
 suffred afore, ⁊ * were shamefully intreated Act. 16.6
 at philippos (as ye knowe) we were bolde
 in oure God, * to speake vnto you ⁊ Gospell Act. 17.2
 of God with moch stryynge. For oure ex-
 hortacion was not to brynge you to erreure
 ner yet to vnclennes, nether was it with gy-
 le: but as we are alowed of God, that the
 Gospell shulde be commytted vnto vs to
 preache, euen so we speake, * not as though Gal. 1.6
 we wolde please mē, but God, which tryeth
 oure hertes.

For we haue not gone aboute with flate-
 ringe wordes (as ye knowe) ner wayted for
 oure owne profit (* God is recorde) nether Phil. 1.6
 soughte we prayse of men, nether of you ner
 of eny other, whan we mighte haue bene
 chargeable vnto you as the Apostles off
 Christ, but we were tender amonge you.

Like as a noisse cherissheth hir children, B
 euen so had we hartely affeccion towarde
 you, and wolde with good wyl haue dealte
 vnto you, not onely the Gospell of God,
 but oure lyues also, because ye were deare
 vnto vs.

We remembre brethien oure labour and
 tranayle. * For daye and nighte wroughte Act. 10.6
 we (because we wolde not be chargeable vn-
 to eny of you) and preached the Gospell of
 God amonge you. We are witnesses, and so is
 God, how holyly and iustly and vnblamea-
 ble we behaued oure selues amōge you that
 beleue: as ye knowe, how that as a father
 his children, euen so exhorted we and comfor-
 ted and besoughte eueryone of you, that ye
 wolde walke worthely before God, n^e hich
 hath called you vnto his kyngdome ⁊ glory.

The first Epistle

to the Thessalonians.

For this cause thanke we God without ceasinge, because that whā ye receaued of vs the worde of the preachinge of God, ye receaued it not as f worde of men, but (eue as it is of a trueth) the worde of God, which worketh in you that beleue.

C For ye brethren are become the folowers off $\text{the congregacions off God which in Jermy are in Christ Jesu}$, so that ye haue suffred euen like thinges of youre kynsmen, as they haue suffred of the Jewes. Which as they put the **LORDE** Jesus to death, and their awne prophetes, euen so haue they persecuted vs also, and please not God, and are contrary to all men, $\text{forbyddinge vs to speake vnto the heythen that they mighte be saued, to fulfill their synnes allwaye: for the wrath is come vpon them already vnto y vttemost.}$

But we (brethren) for as moch as we haue bene kepte from you for a season, as concerninge the bodely presence, but not in the hert, we haue haisted the more with greate desyre to se you personally. Therfore wolde we haue come vnto you, (**J Paul**) two tymes, $\text{but Sathan withstode vs. For who is oure hope, or ioye, or crowne of reioysingere are not ye it in y sighte of oure LORDE Jesus Christ at his commynge? Res ye are oure prayse and ioye.}$

Dan. 10. b
Phil. 2. b

The III. Chapter.

A Therefore sence we coulde no longer forbear, we thoughte it good to remayne at $\text{Athens alone, and sent Timotheus oure brother and mynister of God, and oure helper in y gospell of Christ, to stablysh you and to comforte you in youre faith, that noman shulde be moued in these troubles: (for ye youre selues knowe, that we are euen appoynted there vnto. And whan we were with you, we tolde you besore, that we shulde suffre tribulacion, euen as it is come to passe, and as ye knowe.) For this cause seyng I coulde no longer forbear, I sent, that I mighte haue knowlege of youre faith, lest happily the tempter had tempted you, and lest oure laboure had bene in vayne.}$

But now that **Timotheus** is come frō you vnto vs, and hath shewed vs of youre faith and loue, and how that ye haue allwaye good remembraunce of vs, desyringe to se vs as we also longe to se you: therfore brethren we haue consolacion in you in all oure trouble and necessite thorow youre faith. For now are we alyue, yf ye stonde stedfast in $\text{y LORDE. For what thankes can we recom-}$

pence to God agayne for you, because of this ioye that we haue concernynge you before oure God. We praye exceedingly daye and night, that we mighte se you presently, and fulfill that which is lackynge in y f faith.

God himselfe $\text{of father and son LORDE Jesus Christ gyde oure iourney vnto you. But the LORDE increace you, and make you flowe ouer in loue one towarde another, and towarde all men (euen as we do towarde you) that y f hertes maye be stable and vnblameable in holynes before God oure father, at the commynge of oure LORDE Jesus Christ with all his sayntes.}$

The III. Chapter.

Furthermore we beseeke you brethren and exhorde you in the **LORDE** Jesus, that ye increace more and more, euen as ye haue receaued of vs how ye oughte to walke and to please God. For ye knowe what commaundementes we gaue you by oure **LORDE** Jesus Christ. For this is the $\text{will of God, euen youre sanctifyinge, that ye shulde absteyne from whoredome, and y every one of you shulde knowe how to kepe his vessell in holynes and honoure, and not in the lust of concupiscence, as the heythen which knowe not God. And that no man go to farre, ner defraude his brother in bargayninge. For the LORDE is the auenger of all such thinges, as we haue sayde and testified vnto you afore tyme. For God hath not called vs to uncleannesse, but vnto holynes. He therfore that despyseth, despyseth not man, but God, which hath geuen his holy sperte in to you.}$

Rom. 13. a
Eph. 5. b
Tob. 5. d
1. Cor. 7. a

Rom. 1. c

But as touchinge brotherly loue, ye nede not that I wryte vnto you, $\text{for ye youre selues are taught of God to loue one another: yee and that thinge ye do vnto all the brethren, which are thorow out all Macedonia. But we beseeke you brethren that ye increace yet more and more, and that ye study to be quyet, and to medle with youre awne busynesse, and to worke with youre awne handes, as we commaunded you, that ye maye walke honestly towarde the that are without, and that nothinge be lackynge vnto you.}$

Luc. 10. b
1. Cor. 13. b
and 6. c

Act. 20. c
1. Tess. 5. b

We wolde not brethren that ye shulde be ignoraunt concernynge them which are fallen a slepe, that ye sorowe not as other do which haue no hope. For yf we beleue that **Jesus** dyed and rose agayne, euen so the also which slepe by **Jesus**, shal God brynge with him. For this we saye vnto you in the worde of the **LORDE**, $\text{that we which lyue and are remaynynge in the cōmyng of the LORDE,}$

1. Cor. 15. f

The first Epistle

Mat. 24. c
Ioh. 5. c
Act. 1. b
1. Tess. 2. a

shal not come yer they which slepe. For the LORDE himselfe shal come downe fro hea- uen with a shoute and voyce of 3 Archan- gell and with the trompe of God, and the deed in Christ shal aryse first: then shal we which lyue and remayne, be caught vp w them also in the cloudes, to mete the LOR- DE in the ayre, and so shal we euer be with the LORDE. Wherfore comforte youre sel- ues one another with these wordes.

The V. Chapter.

Wet of y tymes and seasons (brethre) it is no nede to wyte vnto you. For ye youre selues knowe perfectly, that the daye of the LORDE shal come euen as a thefe in the nighte. For whan they shal saye: Tush, It is peace, there is no daunger, then shall soden destruccion come vpo the, euen as the payne of a woman trauaylinge with childe, and they shal not escape. But ye brethrien are not in darknes, that that daye shulde come on you as a thefe. Ye are altogether children of lighte, and children of the daye. We are not of the night, nether of darknesse.

Rom. 13. b Therefore let vs not slepe as do other, but let vs watch, and be sober. For they that slepe, slepe in the nighte: and they that be dronken, are dronken in the nighte. But let vs which are of the daye, be sober, armed w the brestplate of faith and loue, and with 3 helmet of hope to saluacion.

B For God hath not appoynted vs vnto wrath, but to optayne saluacion by 3 mea- nes of oure LORDE Jesu Christ, which dyed for vs: that whether we wake or slepe, we shulde lyue together with him. Wherfore comforte youre selues together, and edifye one another, euen as ye do.

Gal. 5. a We beseeke you brethrien, that ye knowe them which laboure amonge you, and hane the onersighte of you in the LORDE, and ge- ue you exhortacion, that ye haue the mo- re in loue for their workes sake, and be at pea- ce with them. We desyre you brethre, warne them that are unruly, cofoite the feble myn- ded, forbear the weake, be pacient towarde all men. Se that none recompence euell for euell vnto eny man: but euer folowe that which is good, both amoge youre selues and to all men.

1. Tim. 5. c Reioyse alwaye, praye contynnally, in all thinges be thankfull: for this is the wyll of God in Christ Jesu towarde you. Quench not y sperte: despyse not propheciages: pro- ue all thiges, 2 kepe y which is good. Abstay- ne fro all suspicious thinges. The very God

to the Thessalonians. Ho. xc.

of peace sanctifye you thorow out. And I praye God, that youre whole sperte, soule 2 body be kepte blameles vnto y comyng of oure LORDE Jesus Christ. Faithfull is he which hath called you, which wil also do it. Brethrien, praye for vs. Giete all the brethre with an holy kysse. I charge you by y LOR- DE, that this epistle be red vnto all y holy brethrien. The grace of oure LORDE Je- sus Christ be with you, Amen.

1. Cor. 1. a
and 10. b

1. Tess. 2. b

The first Epistle to the Thessaloni- ans, sent from Athens.

The seconde Epistle of the Apostle S.

paul to the Thessalonians.

The summe of this epistle.

Chap. I. He thanketh God for their faith and loue, and prayeth for the increase of the same.

Chap. II. He sheweth them that the daye of the LORDE shal not come, till the departinge fro the faith come first: and therefore he exhor- teth them not to be disceaued, but to stonde stedfast in the thinges that he hath taught them.

Chap. III. He desyreth them to praye for him that the gospell maye prosper, and geueth the warnyng to reprove the ydle, and yf they wil not laboure with their handes, that they shal not eate.

The first Chapter.



PAUL and Siluanus and Timotheus.

To the congrega- tion of y Thessalonians in God oure father and in the LORDE Jesus Christ.

Grace be with you, and peace from God oure father, and from the LORDE Jesus Christ.

We are bounde to thanke God allwayes for you brethrien, as it is mete: because that youre faith groweth exceedingly, and the loue of euery one of you increaseth towarde another amoge youre selues, so that we oure selues make oure boast of you (in the congre- gacions of God) of youre paciẽce and faith in all youre persecucions and troubles that ye suffre, which is a token of the righteous iudgment of God, that ye are counted wor- thy of the Kyngdome of God, for the which ye also suffre.

For it is a righteous thinge wiche God,

The ij. Epistle

to recōpence tribulacion vnto the þ̄ trouble you: but vnto you which are troubled, rest with vs, * whā the LORDE Iesus shal shewe himselſe from heauen, with the angels of his power, and with flammynge * fyre, to geue vengeance vnto them that knowenot God, * and to them that obeye not the Gospell of oure LORDE Iesus Chriſt. * Which shal be punyſhed with everlaſtinge damnacion, * from ȳ preſence of the LORDE, and from the glory of his power, whan he shal come to be glorified in his ſayntes, and to be come maruelous in all them that beleue: because ye haue beleued oure testimony vnto you of the ſame daye. * Wherefore we praye allwayes for you, that oure God make you worthy of ȳ callinge, and fulfill all delectacion of goodnes, and the worke of faith in power, that ȳ name of oure LORDE Iesus Chriſt maye be prayſed in you, and ye in him, acordinge to the grace of oure God, and of the LORDE Iesus Chriſt.

The II. Chapter.

WE beſeke you brethien by the commynge of oʒ LORDE Iesus Chriſt, and in that we shal assemble vnto him, that ye be not ſodenly moued frō youre mynde, and be not troubled, nether by ſpīte, nether by wordes, ner yet by letter, which shulde ſeme to be ſent from vs, as though ȳ daye of Chriſt were at hande. Let no man diſceane you by eny meanes. For the LORDE cometh not, excepte the * departynge come firſt, and that that Man of ſynne be opened, euen the ſonne of perdition, which is an aduerſary, and is exalted aboue all þ̄ is called God oʒ Gods ſeruyce, ſo that he ſitteth as God in the * temple of God, * and boaſteth himſelfe to be God.

Remembie ye not, that whan I was yet with you, I tolde you theſe thinges: * And now ye knowe what withholdeth it, euē that it mighte be vttered at his tyme. (* For the myſtery of the iniquyte worketh allready, tyll he which now onely letteth, be take out of the waye.) And then shal that wicked be vttered, * whom the LORDE shal coſume with ȳ ſpīte of his mouth, ⁊ shal deſtroye with the appearaunce of his commynge: euen him, whoſe commynge is after the worke of Sathan * with all lyenge power, and ſignes and wonders, and with all deceauablenes of vnrighteouſnes amonge them that periſhe, becauſe they receaued not the loue of ȳ trueth, that they might haue bene ſaued. * Therfore shal God ſendethem ſtrōge deluſion, that they shulde beleue lyes, ⁊

Mat. 24. c
and 25. c
2. Pet. 3. a
Rom. 2. a
Sap. 5.
Eſa. 2. b
Dan. 9. e
1. Tim. 4. a
1. Cor. 2. b
* Dan. 11. e
1. Joh. 2. c
Ioh. 15. d
Eſa. 11. a
Dan. 9. d
Deut. 13. a
Mat. 24. b
Zach. 5. a
Rom. 1. d

to the Theſſalonians.

all they might be dāned, which beleued not the trueth, but had pleaſure in vnrighteouſnes.

But we are bounde to geue thankes allwaye vnto God for you, brethien beloued of the LORDE, becauſe that God hath from the begynnynge choſen you to ſaluacion in the ſanctifieng of the ſpīte and in beleuynge of the trueth, wher vnto he hath called you by oure Gospell, to opaynethe glory of oure LORDE Iesus Chriſt.

Therfore brethien ſtonde faſt, and kepe the ordinaunces which ye haue lerned, whether it were by oure preachinge oʒ by epiſtle. But oure LORDE Iesus Chriſt himſelfe, and God oure father, which hath loued vs and geuen vs everlaſtinge conſolacion, and a good hope thorow grace, comforte youre hertes, and ſtablyſh you in all doctryne ⁊ good doynge.

The III. Chapter.

Whermore brethien * praye for vs, ⁊ that the worde of God maye haue fre paſſage and be glorified as it is with you, and that we maye be deliuered from vnreaſonable and euell mē. * For faith is not every mā. But the LORDE is faithfull, which shal ſtablyſhe you and kepe you from euell. We haue confidence in the LORDE to you warde, that ye both do and wyll do that which we comaunde you. The LORDE gyde youre hertes vnto the loue of God and pacience of Chriſt.

* But we requyre you brethien, in the name of oure LORDE Iesus Chriſt, that ye withdraue youre ſelues from euery brother that walketh inordinatly, and not after the inſtitucion, which he receaued of vs. For ye yoʒ ſelues knowe, how ye oughte to ſolowe vs: for we behaued not oure ſelues inordinatly amonge you, nether toke we bried of eny man for naughte * but wrought w̄ labour and trauaile night and daye, leſt we shulde be chargeable to eny of you. Not but that we had auctonite, but to geue oure ſelues for an enſample vnto you to ſolowe vs. And whan we were w̄ you, this we warned you of, that yf there were eny which wolde not worke, ȳ ſame shulde not eate. For we heare ſaye, that there are ſome which walke amonge you inordinatly, and worke not at all, but are buſy bodies. * But them that are ſoche, we commaunde and exhoite by oure LORDE Iesus Chriſt, that they worke with quyetnes, and eate their awne bried.

Uertheles brethien, * be not ye weery of well doynge. * But yf eny man obeye not

Mat. 9. d
Eph. 6. c
Col. 4. a

1oh. 6. e

1. Cor. 5. b

Act. 18. a
and 20. c
2. Cor. 11. b

B

1. Theſ. 4. b

Gal. 6. a
⁊ 1oh. 1. b

The first Epistle

oure sayenges, sende vs worde of him by a letter, and haue nothinge to do with him, y he maye be ashamed. Yet counte him not as an enemye, but warne him as a brother.

The very LORDE of peace geue you peace allwayes by all meanes.

The LORDE be with you
all. The salutacion of
me Paul with
myne aw-
ne

hande: This is
the token in all epistles, So
I wyte, The grace of oure LORDE
Jesus Christ be with you all. Amen.

Sent from Athens.

The first Epistle of the Apostle S. Paul to Timothy.

The summe of this epistle.

Chap. I. He exhorteth Timothy to wayte vpo his office: namely, to se that nothige be taughte but Gods worde &c. He sheweth also wherfore the lawe is good, and telleth these swete and glad rydings, that Christ Jesus came in to the worlde to saue synners, example of himselfe.

Chap. II. He exhorteth to praye for all men. He will not haue women to be ouer costly arrayed, ner to teach in the congregacion, but to be in sylence, and obeye their husbandes.

Chap. III. What maner of man a byshppe or prestought to be, and what condicions his wife and children shulde haue. The properties also requyred in a deacon or mynister, and in his wife.

Chap. IIII. He prophecieth of the latter dayes, and exhorteth Timothy to the diligēt readynge of the holy scripture.

Chap. V. He teacheth him how he shal behaue himselfe in rebuynge all degrees. An ordre concernynge wyddowes.

Chap. VI. The dutye of seruautes toward their masters. Agaynst soch as are not satisfied with the worde of God. Agaynst curvousemes, A good lesson for richemen.

unto Timothy. No. xci.



The first Chapter.



Paul an Apostle of Jesus Christ according to the commaundement of God oure Saviour, and of the LORDE Jesus Christ, which is oure hope. Act. 9. b
1. Tess. 1. a

Vnto Timothy my naturall sonne in the faith.

Grace, mercy, and peace from God oure father, and oure LORDE Jesus Christ.

As I besoughte y to abyde still at Ephe sus (* whan I departed in to Macedonia) Act. 19. 32. euē so do, that thou commaunde some, that they teach none other wyse, nether geue he de to fables and genealogies, which are endlesse, and brede doutes more then godly edifyenge, which is by faith. * For y these summe of the commaundement is loue of a pure hert, and of a good cōscience, and of faith vnfayned. From the which some haue erred, z haue turned vnto wayne iangelynge, wyllynge to be doctours of the scripture, and vnderstonde not what they speake, nether wherof they affirme. 1. Tim. 3. c
Tit. 2. b

* But we knowe that the lawe is good, yf a man vse it lausfully, vnderstōdunge this, Rom. 7. b * that the lawe is not geuen vnto the righteous, but to the vnrighteous z dishobedient, to the vngodly z to synners, to the vnholly z vncleane, to murtherers of fathers and murtherers of mothers, to manslaughterers, to whomongers, * to the that defyle them selues with mankynde, to menstealers, to lyars, to periured, z so forth yf there be eny other thinge y is cōtrary to y wholsome doctryne, according to y Gospell of y glory of the blessed God, which (Gospell) is cōmytted vnto me. Gal. 5. c

And I thanke Christ Jesus o LORDE, which hath made me strōge, for he counted me faithfull, z put me in office, whā before I was a blasphemmer, * z a persecuter, z a tyrant: but I optayned mercy, because I dyd it ignorauntly in vnbeleue. Neuertheles the grace of o LORDE was more abūdaunt thow y faith z loue which is in Christ Jesu. Act. 9. a
Gal. 1. b

Q Q

The first Epistle

E For this is a true sayenge, and by all me-
Mat. 9. b nes worthy to be receaued, * that Christ Je-
Ioh. 1. c sus came in to y^e worlde to saue synners, of
whom I am chese. Notwithstandynge for
this cause optayned I mercy, that Iesus
Christ mighte pryncipally shewe in me all
longe pacience, to the ensample of them
which shulde beleue in him vnto eternall li-
fe. So then vnto God kyng euerlastinge,
Col. 1. b immortall and * invisible, and wyse only,
be honoure and prayse for euer and euer
Amen.

This commaundement commytte I vn-
to the (my sonne Timotheus) acordinge to
y^e prophecies which in tyme past were pro-
phesied of the, that thou in them shuldest
fichte a good fichte, hauynge faith & good
conscience, which some haue put awaye fro
them, and as concernynge faith haue made
2. Tim. 1. b shypwrake: of whose nombre is * Hymeneus
2. Tim. 4. b and * Alexander, * whom I haue deliuered
1. Cor. 5. 2 vnto Sathan, that they might be taught,
nomore to blaspheme.

The II. Chapter.

A Exhoite therfore, y^e abone all thin-
ges, prayers, supplicacions, interces-
Iere. 29. b sions and geuyng of thakes be had
Baruc. 1. c for all men: for kynges, and for all that are
in auctorite, that we maye lyue a quyet &
peaceable life in all godlynes and honestie.
For that is good and accepted in y^e sighte
of God oure Sauoure, which wil haue all
men saued, and to come vnto the knowlege
Heb. 9. c of y^e trueth. For there is one God, and * one
mediatour betwene God and men, (namely)
the man Christ Iesus, which gaue him selfe
a ransome for all men, that at his tyme it
shulde be preached, wherunto * I am ordey-
Rom. 1. 2 ned a preacher & an Apostle (I tell y^e trueth
2. Tim. 1. b in Christ and lye not) a teacher of the heythe
in faith and in the trueth.

B I wil therfore that men praye, in all pla-
ces, liftinge vp pure hâdes without wrath
or dowtyng. * Likewise also the women,
Ioh. 4. c that they araye them selues in comly appa-
Tic. 2. 2 rell with shamsfastnes and discrete behaues,
1. Pet. 3. 2 not with brydded heer, or golde, or perles, or
costly araye: but with such as it becommeth
women that professe godlynes thorow good
1. Co. 14. c workes. * Let the womanerne in sylence with
all subieccion. I suffre not a woma to teach
* ner to haue auctorite ouer the man, but for
to be in sylence. For Adam was first formed,
Gen. 3. c and the Eue: Adam also was not disceaued,
Ephe. 5. c but the woman was disceaued, and hath
brought in the trasgression. Notwithstandyn-
ge thorow bearyng of children she shalbe

vnto Timothy.

saued, yf she contynue in faith and in loue &
in the sanctifyenge with discrecion.

The III. Chapter.

This is a true sayenge: If a mā covet
y^e office of a Bisshope, he desyret
a good worke. But a Bisshope
must be blamelesse, * the husbâde of one wi-
fe, sober, discrete, manerly, harberous, * apte
to teach: Not genen to moch wyne, no figh-
ter, not genen to filthy lucre: but gentle, ab-
horrynge stryfe, abhorrynge couetousnes: &
one that ruleth his awne house honestly, ha-
uynge obedient children with all honestye.
Leui. 21. b (But yf a man can not rule his owne house,
Eze. 4. 4. d how shal he care for the congregacion of
Tic. 1. b God?) He maye not be a yōge scolar, lest he
1. Tim. 3. 6 be puse vp, and fall in to the iudgment of y^e
euell speaker. He must also haue a good repor-
te of them which are without, lest he fall in
to the rebuke and snare of the euell speaker.

Likewyse must the * mynisters be honest, &
not double tonged, not geuen to moch wyne,
Act. 2. 4 nether vnto fylthie lucre, but hauynge the
mystery of faith in pure conscience. And let
them first be proued, and then let them my-
nister, yf they be blamelesse.

Euen so must their wyues be honest, not
euell speakers, but sober and faithfull in all
thinges. Let the mynisters be, every one the
husbâde of one wyfe, and soch as rule their
children well, and their owne householdes.
* For they that mynister well, get them sel-
ues a good degree and greate libertye in the
Mat. 13. b faith which is in Christ Iesu.
25. b. c

These thinges wyte I vnto the, trustin-
ge shortly to come vnto the: but yf I tary
loge, that then thou mayest yet haue know-
lege, how thou oughtest to behaue thy selfe
in Gods house, which is the congregacion
of the lyuynge God, the piler and grounde
of trueth: and without naye, greate is that
mystery of godlynes. * God was shewed in
Ioh. 1. b the flesh: was iustified in the spiete: * was se-
Luc. 2. b ne of angels: was preached vnto the hey-
Ephe. 1. b then: was beleued on in the worlde: * was re-
Phil. 2. 2 ceaued vp in glory.

The IIII. Chapter.

The spiete speaketh enydently, * that
in y^e latter tymes some shal * depar-
te from the faith, and shal geue hede
vnto spietes of erreure, and deuylishe doctry-
nes, of them which speake false thorow ypo-
crysie, and haue their cōscience marked with
an whote yron, forbyddinge to mary, and
cōmaundynge to abstayne fro the meates,

The first Epistle

Gen. 1. d
Eccli. 39. f
Act. 10. b

which God hath created to bereceaued w
geuynge thankes of them which beleue and
knowe the trueth. * For every creature off
God is good, and nothings to be refused, y
is receaued with thankesgeuynge: for it is
sanctified by the worde of God and prayer.
If thou shalt put the brethien in remem-
braunce of these thinges, thou shalt be a
good mynister of Jesu Christ, * which hast
bene nourished vp in the wordes of faith and
of good doctryne, which thou hast folowed
hither to.

1. Tim. 1. a
1. Tim. 1. b

B * As for vngoodly and olde wyuesh fa-
bles, cast them awaye, but exercyse thy selfe
vnto godlynnes. For bodely exercyse profy-
teth litle, but godlynnes is profytable vnto
all thinges, as a thinge which hath promy-
ses of the life that is now, and of the life for
to come. This is a sure sayenge, of all par-
tes worthy to be receaued. For therfore we
laboure and suffre rebuke, because we hope
in the lyuynge God, which is the Sauoure
of all men, but specially of those that beleue.
Such thinges commaunde thou and teach.

Tic. 1. b
* Tic. 2. a
1. Pet. 3. a

* Let no man despise y youth, * but be thou
vnto them that beleue, an ensample, in wor-
de, in couersacion, in loue, in y spiete, in faith,
in purenesse.

Act. 6. a
and. 8. b

Geue attendaunce to readyng, to exhor-
tacion, to doctryne, vntyll I come. Be not
negligent in the gifte that is geuen the tho-
row prophete, * with layege on of the hart
des of the Elders. These thinges exercyse,
and geue thy selfe vnto them, that thine in-
crease maye be manifest vnto euery man.
Take hede vnto thy selfe, and to learnynge,
cōtynue in these thinges. For yf thou so do,
thou shalt saue thy selfe, and them that hea-
re the.

The V. Chapter.

Luc. 2. f
1. Cor. 7. d

A Rebuke not an Elder, but exhorte
him as a father: and the yōger men
as brethien: the elder women as mo-
thers: the yonger as sisters with all purenes.
Honour wedowes, which are true wedowes.
If eny wedowe haue children or neues, let
them lerne first to rule their awne houses
godly, and to recompence their elders. For
y is good & acceptable before God. * But she
that is a right wedowe, & desolate, putteih
hir trust in God, & cōtynueih in prayer and
supplication nighte and daye. But she that
lyneth in pleasures, is deed, euen yet a lyue.
And these thinges commaunde, that they
maye be without blame. * But yf there be
eny man that prouydeth not for his awne,
and specially for them of his housholde, the

Gal. 6. b

vnto Timothy. Ho. xcij.

same hath denyed the faith, and * is worse 1. Pet. 2. d
then an insydele.

Let no wedowe be chosen vnder thre sco B
re yeare olde, and soch one as was y wise of
one man, and well reported of in good wor-
kes, yf she haue brought vp children well, yf
she haue bene * harberons, yf she haue was- 1. Pet. 4. b
shed the sayntes fete, yf she haue mynistred
vnto the which were in aduersite, yf she we-
re continually geuen to all maner of good
woikes. But y yonger wedowes refuse. For
whan they haue begonne to waxe wanton
agaynst Chust, then wil they mary, hauny-
ge their damnacion, because they haue bro-
ke y first faith. Besydes this they are ydell,
and lerne to runne aboute fro house to hou-
se. * Nor onely are they ydell, but also tryflin 1. Pet. 2. a
ge & busybodies, speakynge thinges which
are not comly.

* I wil therfore that the yonger wemen 1. Cor. 7. a
mary, beare children, gyde the house, to geue
y aduersary no occasion to speake euell. For
some are turned back allready after Sathā.
If eny man or woman that beleueth haue
wedowes, let them make prouysion for the,
and let not the congregacion be charged:
that they which are righte wedowes, maye
haue ynough.

The Elders that rule well, are worthy of C
double honoure, most specially they which
laboure in the worde & in teachinge. For y
scripture sayeth: * Thou shalt not mofell the 1. Cor. 9. b
mouth of y ore y treadeth out y come. And:
* The labourer is worthy of his rewarde. * Mar. 10. a
* Agaynst an Elder receaue none accusa-
cion, but vnder two or thre witnesses. The
that synne, rebuke in the presence of all, that
other also maye feare.

I testifie before God and the LORDE
Jesu Christ, and y electe angels, that thou
obserue these thinges without haistie iudg-
ment, and do nothings parcially. Laye hon-
des sodenly on no mā, neither be partaker of
other mēs synnes. Kepe y selfe pure. * Dryn 1. Cor. 9. b
ke no lenger water, but vse a litle wyne for y
stomackes sake, and because thou art oft ty-
mes sicke. Some mēs synnes are opē, so that
they maye be iudged afore hande: but some
mens (synnes) shal be manifest herafter. Li-
ke wyse also good woikes are manifest afore
hāde: and they that are other wyse can not
be hyd.

The VI. Chapter.

Et as many seruantes as are vn-
der the yocke, counte their masters
worthy of all honoure, that the na-
me of God and his doctrine be not euell spo-
ke.

The first Epistle

Pen of. Se that they which haue beleuynge masters, despyse them not because they are brethre, but rather do seruyce, for so moch as they are beleuynge, and beloued, and partakers of the benefite.

These thinges teach and exhoite. If eny mā teach otherwys, and agreeth not vnto the wholsome wordes of oure LORDE Jesus Christ, and to the doctryne of godlynes, he is pnt vp, and knoweth nothynge, but wayseth his brayne aboute questions and stryuynges of wordes: wherof sprynge envy, stryfe, raylinges, euell surmysynges, vayne disputaciōs of soch men as haue corrupte myndes, and are robbed of the trueth, which thynke that godlynes is lucre: From soch separate thy selfe. Howbeit it is grea-
Tit. 1. b
1. Tess. 1. b
Pro. 15. b
Heb. 12. a
* Job. 1. c
Eccli. 29. d
* Pro. 23. a
Mat. 13. c
1. Reg. 2. b
Act. 17. c
Apo. 17. c
and 19. c
Ioh. 1. b
1. Ioh. 4. b
Mat. 6. c

C But thou man of God, flye soche thinges: folowe righteounes, godlynes, faith, loue, patience, mekenes: fighte a good fighte of faith: laye honde on eternall life, where vnto thou art called, and hast professed a good profession before many witnesses.

I geue the charge before God, which quyeteneth all thinges, and before Jesu Christ, which vnder Pontius Pilate witnessed a good witnessynge, that thou kepe the commaundement, without spot, vnreprocheable, vntyll the appearynge of oure LORDE Jesus Christ, which appearynge (at his tyme) he shal shewe that is blessed, and mightie onely, the Kyng of all Kynges, and LORDE of all lordes: which onely hath immortallite, and dwelleth in a lighte, that no man can attayne: whom no man hath sene, neither can se. Vnto whom be honoure and empyre euerlastynge, Amen.

D Charge the which are riche in this worlde, that they be not proude, ner trust in the vncertayne riches, but in the lyuynge God (which geueth vs abundantly all thinges to enioye them:) That they do good: that they be rich in good workes: that they geue and distribute with a good will: gather yn

vnto Timothy.

ge vp treasure for them selues, a good foundacion, agaynst y tyme to come, that they maye laye honde on eternall life.

O Timothy, kepe that which is committed vnto the, and avoyde vngoodly vayne wordes, and oppositions of science falsly so called, which whyle some professed, they haue erred as concernynge the faith. Grace be with the, Amen.

Wrytten from Laodicea, which is the chiefe cite of Phrygia Pacaciana.

The seconde Epistle of the Apostle S. Paul to Timothy.

The summe of this epistle.

- Chap. I. Paul exhorteth Timothy to steadfastnesse and patience in persecucion, and to continue in the doctryne that he had taught him. A commendacion of Onesiphorus.
 Chap. II. Like as in the first chapter, so here he exhorteth him to be constant in trouble, to suffre manly, and to hyde fast in the wholsome doctryne of oure LORDE Jesus Christ.
 Chap. III. He prophecieth of the paelous tymes, setteth out ypocrites in their colours, telleth vs what they be within, for all their fayre faces outwardly. Persecucion for the gospel.
 Chap. IIII. He exhorteth Timothy to be seruēt in the worde, and to suffre aduersite: maketh mencion of his awne death, and byddeth Timothy come vnto him.

The first Chapter.



Paul an Apostle of Jesus Christ, by the wyll of God, to preach the promes of y life which is in Christ Jesu.

To my deare sonne Timotheus.

Grace, mercy, and peace from God the father and from Christ Jesu oure LORDE.

I thanke God, whom I serue fro my fore elders in a pure conscience, that without ceassynge I make mencion of the in my prayers night and daye: and longe to se the (whan I remembre thy teares) so that I am fylled with ioye, whan I call to remembrance the vnsayned faith that is in the, which dwelt first in thy graundmother Lois, and in thy mother Eunice: And

Act. 2. a
Phil. 2. a

The ij. Epistle

unto Timothy. Ho. xcij.

am assured, that it dwelleth in y also. Wherefore I warne the, that thou sterve vp y gifte of God which is in the by puttyng on of my handes. * For God hath not geuen vs the spere of feare, but of power, and of loue, and of righte vnderstandynge.

B * Be not thou ashamed therfore of y testimony of^s LORDE, nether of me, * which am his prisoner: but suffre thou aduersite also w the Gospel, accordinge to the power of God * which hath saued vs, and called vs with an holy callinge: not accordinge to our dedes, but accordinge to his owne purpose and grace, which was geuen vs in Christ Jesu before the tyme of the worlde, but is now declared openly by the appearynge of oure Sauoure Jesu Christ. * Which hath taken awaye y power of death, and hath brought life and immortalite vnto lighte, thorow the Gospel: * wher vnto I am appoynted a preacher and an Apostell, and a teacher of the heythen: for the which cause I also suffre these thinges, neuertheles I am not ashamed. For I knowe whom I haue beleued, and am sure that he is able to kepe that which I haue commytted vnto his keepynge agaynst that daye.

C * Holde the after y ensample of the whol some wordes, which thou heardest of me, concernynge faith and loue in Christ Jesu. This hye charge kepe thou thorow the holy goost, which dwelleth in vs. This thou knowest, that all they which are in Asia, be turned fro me, of which sorte are Phigelus and Hermogenes. The LORDE geue mercy vnto the house of * Onesiphorus: for he oft refreshed me, and was not ashamed of my cheyne: but whan he was at Rome * he soughte me out very diligently, and founde me. The LORDE graunte vnto him, that he maye synde mercy with the LORDE in that daye. And how moch he mynistred vnto me at Ephesus, thou knowest very well.

The II. Chapter.

A Thou therfore my sonne, be stronge thorow the grace which is in Christ Jesu. And what thinges thou hast herde of me by many witnesses, * the same commytte thou vnto faithfull men, which are apte to teach other. Thou therfore suffre affliction as a good souldyer off Jesu Christ. No mā that warreth, tangleth himselfe with wordly busynesses, z that because he wolde please him, which hath chosen him to be a souldyer. And though a man stryue for a masterye, yet is he not crowned, excepte

1. Cor. 9. b he stryue lawfully. * The husbandman that

laboureth, must first enioye the frutes. Consydre what I saye. The LORDE shal geue the vnderstandynge in all thinges.

Remember that Jesus Christ, beyng^e of the seide of Dauid, rose agayne fro the deed, accordinge to my Gospel, wherein I suffre as an euell doer euen vnto bandes: but the worde of God is not bounde. * Therfore suffre I all for the electes sakes, that they also mighte optayne the saluacion in Christ Jesu with eternall glory.

This is a true sayenge: * If we be deed w him, we shal lyue with him also: * If we be pacient, we shal also raigne with him: * If we denye him, he also shal denye vs: * If we beleue not, yet abyderth he faithfull, he can not denye himselfe. Of these thinges put thou them in remembraunce, and testifie before the LORDE, that they stryue not aboute wordes, which is to no profit, but to peruerter the hearers.

Study to shewe thy selfe vnto God a laudable workman, that nedeth not to be ashamed, deuynge the worde of truethe iustly. * As for vngoodly and wayne talkynges, eschue them: for they helpe moch to vngodlynnes, and their worde fretteth as doth canker: Of whose nombre is * Hymeneus z Philetus, which as concernynge the truethe haue erred, sayenge, that the resurreccion is past already, and haue destroyed the faith of dyuerse personnes.

But y sure grounde of God stondbeth fast, and hath this seale: * The LORDE knoweth them that are his, and let every mā that calleth vpon the name of Christ, departe from iniquyte. Not withstandynge * in a greate house are not onely vessels of golde and of syluer, but also of wood and of earth: some for honoure, and some to dishonoure. But yf a man pouрге himselfe from soch felowes, he shalbe a vessel sanctified vnto honoure, mete for the LORDE, and prepared vnto all good workes. * Gle thou the lustes of youth, but folowe righteousnes, faith, loue, peace, with all them that call vpon the LORDE with pure hert. * As for folish questions and soch as teach not, put them fro the: for thou knowest that they do but gēder stryfe. The seruantt of the LORDE ought not to stryue, but to be gentle vnto every man: apte to teach, one that can forbear the euell, one y can * with mekenesse enfourmethem y resist: yf God at eny tyme wyl geue them repentaunce for to knowe the truethe, and to turne agayne from the snare of the deuell, which are holden in prison of him at his will.

The ij. Epistle

unto Timothy.

21

The III. Chapter.

1. Tim. 4. a
2. Pet. 3. a
Iud. 1. c

WHICH thou shalt knowe, that in the last dayes shall come paelous tymes. For there shall be men which shall holde of the selues, conetous, boasters, proude, cursed speakers, dishobedient to their elders, vnchante full, vngodly, vnkynde, truce breakers, false accusers, ryatours, scarce, despysers of them which are good, traytours, heady, hye mynded, gredy vpon voluptuousnes more then the louers of God, hauynge a shyne off godly lyuynge, but denyenge the power therof. And soch avoyde. * Of this sorte are they which rüne frō house to house, & brynge in to bondage women ladē w synne: which (women) are led with dyuerse lustes, euer lernynge, and are neuer able to come vnto the knowlege of the truthe.

Exod. 7. b

* But like as Jamnes and Jābres withstode Moyses, euen so do these also resist the truthe: mē they are of corrupte myndes, and lewde as cōcernynge y faith: but they shall preuayle no longer. For their folishnes shall be manifest vnto all men, as theirs was.

Act. 13. a
and 14. a
2. Cor. 1. b

* Eccl. 1. a
Psal. 33. c

But thou hast sene the experience of my doctryne, my fasshion of lyuynge, my purpose, my faith, my long sufferynge, my loue, my pacience, my persecutions, my afflictions, which happened vnto me * at Antioche, at Iconium, at Lysstra, which persecutions I suffred patiently, and from thē all the LORDE deliuered me. * Yee and all they that wil lyue godly in Chust Jesu, must suffre persecution. But the euell men and disceauers shall ware worse and worse, disceauynge and beyng disceaued.

2. Tim. 1. c

2. Pet. 1. d

* But contynue thou in the thinges that thou hast lerned, which also were cōmyrted vnto the, seynge thou knowest of whō thou hast learned them, And for so moch as thou hast knowne holy scripture of a childe, the same is able to make y wyse vnto saluacion thorow the faith in Chust Jesu. * For all scripture genē by inspiracion of God, is profitable to teach, to improue, to amende, and to instructe in righteousnes, that a man off God maye be perfecte, and prepared vnto all good woikes.

The IIII. Chapter.

22

Testifye therfore before God & before the LORDE Jesu Chust, which shall come to iudge the lyuynge and the deed, at his appearynge in his kyngdome: Preach thou the worde, be seruent, be it in season or out of season: Improue, rebuke, exhoite with all longe sufferynge and doctryne. For the tyme wil come, whan they

shall not suffre wholsome doctryne, but after their awne lustes shall they (whose eares yethe) get them an heape of teachers, and shall turne their eares from the truthe, and shall be geuent vnto fables. But watch thou in all thinges, suffre aduersite, do the woike of a preacher of the Gospell, fulfyll thine office vnto the vttemost.

* For I am now ready to be offered, and the tyme of my departing is at hande. I haue foughte a good fighte: I haue fulfyllled the course: I haue kepte the faith. From hence forth there is layed vp for me a * crowne of righteousnes, which the LORDE the righteous iudge shall geue me in y daye: Wherbeit not vnto me onely, but vnto all them that loue his cōmyng. Make speede to come vnto me at once.

2. Pet. 1. g

1. Co. 9. d
1. Pet. 5. a

Col. 4. b
Phil. 1. c

Col. 1. a

1. Tim. 4. a

For * Demas hath leste me, and loueth this present worlde, and is departed vnto Tessalonica, Crescens in to Galacia, Titus vnto Dalmacia, Onely Lucas is with me. Take * Marke, & brynge him with thee: for he is profitable vnto me to the mynistracion. Tidicus haue I sent to Ephesus. The cloke that I leste at Troada with Carpus brynge with the whan thou comest: and the booke, but specially the parchemēt. * Alexander the copper Smyth dyd me moch euell, the LORDE reward him accordynge to his dedes, of whom be thou ware also. For he withstode oure wordes sore.

In my first answeyng no man assisted me, but all forsoke me. I praye God that it be not layed to their charges. Notwithstandynge the LORDE stode by me, & streached me, that by me the preaching shulde be fulfyllled to the vttemost, and that all they shē shulde heare. And I was deliuered out of the mouth of the Lyon. And the LORDE shall deliuer me from all euell doynge, and shall kep me vnto his heauenly kyngdome. To whom be prayse for ever and ever, Amen.

Salute Prisca and * Aquila, and y housholde of Onesiphorus. * Erastus abode at Corinthum. But * Trophimus lest I sicke at Miletū. Make speede to come before x ynter. Eubolus, and Pudens, and Linus, and Claudia, and all the brethren salute the. The LORDE Jesus Chust be with thy sprete. Gra ce be with you, Amen.

Act. 18. a
Ro. 15. a
* Ro. 16. c
* Act. 21. d

The seconde epistle vnto Timothy,
wrytten from Rome, whā Paul
was presented the seconde
tyme before the Empe
roure Nero.

The Epistle The Epistle of of the Apostle S. Paul vnto Titus.

The summe of this epistle.

- Chap. i. Paul exhorteth Titus to ordene prestes or bishoppes in euery cite, declareth what maner of men they ought to be that are chosen to that office, and chargerh Titus to rebuke soch as withstonde the gospell.
- Chap. ii. He telleth him how he shal teach all degrees to behaue them selues.
- Chap. iii. Of obedience to soch as be in auctorite. He warneth Titus to beware of foolish and vnpromisable questions.



The first Chapter.

A

2. Tim. 1. b



Paul the seruaunt of God, and an Apostle off Iesus Christ, * to preach the faith off Gods electe, and the knowlege of y^e trueth, which ledeth vnto godlynes, vpon the hope

Rom. 1. a

of eternall life: which God * that can not lye hath promysed before the tymes of the worlde: but at his tyme hath opened his worde thorow preachinge, which is commytted vnto me acordinge to the commaundement of God oure Sauoure.

2. Cor. 8. c

* Vnto Titus my naturall sonne after y^e comen faith.

Eph. 1. c

Phil. 1. a

Grace, mercy, and peace from God the father, and fro the * LORDE Iesu Christ oure Sauoure.

B

For this cause left I the in Creta, that thou shuldest persourme that which was lackyng, and shuldest ordeyne Elders in euery cite, as I appoynted y^e. Xfery be blamelesse, the husbände of one wife, hauynge faithfull children, which are not slaundered of ryote, nether are dishobedient. * For a Dishoppe must be blamelesse, as the * stewarde of God: not wylfull, not angrie, * not geuen vnto moch wyne, no fyghter, not gredye

1. Tim. 3. a

Leui 10. c

Eph. 5. b

vnto Titus. Fo. xciiij.

of filthye lucre: but harbarous, one that loueth goodnes, sober mynded, righteous, holy, temperate, and soch one as cleueth vnto the true worde of doctryne: that he maye be able to exhort with wholsome lernynge, & to improue them that saye agaynst it.

* For there are many dishobedient, and talkers of vanite, and disceauers of myndes: namely they of the circuscision, whose mouthes must be stopped: * which peruerter whole houses, teachinge thinges which they oughte not, because of filthye lucre. One of them selues euen their awne prophet, sayde: * The Cretayns are alwayes lyars, enell beetes, and slowe belies. This witness is true. Wherfore rebukethem sharply, & they maye be sounde in the faith, and not to take hede vnto Jewes fables and commaundementes of men, which turne them awaye from the trueth. * Vnto y^e cleane are all thinges cleane: but .to the vncleane & vnbeleuers, there is nothinge cleane, but both their mynde & conscience is defyled. They saye that they knowe God, but with the dedes they denye him: for so moch as they are abhominable and dishobedient, and vnmete to all good workes.

Act. 13. a

2. Tim. 3. a

Epimenides

Mat. 13. a
and 23. c
* Ro. 14. c

The II. Chapter.

Thou speake thou that which becometh wholsome lernynge. That y^e elder men be sober, honest, discrete, sounde in the faith, in loue, in pacience. And the elder women likewise that they shewe them selues as it becometh holynes, that they be no false accusers, not geuen to moch wyne, that they teach honest thinges, that they enfourme the yonge women to be sober mynded, to loue their husbannes, to loue their childre, to be discrete, chaste, huswysly, good, * obedient vnto their awne husbannes, that the worde of God be not euell spoken of. Exhorte the yonge men likewise, that they be sober mynded. Aboue all thinge shewe thy selfe * an ensample off good workes, with vncorrupte doctryne, with honesty, with the wholsome worde which can not be rebuked: * that he which withstodeth maye be ashamed, hauynge nothinge in you that he maye dispraise.

A

Gen. 3. c

1. Tim. 4. b

1. Pet. 3. a

1. Pet. 2. b

and 1. b

* Exhorte the seruantes, to be obedient vnto their masters, to please in all thinges, not answeringe agayne, nether to be pyleers, but to shewe all good faithfulness, that in all thinges they maye do worshippe vnto the doctryne off God oure Sauoure. For the grace of God that byyngeth Sal-

Eph. 6. a

Col. 3. c

1. Pet. 3. c

Q. Q. iij

The Epistle

nacion vnto all men, hath appeared, and teacheth vs, that we shulde denye vngodly nes, and * wordly lustes: and that we shulde lyue discretly, righteously, and godly in this worlde, lokyng for that blessed hope and ap pearynge of the glory of y greate God and of oure Sauoure Jesu Christ: * which gaue him selfe for vs, to redeme vs fro all vnrighteousnes, and to pouрге vs to be a peculiar people vnto himselfe, to be seruently geuen * vnto good workes. These thinges speake and exhoite, and rebuke with all earnest. * Se that no man despyse the.

1. Ioh. 1. c

Rom. 8. 2
Gal. 1. b

Eph. 1. b

1. Tim. 4. b

The III. Chapter.

B Arne them * that they submytte them selues vnto Prynces and to the hyer auctorite, to obey the officers, to be ready vnto all good workes, that they speake euell of no man, that they be no stryers, but soft, shewynge all mekenes vnto all men. For we oure selues also were in tymes past, vnwyse, disobedient, in erreure, seruyng lustes and dyuerse maners of voluptuousnes, lyuynge in maliciousnes and enuye, full of hate, hatynge one another.

Rom. 13. a
1. Pet. 2. b

But after that y kyndnesse and loue of God oure Sauoure to man warde appeared, not for y dedes of righteousnes which we wroughte, but after his mercy he saued vs by the * fountayne of the new byrth, and renuyng of the holy goost, which he shed on vs abundantly, thow Jesu Christ oure Sauoure: y we beynge made righteous * by his grace, shulde be heires of eternall li fe acordynge to hope. This is a true sayge.

1. Ioh. 3. a

Act. 15. b
Eph. 2. a

B Of these thinges wolde I that thou shuldest speake earnestly, that they which are become beleuers in God, might be diligent to excell in good workes: for these thinges are good and profitable vnto me. * As for folish questions, and genealogies, and braulynge and stryunges aboute y lawe, auoyde the, for they are vnprofitable and vayne. * A mā that is geuen vnto heresy, after y first and seconde monicion, auoyde, and knowe, that he that is soch, is peruered, z synneth euen damned by his awne iudgment.

1. Tim. 1. a
and 6. a
2. Tim. 2. c

* Mat. 18. b
2. Tess. 3. a
Ro. 16. b

Whan I shal sende Artemas or Tichicus vnto y, make spede to come to me vnto Nicopolis, for I haue determyned there to wynter. Brynge Zenas y Scribe and Apollos on their iourney diligently, that nothyng be lackynge vnto them. And let oures also learne to excell in good workes, as farre forth as nede requyryeth, that they be not vnfrutefull.

All they that are with me, salute the. Gre

vnto Philemon.

te them that loue vs in the faith. Grace be with you all, Amen.

Wrytten from Nicopolis in Macedonia.

The Epistle of the Apostle S. Paul vnto Philemon.

The summe of this Epistle.

Hereioyseth to heare of the faith and loue of Philemon, whom he desyareth to forgeue his seruaut Onesimus, and louyngly to receaue him agayne.



And the prisoner of Jesu Christ, and brother Timotheus.

Vnto Philemon the beloued, and oure helper, and to the beloued Appia, and to Archippus & felowe souldyer, and to the congregacion in thy house.

Grace be with you, and peace from God oure father and from the LORDE Jesu Christ.

I thanke my God, makynge mencion all wayes of the in my prayers (for so moch as I heare of thy loue and faith which thou hast on the LORDE Jesu, and towarde all sayntes) that oure comen faith maye be frutefull in the, thow knowlege of all y good that ye haue in Christ Jesu. Greate ioye and consolacion haue I in thy loue. For by the (brother) the sayntes are hertely refreshed.

Wherfore though I haue great boldnes in Christ to commande the that which becommeth the, yet for loues sake I rather beseeke y, though I be as I am, enē paulaged, and now a prisoner also of Jesu Christ. I beseeke the for my sonne * Onesimus (whom I haue begotten in my bondes) which in ty me past was to the vnprofitable, but now profitable both to the and me. Whom I haue sent agayne: but receaue thou him (that is) euen myne awne hert. For I wolde haue kepte him styll with me, that in thy steade he might haue mynistrēd vnto me in y bondes of y Gospell. Neuertheles without thy mynde wolde I do nothyng, that y good which thou doest, shulde not be of compulsion, but wyllingly.

Col. 4. a

Happly he therfore departed for a season, & that thou shuldest receaue him for euer: not

The first Epistle

now as a seruaunt, but aboue a seruaunt, euen a brother beloned, specially to me, but how moch more vnto y, both in y flesh and in the LORDE: Xsthou holde me for thy companyon, receaue him then euen as my selfe. But yf he haue hurte the, or oweth the oughte, that laye to my charge. I Paul haue wrytten it with myne owne hande. I wil recompence it: so that I do not laye vnto y, how that thou owest vnto me euen thine owne selfe. Euen so brother, let me enioye the in the LORDE: refresh thou my hert in the LORDE.

Trustinge in thine obediēce, I haue wrytten vnto the, for I knowe that thou wilt do more then I saye. No longer prepare me lodginge, for I hope that thorow youre prayers I shalbe geuen vnto you. There saluteth the, Epaphras my felowe prisoner in Christ Jesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of oure LORDE Jesu Christ be with youre spiete, Amen.

Sent from Rome by Onesimus a seruaunt.

The first Epistle of the Apostle S. Peter.

The summe of this Epistle.

- Chap. I. He sheweth that thorow the abundance mercy of God we are begotten agayne to a lyuely hope: and how faith must be tried: how the saluacion in Christ is no newes, but a thinge prophecied of olde. He exhorteth them to a godly conuersacion, for so moch as they are now borne a new by th. worde of God.
- Chap. II. He exhorteth men to laye asyde all vyce, sheweth that Christ is the foundation wher vpon they be buylt, prayeth them to absteyne fro fleshly lustes, and to obeye worldly rulers. How seruauntes shulde behaue them selues toward their masters. He exhorteth to suffre after the ensample of Christ.
- Chap. III. How wyues ought to ordre them selues toward their husbandes and in their apparell. The dutye of me toward their wyues. He exhorteth all men to vnite and loue, and patiently to suffre trouble. Of true baptyme.
- Chap. IIII. He exhorteth men to ceasse from synne, to spende no more tyme in vyce, to be sober and apre to prayer, to loue ech other, to be patient in trouble, and to beware that no man suffre as an euell doer, but as a Christen man, and not to be ashamed.
- Chap. V. A speciall exhortacion for all bishoppes or prestes to fede the flocke of Christ, and what their dutie is, and what reward they shal haue yf they be diligēt. He exhorteth yonge personnes to submytt the selues to the elder, every one to loue another, to be sober, & to watch, that they maye resist the enemye.

of S. Peter. Ho. xcn.

The first Epistle of the Apostle S. Peter.

The first Chapter.



PETER an Apostle of Jesu Christ, to the that dwell here and there as straungers thorow out pontus, Galacia, Capadocia, Asia and Bithynia, electe accordinge to the foreknowledge of God the father thorow sanctifyinge of the spiete, vnto obedience and * spientlyng of the bloude of Jesu Christ.

Heb. 9. b
and 10. c

Grace and peace be multiplied with you.

* Blessed be God and the father of oure LORDE Jesu Christ, which accordinge to his great mercy hath begotten vs agayne vnto a lyuely hope * by the resurrection of Jesu Christ from the deed, to an vcorruptible and vndefyled inheritaunce, which neuer shal fade awaye, but is reserved in heauen for you that are kepte by the power of God thorow faith to saluacion, which is prepared all ready to be shewed in the last tyme: in the which ye shal reioyse, though now for a litle season (yff nede requyre) ye are in heynes thorow many folde temptacions: that youre faith once tryed (beyng more precious then the corruptible golde that is tryed thorow the fyre) might be founde vnto laude, glory and honoure at the appearinge of Jesu Christ: whom ye haue not sene, and yet loue him: * in whom now ye beleue, though ye se him not. Euen so shal ye reioyce also with vnoutspeakable and glorious ioye, receauynge the ende of youre faith, euen the saluacion of youre soules.

2. Cor. 1. a
Eph. 1. a

1. Cor. 15. e

1. Ioh. 3. d

Of which saluacion the prophetes haue enquired and searched, which prophecied off the grace that shulde come vpon you: searchinge whan or at what tyme the spiete off Christ that was in them, shulde signifye, which (spiete) testified before the passions that shulde come vnto Christ, and the glory that shulde folowe after. Vnto the which (prophetes) it was declared, that not vnto them selues, but vnto vs they shulde minister the thinges which are now shewed vnto you, by them which thorow y holy goost sent downe from heauen, haue preached vnto you the thinges * which the angels delyte to beholde.

Luc. 2. d

Wherefore gyde op the * loynes off your mynde, be sober, and trust perfectly

Lucas. d

The first Epistle

of S. Peter.

on the grace that is brought vnto you, by the declaringe of Iesus Christ, as obedient childre, not fashionyng your selues to y^e olde lustes of ignorance: but as he which hath called you is holy, enē so be ye holy also in all youre conuersacion: for it is wrytten:

Leuit. 11. g * Be ye holy, for I am holy.
and 19. a

And yf so be that ye call on the father, which without respecte of personnes indgeth, accordyng to euery mans woike, se ye passe yf tyme of youre pilgrimage in feare: and knowe, that ye were not redeemed with corruptible syluer and golde, from youre vayne conuersacion (which ye receaued by the tradicions of the fathers) but with the precious bloude of Christ, as of an innocent and vndefyled lambe, which was ordeyned before the worlde was made, but is declared in these last tymes.

for youre sakes, which thorrow him beleue on God, that raysed him vp from the deed, and hath geue him the glory, that ye might haue faith and hope in God: Euen ye which haue purifyed youre soules in obeyenge the trueth thorrow the spiete, for to loue brotherly without faynyng, and feruently one to loue another with a pure hert, as they that are borne a new, not of corruptible seede, but of vncorruptible, eue by the lyuyng worde of God, which endureth for euer. For all flesh is as grasse, and all the glory of man is as the floure of grasse. The grasse withereth, and the floure falleth awaye but the worde of the LORDE endureth for euer. This is the worde, that is preached amonge you.

The II. Chapter.

Wherfore laye asyde all malicioufnes and all gyle, and ypocryse, and enuie, and all backbitinge, and as new borne babes desyre that reasonable mylke, which is without corrupcion, that ye maye growe therin, yf so be that ye haue. raised how frendly the LORDE is. Vnto whom ye are come, as to the lyuyng stone, which is disallowed of men, but chosen of God and precious. And ye also as lyuyng stones are made a spirituall house, and an holy priesthode, to offere vp spirituall sacrifices, acceptable vnto God by Iesus Christ. Wherfore it is conteyned in the scripture: Beholde, I put in Sion an heade corner stone, electe and precious, and he that beleueth on him, shal not be confounded. Vnto you therfore which beleue, he is precious: but vnto them that beleue not, is yf same stone which the builders refused, made the heade stone in the corner, and a stone to stamble at, and a rock

to be offended at, namely in the which stamble at yf worde, and beleue not that wheron they were set.

* But ye are that chosen generacion, that kingly priesthode, that holy nacion, that peculiar people, yf ye shulde shewe the vertues of him, which hath called you out of darkness in to his maruelous light: Euen you which in tyme past were not a people, but now are the people of God: which were not vnder mercy, but now haue optayned mercy.

Dearly beloued, I beseeke you as strangers and pilgrims, absteyne fro the fleshly lustes, which fighte agaynst the soule, and lede an honest conuersacion amonge the heathen, that they which haue byte you as euell doers, maye se youre good woikes, and prayse God in the daye of visitacion.

Submytte youre selues vnto all maner ordinaunce of men for the LORDES sake: whether it be vnto the kyng as vnto yf cheefe heade, or vnto rulers, as vnto them that are sent of him, for the punysshment of euell doers, but for the prayse of the that do well. For so is the will of God, that ye with well doynge shulde put to sylence the ignorance of folishmen: as fre, and not as hauyng the libertie for a cloke of wickednes, but eue as the seruantes of God. Honour all men. Love brotherly fellowshipe. Feare God. Honour the kyng.

* Ye seruantes, obey youre masters with all feare: not onely yf they be good and courteous, but also though they be frowarde. For that is grace, yf a man for conscience towarde God endure greife, and suffre wronge. For what prayse is it, yf whā ye be buffeted for y^e faultes, ye take it paciently? But yf whā ye do well, ye suffre wronge, and take it paciently, that is grace with God. For here vnto are ye called, for so moch as Christ also suffred for vs, leauyng vs an ensample, that ye shulde folowe his fote-steppes, which dyd no synne, nether was there gyle founde in his mouth: which whā he was reuyled, reuyled not agayne: whā he suffred, he threatened not: but commytted the cause vnto him, that iudgeth righteously: which his owne selfe bare oure synnes in his body vpon the tre, that we shulde be deliuered from synne, and shulde lyue vnto righteousness: by whose strypes ye were healed. For ye were as shepe goyng astraye, but now are ye turned vnto the shepherde and Bisshoppe of youre soules.

The III. Chapter.

The first Epistle

of S. Peter. Ho. xvi.

1. Cor. 11. a
Eph. 5. c
Col. 3. c

Likewyse * let the wyues be in subiection to their husbādes, that euen they which beleue not the worde, maye without the worde be wonne by y^e cōuersacion of the wyues, whan they beholde y^e pure conuersacion in feare. Whose appa-
rell * shal not be outwarde wth brydded heer, z hanginge on of golde, or in puttyng on of gorgious araye, but let y^e inwarde mā of y^e hert be vncorrupte wth amekē z a quyete spirete, which before God is moch set by. For after this maner in the olde tyme, dyd y^e holy womē which trusted in God, eyer thē selues, z were obedient vnto their husbādes: Euen as Sara obeyed Abraham, * and called him lord: whose doughters ye are, as lōge as ye do well, not beyngē afrayed for eny trouble.

1. Tim. 2. b

Gen. 18. b

1. Tess. 4. a

Likewyse ye men, dwell with them as cōdinge vnto knowlege, geuynge * honō vnto the wise, as to the weaker vessel: z as vnto thē y^e are heyres with you of the grace of li-
fe, that youre prayers be not let.

B

But in conclusion be ye all of one mynde, one suffre with another, loue as brethien, be pitefull, be curteous. * Recōpence not euell for euell, nether rebuke for rebuke: but cōtrary wyse, blesse: and knowe that ye are called thereto, euen y^e shulde be heyres of y^e * bles-
syngē. For * who so listeth to lyue, and wolde sayne se good dayes, Let him refrayne his tonge from euell, and his lippes y^e they speake no gyle. Let him eschue euell, z do good: Let him seke peace and ensue it. For y^e eyes of the LORDE are ouer the righteous, z his eares are open vnto their prayers. But y^e face of the LORDE beholdeth thē y^e do euell. And who is it that can harme you, yf ye folowe that which is good: Not withstōdinge * blessed are ye, yf ye suffre for righteousnes sake * feare not yetheir threatnyngē, ne-
ther be troubled, but sanctifye the LORDE God in youre hertes. * Be ready allwayes to geue an answer to euery mā, that axeth you a reason of the hope that is in you, and that with mekenes z feare, hauynge a good conscience, * that they which bacbyte you as euell doers, maye be ashamed, that they haue falsely accused youre good cōuersacion in Christ.

Pro 20. c
Mat. 5. c
Rom. 12. c

Gen. 12. a
Mat. 25. c
Psal. 31. b

Mat. 5. a
* Esa. 5. c
Mat. 10. d
Psal. 118. f
Act. 4. a

1. Pet. 2. b
Tit. 2. a

1. Pet. 2. c
Mat. 5. a

C * For it is better (yf the wyll of God be so) that ye suffre for well doynge, thē for euell doynge. For as moch as Christ hath once suf-
fred for oure synnes, y^e iust for the vniust, for to bryngē vs to God: z was slayne after the flesh, but quykened after the spirete.

In the which spirete he also wente, and preached vnto y^e spiretes that were in prison,

which in tyme past beleued not, whan God once a bode and suffred paciēty in the tyme of Noe, whyle the Arke was a prepyrnyngē: * Wherin fewe (that is to saye eight soules) were saued by water. Which signifieth * bap-
tyme y^e now saueth vs: not y^e puttyng awaye of the fylth of the flesh, but in y^e a good cō-
sciēce cōsenteth vnto God by y^e resurreccion of Iesus Christ, which is on the righte han-
de of God, and is gone in to heauē, angels, power and mighte subdued vnto him.

The III. Chapter.

As moch then as Christ hath suf-
fred for vs in y^e flesh, arme youre sel-
ues likewyse with the same mynde. * For he which suffreth in the flesh, ceaseth
frō synne, y^e hēce forth (as moch tyme as yet remayneth in y^e flesh) he shulde not lyue af-
ter the lustes of mē, but after the wil of God. For it is ynough, y^e we haue spent y^e tyme
past of the life, after the will of y^e heythen, whā we walked in wantannesse, lustes, drom-
kēnes, glotony, ryotous dryntynge, z i abho-
minable Idolatrye. And it semeth to thē a
straunge thinge, y^e ye runne not also wth them
vnto the same excessē of ryote, z speake euell
of you. (Which shal geue acōptes vnto hī y^e
is ready to iudge y^e quykē z y^e deed.) For vnto
this purpose also was y^e Gospell preached
vnto the deed, y^e they shulde be iudged like
other mē i flesh, but shulde lyue vnto God
in y^e spirete. The ende of all thiges is at hāde.

* Be ye therfore sober z watch vnto pray-
ers: but aboue all thinges haue seruent loue
amonge you oneto another. * For loue coue-
reth the multitude of synnes. Be ye herbe-
rous one to another without grudgingē, z
mynister one to another, eueryone with the
gifte y^e he hath receaued, as good stewar-
des of the manifold grace of God. * If eny mā
speake, let hī speake it as y^e wordes of God.
* If eny man haue an office, let him execute
it as out of the power y^e God mynistrēth vnto
hī, y^e God maye be praysted in all thinges
thorow Iesus Christ, To whō be honō and
domynion for euer and euer Amen.

Derely beloued, maruell not at this * hea-
te (which is come amōge you to trye you) as
though some straūge thinge happened vnto
you: but reioyce, in as moch as ye are parta-
kers of Christes passiōs, y^e whā his glory ap-
peareth, ye maye be mery z glad. * If ye bere
uyled for y^e name of Christ, blessed are ye, for
y^e spirete (which is y^e spirete of glory z of God)
resteth vpon you. On their parte he is euell
spoken of, but on y^e parte he is praysted.

* But se that none of you suffre as a mur-

Gen. 7. c
Rom. 6. a

Rom. 9. a

Mat. 24. d
Pro. 10. b

Iere. 23. b

Ro. 12. b

Luc. 12. f
1. Cor. 1. b
1. Pet. 1. b

Mat. 5. a

1. Pet. 2. c
and 3. c

The first Epistle

thurer, or as a these, or as an ewell doer, or as a busy body in other mens matters. If any man suffre as a Christen man, let him not be ashamed, but let him prayse God on this behalfe. For y^e tyme is come, that iudgmer must begynne at the house of God. If it first begynne at vs, what shal the ende be of the which beleue not the Gospell of God? And yf y^e righteous scarcely be saved, where shal y^e vngodly z synner appeare? Wherfore let them that suffer acordynge to the will off God, commytte their soules vnto him with well doynge, as to the faithfull creator.

The V. Chapter.

A The Elders which are amonge you I exhoite, which am also an Elder, and a witnes off the afflictions in Christ, and partaker of the glory that shal be opened. Sede Chustes flocke which is amonge you, and take the ouersight of the, not as though ye were cōpelled therto, but wyllingly: not for the desyre of filthye lucre, but of a good mynde: not as though ye were lordes ouer the parishēs, but that ye be an ensample to the flocke: z whan the chiefe shepherde shal appeare, ye shal receaue the incorruptible crowne of glory.

Likewise ye yōger submytte youre selues vnto the elder. Submytte youre selues every man one to another, and knyt yō selues together in lowlynes of mynde. For God resisteth the proude, but geueth grace to the humble. Submytte yō selues therfore vnder the myghtie hande of God, that he maye exalte you whan the tyme is come. Cast all youre care on him, for he careth for you.

B Be sober and watch, for yō aduersary f deuell, walketh aboute as a roaringe lyon, sekynge whom he maye deuoure, whom resist stedfast in the faith, and knowe, that youre brethren in the wolde haue euen the same afflictions.

But y^e God of all grace, which hath cal led you to his euerlastinge glory in Christ Je sus, shal his owne selfe make you perfecte, which suffre a litle season: eue he shal settle, strength, and stablish you. To him be prayse and demynion for euer and euer, Amen.

By Siluanus youre faithfull brother (as I suppose) haue I wrytte vnto you breuely, exhortinge and testifyenge, how that this is the true grace of God wherin ye stōde. The companions of youre eleccion that are at Babilon, salute you, and Marcus my sonne. Giete ye one another with the kysse of loue. Peace be with you all which are in Christ Jesus, Amen.

of S. Peter.

The seconde Epistle of the Apostle S. Peter.

The summe of this epistle.

Chap. I. For so moch as the power of God hath geuen them all thinges pertayninge vnto life, he exhorteth the to flye the corrupcion of worldly lust, to make their callinge sure with good workes and frutes of faith. He maketh mencion of his owne death, declaringe the LORDE Jesus to be the true sonne of God, as he himself hath sene vpon the mount.

Chap. II. He prophecieth of false teachers, and sheweth their punysshment.

Chap. III. He exhorteth men to beware of such as wolde make the beleue, that the daye of the LORDE were slacke in commynge: prayeth them to lede a godly life, and to loke verely for the commynge of the LORDE, whose longe taryenge is saluacion, and because he wolde haue no man lost, but wolde receaue all mē to repentaunce.

The first Chapter.



Ymon Peter a seruaunt and an Apostle of Jesus Christ.

1. Pet. 1.2

Vnto the which haue optrayned like faith with vs in the righteousnes that commeth of oure God, and Sau

oure Jesus Christ.

Grace and peace be multiplied with you thorow the knowlege of God and of Jesus Christ oure LORDE.

1. Pet. 1.2
Col. 1.2

For so moch as his godly power hath geuen vs all thinges (that pertayne vnto life and godlynes) thorow the knowlege of him that hath called vs by his owne glorie and power, wherby the excellent and most grea te promyses are geue vnto vs: namely, that ye by the same shulde be partakers of the godly nature, yf ye flye the corrupte lust of the wolde: Gene ye all youre diligencethere fore here vnto, and in youre faith mynister vertue: in vertue, knowlege: in knowlege, temperancy: in temperancy, pacience: in pacience, godlynes: in godlynes, brotherly loue: in brotherly loue, generall loue. For yf these thinges be plenteous in you, they will not let you be ydle nor vnfrutefull in y^e knowlege of oure LORDE Jesus Christ. But he that lacketh these thinges, is blynde, z gropeth for the waye with the hāde, and hath forgotten, that he was clesed from his olde synnes.

Wherfore (brethre) geue the more diligen

The ij. Epistle

of S. Peter. Ho. xcviij.

ce, to make youre callinge and eleccion sure: for yf ye do such thinges, ye shal not fall, and by this meanes shal there be plenteously mynistréd vnto you an entrynge in vnto þe euerlastinge kyngdome of oure LORDE and Sauoure Iesus Christ.

C Therfore wil I not be negligēt to put you allwayes in remembraunce of such thinges: though ye knowe them youre selues, and be stablished in the present trueth. Notwithstandinge I thinke it mete, as longe as I am in this * tabernacle, to stere you vp by puttinge you in remembraunce. For I am sure, that I must shortly put of my tabernacle, even as oure LORDE Iesus Christ hath shewed vnto me. Yet wyl I do my diligēce, that allwaye after my departyng ye maye haue wherewith to kepe thesē thinges in remembraunce.

For we folowed not deceaneable fables, whan we declared vnto you the power and commynge of oure LORDE Iesus Christ: * but with oure eyes we sawe his maiestie, whan he receaued of God the father honour & prayse, by a voyce that came vnto him from the excellent glory, after this maner:

D * This is my deare sonne, in whom I haue delyte. And this voyce herbe we broughte downe frō heauen, whan we were with him on the holy mount.

We haue also a sure worde of prophēcie, and ye do well that ye take hede ther vnto, as vnto a lighte * that shyneth in a darke place vntyll the daye dawne, and the daye starre arysē in youre hertes. And this shal ye knowe first, that no prophēcie in the scripture is done of eny priuate interpretacion. * For the prophēcie was neuer broughte by the wyll of man, but the holy men of God spake, as they were moued of y^e holy goost.

The i. Chapter.

Amonge the people, * even as there shalbe false teachers amonge you likewise, which priuely shal brynge in damnable sectes, euen denyenge the LORDE that hath boughte them, and shal brynge vpon them selues swift damnacion: and * many shal folowe their damnable wayes, by whō the waye of the trueth shal be euell spokē of: and thow cuetousnes shal they with sayned wordes make marchaundise of you, vpo whō the iudgment is not negligēt in tarienge of olde, and their damnacion slepeth not.

B * For yf God spared not the angels that synned, but cast them downe with the cheyenes of darknes in to hell, and delyuered thē

ouer to be kepte vnto iudgment: * Neither Gen. 7. a spared the olde woulde, but saned Noe the preacher of righteousness himselfe beyngē y^e eight, and broughte the floude vpo the woulde of the vngodly: * And turned the cities of Gen. 19. e Sodom and Gemoi into ashes, ouerthiue them, damned them, and made on them an ensample, vnto those that after shulde lyue vngodly: And delyuered iust Loth. which was vexed with the vngodly conuersacion of y^e wicked. For in so moch as he was righteous and dwelt amonge them, so that he must nedes se it and heare it, his righteous soule was greued from to daye to daye with their vnlaifull dedes. * The LORDE knoweth 1. Cor. 10. b how to delyuer the godly out of tentacion, and how to reserue the vniust vnto the daye of iudgment for to be punysshed: but specially them that walke after the flesh in y^e luste of vncleannes, and despyse the rulers: beyngē presumptuous, stubboine, and feare not to speake euell of thē y^e are in auctorite * whā Iud. 1. b the angels yet which are greater both in power and might, beare not that blasphemous iudgment agaynst them of the LORDE. * But these are as y^e brute beestes, which Iere. 12. a naturally are broughte forth to be takē and destroyed: * speakyng euell of y^e they knowe Iud. 1. b not, and shal perishe in their owne destruction, and so receaue y^e rewarde of vnrighteousnes.

They counte it pleasure to lyue deliciously for a season: Spottes are they and fylthynges: lyuynge at pleasure and in disceaneable wayes: feastyngē wth that which is youre, hauynge eyes full of aduoutrye, and cā not ceasse from synne, entysyngē vnstable soules: hauynge an hert exercysed wth couetousnes: they are cursed childien, and haue forsake: the righte waye, and are gone astraye: followinge the waye of * Balaam the sonne of Num. 22. 23. 24. Bofor, which loued the rewarde of vnrighteousnes: but was rebuked of his iniquyte. The tame and domme beast spake with māns voyce, & forbade the foolishnes of y^e prophet.

These are welles without water, & cloudes caried aboute of a tēpest: to whō y^e myste of darkness is reserued for euer. For they speake y^e proude wordes of vanite, vnto y^e vtremost, and entyse thow wantannes vnto y^e luste of the flesh, euen them that were cleane escaped, and now walke in erreure: and promyse them libertye, where as they them selues are seruauntes off corrupcion. * For off Ioh. 8. c whom so euer a man is ouercome, vnto the Rom. 6. b same is he in bondage. * For yf they (after * Luc. 9. f they haue escaped from the fylthynges of the

XX

The ij. Epistle

of S. Peter.

Mat. 11. c
Hcb. 6. a
Act. 5. a
Pro. 16. b
Eccli. 34. d

woulde, thorow the knowlege of y^e LORDE and Sauoure Jesus Christ) are yet tangled agayne therin and ouercome, & then is the latter ende worse vnto them then the begynnyng. For it had bene better for them, not to haue knowne the waye of righteousnes, then after they haue knowne it, & to turne from the holy commaundemēt, that was geuen vnto them. It is happened vnto them accordyng vnto the true prouerbe: & y^e dogg is turned to his vomyte agayne: and y^e sowe that was washed, vnto hir walowynge in the myre.

The III. Chapter.

A This is the seconde Epistle that I now wryte vnto you (ye dearly beloved) wherin I stere vp and warne youre pure mynde, that ye maye remembre the wordes, which weretolde before of the holy prophetes: and also the commaundement of vs, that be the Apostles of the LORDE and Sauoure.

1. Tim. 4. a
2. Tim. 3. a
Jud. 1. c
Eze. 12. d

This first vnderstonde, & that in the last dayes there shal come mockers, which wyll walke after their awne lustes, & saye: Where is the promes of his commynge? For sence the fathers fell on slepe, euery thinge cōtynueth as it was from the begynnyng of y^e creature. This they knowe not (and that wylfully) how that the heauens were afore tyme also, and the earth out of the water, & was in the water by the worde of God, & yet was the worlde at that tyme destroyed by the same with the floude. But the heauens which are yet, and y^e earth, are kepte in store by his worde, to be reserved & vnto fyre agaynst the daye of iudgment and damnacion of vngodly men.

Gen. 7. d
1. Tell. 1. b

B Dearly beloved, be not ignorant of this one thinge, & how that one daye is with the LORDE as a thousande yeare: and a thousande yeare as one daye. The LORDE is not slacke to fulfill his promes (as some mē counte slacknesse) but is & paciēt to vs warde, & and wyl not that eny mā shulde be lost, but that eueryman shulde amende himselfe. Neuertheles, the daye of the LORDE shal come even as a thefe in the night: in the which (daye) the heauens shal perishe with a greate noyse, and the Elementes shal melte with heate, and the earth and y^e workes that are therin, shal burne.

Mat. 24. d
1. Tell. 5. a
Apoc. 3. a

If all these thinges shal perishe, what maner persons then ought ye to be in holy cōuersacion and godlynes, lokyng for and hastynge vnto the commynge of the LORDE: In the which the heauens shal perishe

with fyre, and the elementes shal melte with heate. Neuertheles & we loke for a new hea- Esa. 65. c
nen and a new earth (acordyng to his pro- Apo. 21. 2
mes) wherin dwelleth righteousnes.

Wherfore dearly beloved, seynge that ye loke for soch thinges, be diligent, & ye maye be founde before him in peace without spot and vndefyled: and counte the long sufferynge of oure LORDE youre saluacion, Euen as oure dearly beloved brother Paul (acordyng to the wysdome geue vnto him) wrote vnto you: yee speakinge therof almost in all Epistles, wherin are many thinges harde to be vnderstonde, which they that are vnlearned and vnstable, peruerter, as they do the other scriptures also, to their awne dānacion.

Ye therfore beloved, seynge ye knowe it before hande, beware, lest ye also be plucked awaye thorow the erreure of y^e wicked, and fall from yo^r owne stedfastnes. But growe in grace, and in the knowlege of oure LORDE and Sauoure Jesus Christ. To him be prayse now and for euer, Amen.

The first Epistle of the Apostle and Euan- gelist S. Ihon.

The summe of this epistle.

- Chap. I. True wytnesse of the euerlastinge worde of God. The bloude of Christ is the purgacion from synne. No man is without synne.
- Chap. II. Christ is oure aduocate. Of true loue, and how it is tryed.
- Chap. III. The synguler loue of God to warde vs: and how we agayne oughte to loue one another.
- Chap. IIII. Difference of spretes, and how the sprete of God maye be knowne from the sprete of erreure. Of the loue of God and of oure neyghbours.
- Chap. V. To loue God, is to kepe his commaundemētes. Saith ouercommeth the wo^rde. Eueralstinge life is in the soune of God. Of the synne vnto death.

The first Epistle



The first Chapter.

21



That which was from
y begynnynge, which
we haue herde, which
* we haue sene with
o eyes, which we ha-
ue loked vpon, * and
o handes haue hand-
led of the worde of li-

fe: and the life hath appeared, and we haue
sene, and beare wytnes, and shewe vnto you
y life that is euerlastinge, which was with
the father, and hath appeared vnto vs. That
which we haue sene z herde, declare we vnto
you, that ye also maye haue fellowshippe with
vs, and that oure fellowshippe maye be with
the father and with his sonne Iesus Christ.
And this wyte we vnto you, * that youre
ioye maye be full.

And this is the tydinges which we haue
herde of him, z declare vnto you, that God
is lighte, and in him is no darknes at all.
If we saye that we haue fellowshippe with
him, and yet walke in darknes, we lye, and
do not the trueth. But yf we walke in lighte,
euen as he is in lighte, then haue we fel-
lshippe together, * and the bloude of Iesus
Christ his sonne clenseth vs from all synne.

* If we saye that we haue no synne, we
disceane oure selues, and the trueth is not in
vs. * But yf we knowlege oure synnes, he is
faithfull and iust to foregoue vs oure synnes,
z to clense vs from all vnrightheousnes. If we
saye, we haue not synned, we make him a
liar, and his worde is not in vs.

The II. Chapter.

22

I litle childien, these thinges wyte
I vnto you, that ye shulde not syn-
ne: and yf eny man synne, we haue
an * aduocate with the father, euen Iesus
Christ which is righteous: and he it is that
optayneth grace for oure synnes: not for
oure synnes onely, but also for the synnes of
all the worlde. And hereby are we sure that
we knowe him, yf we kepe his comaundemē

of S. Ihon. Jo. xviij.

tes. * He that sayeth: I knowe him, and ke-
peth not his comaundemētes, is a liar, and
the trueth is not in him. But who so kepeth
his worde, in him is the loue of God perfecte
in dede. * Hereby knowe we, that we are in
him. He y sayeth he abydeeth in him, oughte
to walke euen as he walked.

Biethien, I wyte no new commaunde-
ment vnto you, but that olde commaunde-
ment, which ye haue herde from the begyn-
nyng. The olde comaundement is the wor-
de, which ye haue herde from the begynnyn-
ge. Agayne, * a new comaundemēt wyte I
vnto you, a thinge that is true in him z also
in you: for the darknesse is past, and the true
lighte now shyneth.

He that sayeth he is in lighte, and hateth
his brother, is yet in darknesse. He y loueth
his brother, abydeeth in the lighte, and the-
re is none occasion of feuell in him. But he y
hateth his brother, is in darknes, and wal-
keth in darknes, and can not tell whither he
goeth, for y darknes hath blynded his eyes.

Babes, I wyte vnto you, * that yo^r syn-
nes are foregouen you for his names sake. I
wyte vnto you fathers, how that ye haue
knowne him which is from y begynnynge.
I wyte vnto you yonge mē, how that ye ha-
ue euerycome the wicked. I wyte vnto you
litle childien, how that ye haue knowne the
father. I haue wrytten vnto you fathers,
how that ye haue knowne him, which is frō
the begynnynge. I haue wrytten vnto you
yonge men, how that ye are stronge, and the
worde of God abydeeth in you, and ye haue
ouercome that wicked.

Se that ye loue not the worlde, nether y
thinges that are in the worlde. If eny man
loue the worlde, the loue of the father is not
in him: for all that is in the worlde (namely
the lust of the flesh, and the lust of the eyes,
and the pryde of life) is not of the father, but
of the worlde. And * the worlde passeth
awaye and the lust therof. But he that ful-
fylleth the wyll of God, abydeeth for euer.

Litle childien, it is the last houre, and (as
ye haue herde that * Antechrist shal come) euen
now are there many become Antechris-
tes allready: wherby we knowe, that it is y
last houre. They wente out * frō vs, but they
were not of vs: for yf they had bene of vs,
they wolde no doute haue contynued with
vs. But * that they maye be knowne, how
that they are not all of vs.

But ye haue the * anoyntinge of him y is
holy, z ye knowe all thiges. I haue not wryt-
ten vnto you, as though ye knewe not y trueth

XX ij

Ioh. 1. b
1. Pet. 1. c

Ioh. 10. d

Ioh. 7. a

Ioh. 17. b

Heb. 9. b
1. Pet. 1. c
Apoc. 1. a
* Pro. 29. b

Ioh. 13. b
Pro. 28. b
Eccli. 7. c
Psalm. 31. a

Heb. 7. d

Rom. 1. c

Ioh. 4. c

Ioh. 13. d

Ioh. 13. d

23

Luc. 24. d
Act. 4. a

1. Cor. 7. d

Mat. 24. a
Ioh. 5. d

Ioh. 13. c
Act. 20. d
* 1. Cor. 11. b

Heb. 11. b

The first Epistle

of S. Iohn.

D but ye knowe it, & are sure, & no lye cometh of y^e trueth. Who is a lyar, but he & denyeth & Jesus is Christ: The same is & Antichrist, & denyeth the father & y^e sonne. Whosoeuer denyeth the sonne, the same hath not the father. Loke what ye haue herde now from & begynnyng, let the same abyde in you. & y^e which he herde from the begynnyng shal remayne in you, then shal ye also abyde in & sonne and in the father. And this is the promys & he hath promysed vs, euē eternall life.

This haue I wrytten vnto you concerninge the that disceauē you. And the anoyntinge which ye haue receaued of him, dwelleth in you: & ye nede not & eny mā teach you, but as the anoyntinge teacheth you all thinges, euen so is it true, & is no lye. And as it hath taughte you, euē so abide ye therin. And now babes, abyde in hī, & whā he shal appeare, we maye be bolde, & not be made ashamed of him at his commynge. & ye knowe & he is righteous, knowe also that he which doth righteousness, is borne of him.

The III. Chapter.

A & holde what loue the father hath shewed on vs, & we shulde be called the childre of God. Therefore y^e wolde knoweth you not, because it knoweth not him. Dearly beloved, we are now & childre of God, and yet hath it not appeared what we shalbe. But we knowe & when he shal appeare, we shal be like him: for we shal se him as he is. And euery man y^e hath this hope in him, pourgeth him selfe, euen as he is pure. Who so euer comyttech synne, comyttech vnrighteousnes also, and synne is vnrighteousnes. And ye knowe that he appeared to take awaye oure synnes: and in him is no synne. Who so euer abyderth in him, synneth not: who soeuer synneth, hath not sene him nether knowne him.

B babes, let noman disceauē you. He that doeth righteousness, is righteous, euen as he is righteous. He that comyttech synne, is of the deuell: for the deuell synneth sence y^e begynnyng. For this purpose appeared the sonne of God, to lowsethe workes of the deuell. Who so euer is borne of God, synneth not: for his sēde remayneth in him, & he cā not synne, because he is borne of God. By this are the children of God knowne & the children of the deuell. Who so euer doeth not righteousness, is not of God, nether he that loueth not his brother.

For this is the tydinges which ye haue herde from the begynnyng, that ye shulde loue one another, not as Cain, which was

of the wicked, and slewe his brother. And wherfore slewe he him? euen because his awne workes were euell, and his brothers righteous. * Maruayle not (my brethren) though the worlde hate you. We knowe & we are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abyderth in death. Who soeuer hateth his brother, is a manslayer. And ye knowe that a manslayer hath not eternall life abydinge in him.

Hereby haue we perceaued loue, that he gaue his life for vs, and therfore ought we also to geue oure lyues for the brethre. But he & hath this worlde good, & seyth his brother haue nede, and shutteth vp his hert fro him, how dwelleth the loue of God in him? My little children, let vs not loue with wordenether with tonge, but with & dede, and with the trueth. Hereby knowe we, that we are of the verite, and can quyetē oure hertes before him. But yf oure hert condemne vs, God is greater the oure hert, and knoweth all thinges. Dearly beloved, yf oure hert condemne vs not, then haue we a fre boldnes to God warde. And what so euer we are, we shal receaue it: because we kepe his commaundmentes, and do those thinges, which are pleasaunt in his sighte.

And this is his comaundement, that we beleue on y^e name of his sonne Jesus Christ, and loue one another, as he gaue comaundement. And he that kepeth his comaundementes, dwelleth in him, and he in him. And hereby knowe we that he abyderth in vs, euen by the spiete which he hath geuen vs.

The III. Chapter.

S Early beloved, beleue not ye euery spiete, but proue the spietes, whether they be of God. For many false prophetes are gone out in to the worlde. Hereby shal ye knowe the spiete of God: Euery spiete which confesseth, that Jesus Christ is come in the flesh, is of God: And euery spiete which confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spiete of Antechrist, off whom ye haue herde, how that he shal come, and euen now already is he in the worlde. Little children, ye are off God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde. They are off the worlde, therefore speake they off the worlde, and the worlde herkeneth vnto them. We are of God, and he that knoweth God, herkeneth vnto vs:

The first Epistle

he that is not of God, heareth vs not. Here by knowe we the spere of truerh, and y spere of erreure.

B Dearly beloued, let vs loue one another, for loue commeth of God. And euery one y loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. By this appeared the loue of God to vs warde, because that God sent his onely begotten sonne in to this worlde, that we mighte lyue thowow him. Herein is loue, not that weloued God, but that he loued vs, and sent his sonne to make agrement for oure synnes.

Ioh. 3. c
Rom. 5. a

1. Cor. 5. c
Col. 1. b

Exo. 33. d
Deut. 4. b
Ioh. 1. b
1. Tim. 6. c

Ioh. 5. f

Dearly beloued, yf God so loued vs, we oughte also to loue one another. No man hath sene God at eny tyme. If we loue one another, God dwelleth in vs, and his loue is perfecte in vs. Hereby knowe we that we dwell in him, and he in vs, because he hath geuen vs of his spere. And we haue sene, z testifie that the father sent the sonne to be the Sauoure of the worlde. Whosoever now confesseth y Jesus is the sonne of God in him dwelleth God, and he in God: and we haue knowne and beleued the loue that God hath to vs.

C God is loue, and he that dwelleth in loue dwelleth in God, and God in him. Herein is the loue perfecte with vs, that we shuide haue a fre boldnesse in the daye of iudgment: for as he is, euē so are we in this worlde. Feare is not in loue, but perfecte loue casteih out feare: for feare hath paynesulnes. He that feareth, is not perfecte in loue.

1. Ioh. 2. a

Leuit. 10. c
Ioh. 13. d

Let vs loue him, for he loued vs first. If eny man saye: I loue God, z yet hateh his brother, he is a liar. For he that loueth not his brother whom he seyth, how can he loue God, whom he seyth not? And this comaundement haue we of him, that he which loueth God, shulde loue his brother also.

The V. Chapter.

Mat. 16. c
Ioh. 1. a

Who so euer beleueth that Jesus is Christ, is borne of God. And whosoever loueth him that begat, loueth him also which was begotten of him. By this we knowe that we loue Gods children, whan we loue God, and kepe his commaundementes. For this is the loue of God, that we kepe his commaundementes, and his commaundementes are not greuous. For all that is borne of God, ouercommeth the worlde: and this is the victory that ouercommeth the worlde, euē oure faith. Who is it y ouercommeth the worlde, but he which beleueth that Jesus is the sonne of God?

Mat. 11. c

of S. Ihon. No. xcix.

This is he that cometh with water and bloude, euen Jesus Christ: not with water onely, but with water and bloude. And it is the spere that beareth wytnes: for the spere is the truerh. (For there are thre which beare recorde in heauen: the father, the worde, and the holy goost, z these thre are one.) And there are thre which beare recorde in earth: the spere, water and bloude, and these thre are one.

Mat. 3. b
and 17. a
Ioh. 1. d
and 13. d

If we receaue the witnesse of men, the witnesse of God is greater: for this is the wytnesse of God, which he testified of his sonne. He that beleueth on y sonne of God, hath the wytnes in him selfe. He that beleueth not God, hath made him a liar. And this is that recorde, euen y God hath geue vs euerlastinge life. And this life is in his sonne. He that hath the sonne of God, hath life: he that hath not the sonne of God, hath not life.

Ioh. 2. e
Rom. 8. b
Gal. 4. a

Ioh. 1. a

These thinges haue I wyttē vnto you, which beleue on the name of the sonne of God, that ye maye knowe, how that ye haue eternall life, and that ye maye beleue on y name of the sonne of God. And this is the fre boldnesse which we haue towarde him, that yf we are eny thinge acordinge to his wyll, he heareth vs. And yf we knowe that he heareth vs what so euer we are, then are we sure that we haue y petitions, which we haue desyred of him.

If eny man se his brother synne a synne not vnto death, let him axe, and he shal geue him life, for the y synne not vnto death. There is a synne vnto death, for the which I saye I not that a man shulde praye. All vnrighteousnes is synne, and there is synne not vnto death.

Iere. 7. b
Mat. 12. c
Ioh. 8. b

We knowe, that whosoever is borne off God, synneth not: but he that is begottē of God, kepeth himselfe, z y wicked toucheth him not. We knowe that we are of God, z the worlde is set alltogether on wickednes. But we knowe, that the sonne of God is come, and hath geuen vs a mynde, to

Luc. 24. d

knowe him which is true: and we are in him y is true, in his sonne Jesu Christ.

This is the true God, and euer

lastinge life. Babes kepe youre selues from ymages. Amen.
R R iij

The ii. Epistle
The seconde
Epistle of S. Iohn.

The summe of this epistle.

He wryteth vnto a certayne lady, reioyseth that her children walke in the trueth, exhorteth the vnto loue, warneth them to beware of sodeyn discouers as denye that Iesus Christ came in the flesh, prayeth them to conynue in the doctryne of Christ, and to haue nothinge to do with them that bringe not this lernynge.



Alder. To y electe lady and hir childre whom I loue in the trueth: not I onely, but all they also that haue knowne the trueth, for the truthe sake which dwelleth in vs, and shalbe with vs for ever.

Grace, mercy, and peace be with you fro the **LORDE** Iesus Christ & sonne of the father in the trueth and in loue.

I am greatly reioysed, that I haue founde amonge thy children, them that walke in y trueth, as we haue receaued a commaundement of the father. And now lady I beseeke the (not as though I wrote a new commaundement vnto the, but the same which we haue had from the begynnynge) that we loue one another. And this is the loue, that we walke after his commaundementes.

This is the commaundement (as ye haue herde fro the begynnynge) that we shulde walke therein. * For many discouers are come in to the wolde, which confesse not y Iesus Christ is come in the flesh: this is a discouer and an Antechrist. Take hede to youre selues, that we lose not that which we haue wrought, but that we maye receaue a full reward. Who so euer transgresseth, and abydeyth not in the doctryne of Christ, hath not God: he that abydeyth in y doctryne of Christ, hath both the father and the sonne.

* If any man come vnto you, and bringe not this doctryne, receaue him not in to the house, nether salute him: for he that saluteth him, is partaker of his euell dedes. I had many thinges to wryte vnto you: neuertheless I wolde not wryte w papyre and ynke, but I trust to come vnto you, and to speake with you mouth to mouth, that oure ioye maye be full. The children of thy electe sister salute the. Amen.

1. Ioh. 2. c
4. a

1. Tess. 3. b

of S. Iohn.

The thirde Epistle
le of S. Iohn.

The summe of this epistle.

He is glad of Gaius, that he walke in the trueth: exhorteth him to be lounge vnto the poore chrysten in their persecucion, sheweth the vnfynde dealynge of Diotrephes, and the good reporte of Demetrius.



Alder. To the beloued Gaius, whom I loue in the trueth. My beloued, I wyshe in all thinges, that thou prospere and fare well even as thy soule prospereth. I reioysed greatly, when the brethien came, and testified of the trueth that is in y, how thou walkest in the trueth. I haue no greater ioye, the to heare that my childre walke in the trueth.

My beloued, * thou doest faithfully what so euer thou doest to the brethien and to straungers, which haue borne witness of thy loue before the congregacion: and thou hast done well that thou dydest bringe them forwarde on their iourney, worthely before God. For because of his names sake they wente forth, and toke nothinge of the brethien. We therfore oughte to receaue sodeyn, that we mighte be helpers vnto the trueth.

I wrote to the congregacion, but Diotrephes, which loueth to haue the preeminence amonge them, receaued vs not. Wherefore, yf I come, I wil declare his dedes which he doeth, ieastinge vpo vs with malicious wordes: nether is he therewith content. Not onely he himselfe receaueth not the brethien, but also he forbyddeth them that wolde, and thrusteth them out of the congregacion.

My beloued, folowe not y which is euell, but that which is good. He that doeth well, is of God: but he that doeth euell, seych not God. Demetrius hath good reporte of all men, and of the trueth: yee and we oure selues also beare recorde, and ye knowe that oure recorde is true. I had many thinges to wryte, but I wolde not with ynke, and pen wryte vnto the. But I trust shortly to se the and so wyl we speake together mouth to mouth. Peace be with the. The louers salute the. Greete the louers by name.

Heb. 12. a

B

The Epistle
The Epistle of
the Apostle S. Paul
to the Hebrewes.

The summe of this epistle.

- Chap. I.** How God dealt louyngly with the of the olde tyme in sendyng them his prophetes, but moche more mercy hath he shewed vs in that he sent vs his owne sonne. Of the most excellent glory of Iesus Christ, which in all thinges is like to his father.
- Chap. II.** He exhorteth vs to be obedient vnto the new lawe which Christ hath geuen vs and not to be offended at the infirmite and lowe degre of Christ: & why: it was necessary that for oure sakes he shulde take soch an humble state vpon him, that he might be like vnto his brethren.
- Chap. III.** He requyret vs to be obedient vnto the worde of Christ, which is more worthy then Moyses. The punishment of soch as wyll nedes harden their hertes.
- Chap. IIII.** The Sabbath or rest of the Christen punishment of vnbelleuers. The nature of the worde of God.
- Chap. V.** Christ is oure hyeprest, the seate of grace, and more excellent then the hye prestes of the olde lawe.
- Chap. VI.** He goeth forth with the thinge that he beganne in the latter ende of the fyfth chapter, and exhorteth them not to faynt, but to be stedfast and pacient: for so moche as God is sure in his promesse.
- Chap. VII.** He compareth the presthode of Christ vnto Melchisedech, but to be farre more excellent.
- Chap. VIII.** The office of Christ is more worthy then the prestes office of the olde lawe, which was vnperfecte, and therefore abrogate.
- Chap. IX.** The profit and worthynesse of the olde Testament, and how farre the new excelleth it.
- Chap. X.** The olde lawe had no power to cleaue away synne, but Christ dyd it with offerynge vpon his body once for all. An exhortacion to receaue this goodnesse of God that fully with patience and stedfast faith.
- Chap. XI.** What faith is, and a commendacion of the same. The stedfast beleue of the fathers in olde tyme.
- Chap. XII.** An exhortacion to be pacient and stedfast in trouble and aduersite, vpon hope of euerlastinge rewarde. A commendacion of the new Testament aboue the olde.
- Chap. XIII.** He exhorteth vs vnto loue, to hospitalite, to thinke vpon soch as be in aduersite, to manteyne wedlocke, to avoyde couetousnesse, to make moche of the that preach Gods worde, to beware of straunge lernynge, to be content to suffre rebuke with Christ, to be thankfull vnto God, and obedient vnto to oure heauens.

vnto the Hebrewes. Ho. c.



The first Chapter.



GOD in tyme past dy- uersly & many wayes, spake vnto y fathers by prophetes, but in these last dayes he hath spoken vnto vs by his sonne, * whom he hath made heyre of all thinges, by whom also he made the worlde. * Which (sonne) beyng the brightnes of his glory, & the very ymage of his substaunce, bearinge vp all thinges with the worde of his power, * hath in his owne personne purged oure synnes, and is set on the righte hande of the maiestie on hye: beyng eue as moche more excellent then y angels, as he hath optayned a more excellent name then they.

For vnto which of the angels sayde he at any tyme: Thou art my sonne, this daye haue I begotten the: And agayne: I will be his father, & he shalbe my sonne: And agayne, whā he bringeth in the fyfth begotte sonne in to the worlde, he sayeth: * And all the angels of God shal worshippe him. And of the angels he sayeth: he maketh his angels spietes, & his mynisters flāmes of fyre. But vnto y sonne he sayeth: * God, y seate endureth for euer & euer: the cepter of y kyngdome is a right cepter. Thou hast loued righteousnes, & hated iniquyte: wherfore God (which is thy God) hath anoynted the with the oyle of gladnesse aboue y felowes. * And thou LORDE in y begynnynge hast layed the foundation of the earth, and y heauens are the workes of thy handes, * they shal perishe, but thou shalt endure: they all shal waxe olde as doth a garmēt, and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art y same, and thy yeares shal not fayle. Vnto which of the angels sayde he at any tyme: * Syt thou on my righte hāde, tyll I make thyne enemies thy fore stole: Are they not all mynistrynge spietes, sent to mynister for their sakes, which shalbe heyres of saluacion?

The Epistle

The II. Chapter.

A Herfore we ought to gene the more hede vnto the thinges which we haue herde, lest we perishe. For yf the worde which was spoke by angels, was stedfast, and every trasgression and dishobedience receaued a iust recompence of rewarde, how shal we escape, yf we despise so grea-
Marc. 1. b te a saluacion: which * after that it began-
Marc. 16. c ne to be preached by the LORDE himselte, * was confirmed vpon vs, by them that herde it, God bearynge witnesse therto, with tokens, wonders and dyuerse powers, and giftes of the holy goost acordinge to his awne wyll.

B For vnto the angels hath he not subdued the wolde to come, wherof we speake. But one in a certayne place witnesseth & sayeth: * What is man, that thou art mynde full of him? or the sonne of man, that thou vysitest him? After thou haddest for a litle season made him lower the & angels, thou crownedst him with honoure and glory, and hast set him aboue the workes of thy handes. Thou hast put all thinges in subieccion vnder his fete. * In that he subdued all thinges vnto him, he lefte nothinge that is not put vnder him. Neuertheles now se we not all thinges yet subdued vnto him. But him, which for a litle season was made lesse then the angels, we se that it is Jesus: which is * crowned with honoure and glory for the sufferynge of death, that he by the grace of God, shulde taist of death for all men. For it became him, for whom are all thinges, and by whos are all thinges (after & he had broughte many children vnto glory) that he shulde make the LORDE of their saluacion perfecte thorow sufferynge, for so moch as they all come of one, both he that sanctifieth; & they which are sanctified.

C For the which causes sake, he is not ashamed to call them brethien, sayenge: * I will declare thy name vnto my brethien, and in the myddes of the cōgregacion wil I prayse the. And agayne: * I wyl put my trust in him. And agayne: * beholde, here am I and my children, which God hath geuen me.

For as moch then as the children haue flesh and bloude. * he also himselte likewise toke parte with them, * & he thorow death, mighte take awaye & power of him, which had lordshippe ouer death, that is to saye, & deuell: & that he mighte deliuer the which thorow feare of death were all their life tyme in daunger of bondage. For he in no place taketh on him the angels, but & sede of Abra-

vnto the Hebrues.

hamtabeth he on him. Wherfore in all thinges it became him to be made like vnto his brethien, that he mighte be mercifull and a faithfull hyeprest in thinges concernynge God, to make agrement for the synnes of y people. * For in that he himselte suffred and was tempted, he is able to sucker them that are tempted.

The III. Chapter.

A Herfore holy brethien, ye that are partakers of the heauely callinge, consyder the Embassatour and hyeprest of o profession, Christ Jesus, which is faithfull to him that ordeyned him, euen as was * Moses in all his house. But this man is worthy of greater honoure then mo-
Num. 12. a ses, in as moch as he which prepareth the house, hath greater honoure in it, then the house it selfe. For euery house is prepared of some mā: * but he that ordeyned all thinges, is God. And Moses verely was faithfull in all his house as a mynister, * to beare witnes of those thinges which were to be spoken afterwarde: But Christ as a sonne hath rule ouer his house, * whose house are we, yf we holde fast the confidence and reioysinge of that * hope vnto the ende.

Wherfore, as & holy goost sayeth: * Todaye yf ye shal heare his voyce, harden not youre hertes, * as in the prouokynge in the daye of temptacion in the wyldernes, where youre fathers tempted me, proued me, and sawe my workes fortye yeares longe. Wherfore I was greued w that generacion, and sayde: They erre euer in their hertes. But they knewe not my wayes, so that I sware in my wrath, that they shulde not enter in to my rest.

Take hede brethien, that there be not in eny of you an euell hert of vnbeleue, to departe from the luyng God: but exhorte youre selues daylie, whyle it is called to daye, lest eny of you waxe harde harted thorow y deceitfulnes of synne. For we are become partakers of Christ, yf we kepe sure vnto y ende the begynnynge of the substāce, solonge as it is sayde: Todaye, yf ye shal heare his voyce, hardē not youre hertes, as in the prouocaciō. For some whan they herde, prouoked. Howbeit not all they & came out of Egipte by Moses. But with whom was he displeased fortye yeares longe: Was he not displeased with them & synned, whose carcases were ouerthrowne in y wyldernes? * To whom sware he, & they shulde not enter in to his rest, but vnto the & beleued not: And we se & they coulde not enter in because of vnbeleue.

The Epistle

The III. Chapter.

A Let vs feare therfore, lest eny of vs forsakynge the promes of entrynge in to his rest, shulde seme to come behinde: for it is declared vnto vs as well as vnto the. But the worde of preachinge helped not the, whā they that herde it, beleued it not. (For we which haue beleued, enter in to his rest) accordynge as he sayde: Euen as I haue swome in my wrath, They shal not enter in to my rest. And that (spake he) verely longe after that the workes fro the begynnyng of the worlde were made: For he spake in a certayne place of the seuēth daye, on this wyse: * And God rested on the seuēth daye from all his workes. And in this place agayne: * They shal not come in to my rest.

Gen. 2. a

Psal. 94. b

Seynge it foloweth the, that some must enter there in to: and they, to whom it was first preached, entred not therein for vnbeleues sake, therfore appoynteth he a daye agayne after so longe tyme, and sayeth: Todaye (as it is rehearsed by Dauid) Todaye yf ye shal heare his voyce, then harden not youre hertes. For yf Iosua had geuen them rest, the wolde he not afterwarde haue spoken, of another daye. Therfore remayneth there yet a rest vnto the people of God. For he that is entred in to his rest, ceaseth from his workes, * as God doth from his

Gen. 2. a

C Let vs make haist therfore to enter in to that rest, lest eny man fall after the same ensample of vnbeleue. For the worde of God is quicke, and mightie in operacion, and sharper than eny two edged swerde, and * entrencheth thorow, euen to the deuydinge of the soule & the spirete, and of the ioyntes & the mary, and is a iudger of the thoughtes & intētes of the hert, nether is there eny creature invisible in the sighte of him. But all thinges are naked & bare vnto the eyes of hi of whō we speake.

Eccle. 12. c

The V. Chapter.

A Llynge then that we haue a greates hye priest, eue Jesus the sonne of God, which is entred in to heauen, let vs holde oure profession. For we haue not an hye priest which can not haue compassion on our infirmities, but was in all poyntes tempted, like as we are, but * without synne. Let vs therfore go boldly vnto the * seate of grace that we maye receaue mercy, and synde grace to helpe in the tyme of nede.

Esa. 53. b

Rom. 8. a

2. Cor. 5. c

* Ro. 3. c

B For euery hye priest that is taken from among men, is ordeyned for men in thinges pertaininge to God, * to offer gistes and sacrifices for synne: which can haue compassion on the ignoraunt, and on them that are out of

Leuit. 9. b

vnto the Hebrewes. Ho. ci.

the waye, for so moch as he himselfe also is compased aboute with infirmyte. Therfore is he bounde to offer for synnes, as well for him selfe as for the people. And nomā taketh the honoure vnto himselfe, but he that is called of God, * as was Aaron.

Exo. 28. a

Euen so Christ glorified not himselfe to be made hye priest, but he the sayde vnto him:

* Thou art my sonne, this daye haue I begotten the. As he sayeth also in another place: * Thou art a priest for euer after the order of Melchisedech. And in the dayes of his fleshe,

Psal. 2. a

Psal. 109. a

* Luc. 22. c

1oh. 17. a

he offered vp prayers & supplications, with strong cryenge & teares vnto him the was able to saue him from death: & was herde also, because he had God in honoure. * And though he

Phil. 2. a

was Gods sonne, yet lerned he obedience, by those thinges which he suffered. And he beinge made perfecte, became the cause of euerlastinge saluacion, vnto all the the obeye him, and is called of God an hye priest after the order of Melchisedech. Wherof we haue many thinges to saye, which are harde to be uttered, because ye are dull of hearynge. * For

1. Cor. 2. a

where as concernynge the tyme ye oughte to be teachers, yet haue ye nede agayne, the we teach you the first preceptes of the worde of God: and are become such as haue nede of mylke, and not stronge meate. For euery one that is fed yet with mylke, is vnexperthe in the worde of righteousnes, for he is but a babe. But stronge meate belongeth vnto them the are perfecte, which thorow custome haue their wyttes exercysed to iudge both good and euell.

The VI. Chapter.

B herfore let vs leaue the doctryne that pertaynynge to the begynnynge of a Christen life, and let vs go vnto perfeccion: and now nomore laye the foundation of repentaunce from deed workes, and of faith toward God, of baptyme, of doctryne, of layenge on of handes, of resurreccion of the deed, & of eternall iudgment. And so wil we do * yf God permytte. * For it is not possible, that they which were once lighted, and haue tasted of the heauēly gyfte, and are become partakers of the holy goost, & haue tasted of the good worde of God, and of the power of the worlde to come, yf they fall awaye (and concernynge them selues crucifye the sonne of God afreshe, and make a mocke off him) that they shulde be renued agayne vnto repentaunce.

Act. 15. a

Iaco. 4. b

* Heb. 10. e

2. Pet. 2. a

For the earth, that drynketh in the rayne, which commeth oft vpon it, and bringeth forth herbes mete for them that drie it,

B

The Epistle

unto the Hebrews.

re ceaueth blessinge of God: But $\S$ ground which beareth thornes and thistles, is no thinge worth, and nye vnto cursynge: whose ende is to be bient. Neuertheles (ye dearly beloued) we trust to se better of you, and $\S$ saluaciō is nyer, though we thus speake. $\S$ For God is not vnrighteous, that he shulde forget youre worke and laboure of loue, which ye shewed in his name, whan ye mynistred vnto the sayntes, and yet mynister. Nee and we desyre, that every one of you shewethe same diligence, to the stablyshinge of hope euen vnto the ende, that ye faynte not, but folowe them which thorow faith and paciēce inheret the promyses. For whan God made promes to Abraham, because he had none greater to sweare by, $\cdot$ he sware by himselfe, and sayde: Surely I wil blisse the and multiplie $\S$ in dede. And so he abode paciētly, and optayned the promes.

C As for men, they sweare by him that is greater then them selues: $\cdot$ and the ooth is the ende of all iuryse to confirme the thinge amonge them. But God, wyllynge very abundantly to shewe vnto the heyres of promes the stablenes of his counsell, added an ooth $\S$ by two immutable thinges (in the which it is vnpossible $\S$ God shulde lye) we mighte haue a stronge consolacion: euen we, which are fled to holde fast the hope that is set before vs, which (hope) we haue as a sure and stedfast anker of oure soule. Which (hope) also entreth in, in to those thinges that are within $\S$ vayne, whither the foierūner is for vs entred in, eue Jesus, which is made an hye priest for euer after $\S$ order of Melchisedech.

The VII. Chapter.

A His Melchisedech $\cdot$ kynge of Salem (which beyng priest of the most hye God, met Abraham as he returned agayne from the slaughter of the kynge, $\cdot$ blessed him, vnto whom Abraham also gaue tithes of all the goodes) first is by interpretation kynge of righteousnes: after that is he kynge of Salem also (that is to saye, kynge of peace) without father, without mother, without kynne, and hath nether begynnynge of dayes, ner ende of life: but is likened vnto the sonne of God, and contynueth a priest for euer.

But cōsider how greates a man this was, to whom the Patriarke Abraham gaue tithes of the spoyle. $\cdot$ And verely the childien of Levi, whan they receaue the priesthode, haue a commaundement acordinge to the lawe, to take the tithes of the people, that is to saye, of their brethre, though they also

came out of the loynes of Abraham.

But he whose kynred is not counted amonge them, receaued tithes of Abraham, and blessed him that had the promes. Now is it so without all naysayenge, that the lesse receaueth blessinge of $\S$ better. And heremen that dye, receaue tithes. But there he receaue tithes, of whom it is witnessed that he lyueth. And to saye the trueth, Levi himselfe also which receaueth tithes, payed tithes in Abraham: for he was yet in the loynes of his father Abraham, whan Melchisedech met him.

If now therfore perfeccion came by the priesthode of the Lewites (for vnder the same (priesthode) the people receaued the lawe) what neded it then furthumore, that another priest shulde ryse after the order of Melchisedech, and not after the order of Aaron?

$\cdot$ For yf the priesthode be translated, the of necessity must the lawe be translated also. For he of whom these thinges are spoken, is of another trybe, of the which neuer man serued at the altare.

For it is euident, $\cdot$ that oure LORDE sprang of the trybe of Juda, to the which trybe Moses spake no thinge cōcernynge priesthode. And it is yet a more euident thinge, yf after the symilitude of Melchisedech there aryse another priest, which is not made after $\S$ lawe of the carnall commaundement, but after the power of the endlesse life (For he testifieth: Thou art a priest for euer after the order of Melchisedech) then the commaundement that wente before, is disannulled, because of his weaknesse, and vnprofitablenes. For the lawe made no thinge perfecte, but was an introduccion of a better hope, by $\S$ which hope we drawe nye vnto God. And for this cause is it a better hope, $\S$ it was not promysed without an ooth. Those priestes were made without an ooth, but this priest with an ooth, by him that saye vnto him: The LORDE sware, and wyl not repente: Thou art a priest for euer after the order of Melchisedech. Thus is Jesus become a stablissher of so moch a better Testamēte.

And amonge them many were made priestes, because they were not suffred to endure by the reason of death. But this man, because that he endureth euer, hath an everlastynge priesthode. Wherefore he is able also euer to saue them, that come vnto God by him: $\cdot$ lyueth euer, $\cdot$ to make intercession for vs.

For it became vs to haue sōch an hye priest as is holy, innocent, vndefyled, separate from synners, and made hyer then heauen:

Mala. 2. b

C Mala. 2. b

Psal. 109. a

1. Ioh. 2. a

1. Tim. 2. a

The Epistle

unto the Hebrewes. No. cii.

Leuit. 9. b which nedeth not daylie (as yonder hye prestes) to offre vp sacrifice first for his awne synnes, and then for the peoples synnes. For that dyd he once for all, whan he offered vp him selfe. * For the lawe maketh men prestes which haue infirmitie: but the worde of the ooth, that came sence the lawe, maketh the sonne prest, which is perfecte for euermore.

The VIII. Chapter.

Heb. 5. a
5. c. 9. b **W**hen, this is the pyth: * We haue loch an hye prest, that is set on y righte hande of the seate of maiestie in heauē: and is a mynister of holy thinges, and of the true Tabernacle, which God pitched, & not man. For euery hye prest is ordeined to offre giftes and sacrifices: Wherfore it is of necessite, & this man haue somwhat also to offer. For he were not a prest, yf he were vpon earth, where are prestes y acordynge to the lawe offer giftes (which prestes serue vnto the ensample and shadowe of heauēly thinges, euen as the answer of God was geuen vnto Moses, whan he was aboute to synlsh the Tabernacle: * Take hede (sayde he) that thou make all thinges acordinge to the patrone shewed the in the mount.) But now hath he optayned a more excellent office, in as moch as he is the mediator of a better Testament, which was made for better promyses. For yf that first (Testament) had bene faultles, then shulde no place haue bene soughte for the secōde. For in rebukynge the he sayeth: * Beholde, the dayes wyll come (sayeth the LORDE) that I wyl synlsh vpo the house of Israel, and vpon the house off Juda, a new Testament: not as the Testament which I made with their fathers, in that daye whan I toke them by the handes, to lede them out of the londe of Egypte: * for they contynued not in my Testament, and I regarded them not, sayeth the LORDE.

Act. 7. c **F**or this is the Testament, that I wil make w the house of Israell after those dayes, sayeth the LORDE. I wyl geue my lawes in their mynde, and in their hertes wyl I wryte them: * And I wil be their God, and they shal be my people: and they shal not teach euery mā his neghbourne, and euery man his brother, sayenge: Knowe y LORDE, for they shal knowe me from the leest to the most of them: for I wil be mercifull ouer their vnrightheousnesses: And on their synnes & on their iniquities wyl I not thynke eny more. In that he sayeth: A new, he weere out y

olde. Now y which is wound out and waxed olde, is ready to vanish awaye

The IX. Chapter.

Exod. 25. a
Leui. 24. b **T**hat first Tabernacle verely had ordinaunces, and seruynges off God and outwarde holynes. * For there was made a foietabernacle, wherin was y candilsticke, and the table, and the * shewe bied: and this is called y holy. But behyn de the secōde wayle was the Tabernacle which is called holiest of all, which had the golden censor, and the * Arke of the Testa- ment overlaid rounde aboute with golde, wherin was the * golden pot with Manna, and Aarons rodd * that flouished, and the tables of the Testament: Aboue therin were the Cherubins off glory ouershadowynge the Mercyseate: Of which thinges it is not now to speake perticularly.

Exo. 30. b
Leui. 16. g
Luc. 1. a **W**hen these thinges were thus ordeyned, the prestes wente allwayes in to the first Tabernacle, and executed y seruyce of God. * But in to the secōde wente the hye prest alone once in the yeare, not without bloude, which he offred for himselfe and for the ignoraunce of the people. Wherwith the holy goost this signifyeth, that the * waye of holynes was not yet opened, whyle as yet the first Tabernacle was stondynge. Which was a synilitude for the tyme then present, in the which were offred giftes and sacrifices, and coulde not make perfecte (as partaynyng to the conscience) him, that dyd the Gods seruyce onely with meates and drynkes, and dyuerse washinges, and iustifienges of the flesh, which were ordeyned vnto the tyme of reformation.

Esa. 33. c
2. Cor. 5. a
1. Ioh. 1. b
1. Pet. 1. c
Apoc. 1. a
Num. 19. b
Rom. 6. a
1. Pet. 4. a
1. Tim. 2. a **B**ut Christ beyng an hye prest of good thinges to come, came by a greater and a more perfecte * Tabernacle, not made with handes, that is to saye, not of this maner buyldynge: nether by the bloude of goates or calves: * but by his owne bloude entred he once for all in to the holy place, and hath founde eternall redemption. For yff the bloude off oxen and off goates, * and the ashes off the cowe whan it is sprentled, haloweth the vncleane as touchynge the purificacion of the flesh, how moch more shal the bloude of Christ (which thorow the eternall sprete offred him selfe without spot vnto God) pouрге oure conscience from deed workes, * for to serue the lyuyng God: And for this cause is he y mediator of the new Testament, that thorow death which chaunced for the redemption of those transgressions (that were vnder

The Epistle

unto the Hebrewes.

the first Testament) they which were called might receaue the promes of eternall inheritance. For where soeuer is a Testament, there must also be the death of him that maketh the testament.

Gal. 3. c

* For a Testamēt taketh auctorite whan men are deed: for it is of no value, as longe as he that made it is alyue. For the which causeth that first Testamēt also was not ordeyned without bloude. For whan all the commandementes (acordinge to the lawe) were red of Moses vnto all the people, he toke yf bloude of calves and of goates, with water and purple wolle and ysope, and sprentled the booke and all the people, sayenge: * This is the bloude of the Testament, which God hath appoynted vnto you. And the Tabernacle and all the vessels of the Gods seruyce sprentled he with bloude likewyse. And almost all thinges are purged with bloude after the lawe: and without shedding of bloude is no remission. It is necessary then, that the similitude of heavenly thinges be purified with soche: but yf heavenly thinges themselves are purified with better sacrifices, then are those.

D

For Christ is not entred into the holy places yf are made with handes (which are but similitudes of true thinges) but into the very heauen, for to appeare now before the face of God for vs: Not to offer himselfe offt as the hye priest entreth in to the holy place every yeare with straunge bloude: for the must he often haue suffred sence the worlde beganne. But now in the ende of the worlde hath he appeared once, to put synne to flight, by the offeringe vp of himselfe. And as it is appoynted vnto me yf they shal once dye, and then cometh the iudgmēt: * Lūc so Christ was once offered, to take awaye the synnes of many. And vnto them that loke for him, shal he appeare agayne without synne vnto saluacion.

Leui. 16. g

Rom. 5. a
1. Pet. 3. c

The X. Chapter.

Col. 2. c

* Of the lawe * which hath but the shadowe off good thinges to come, and not the thinges in their awne fashion, can neuer by the sacrifices which they offer yeare by yeare continually, make the commers there vnto perfecte: Els shulde they haue ceassed to haue bene offered, because that the offerers once purged, shulde haue had nomore conscience of synnes. Neuertheles in those sacrifices there is made but a remembraunce of synnes every yeare. * For it is vnpossible yf the bloude of oxen and of goates shulde take awaye synnes.

Leui. 19. e

Wherfore whan he cometh in to the worlde, he sayeth: * Sacrifice & offeringe thou woldest not haue, but a body hast thou ordeyned me. Burntofferinges and synneofferynges hast thou not allowed. Then sayde J: Lo, I come. The begynnyng of the booke it is wrytten of me, that I shulde do yf wyll O God. Aboue whā he had sayde: Sacrifice and offeringe, and burnt sacrifices & synofferynges thou woldest not haue, neither hast allowed (which yet are offered after yf lawe). The sayde he: Lo, I come to do wil thy O God: there taketh he awaye the first, to stablyshe the latter: In the which wyll we are sanctified by the offeringe vp of the body of Jesus Christ once for all.

F. 1. 39. b
Eia. 50. b

And every priest is ready daylie mynistringe, and oftymes offereth one maner of offeringes, which can neuer take awaye synnes. But this man whan he had offered for synnes, one sacrifice which is of value for ever, sat him downe on the righte hande of God, and from hence forth tarieth, * tyll his foes be made his fote stole. For with one offeringe hath he made perfecte for ever, the that are sanctified. And the holy goost also beareth vs recorde of this, euen whan he sayde before: This is the Testament, that I wyl make vnto them after those dayes, sayeth yf LORDE: I wyl geue my lawes in their hertes, and in their myndes wyl I wryte them, and their synnes and iniquities wyl I remembre nomore. And where remission of these thinges is, there is nomore offeringe for synne.

Psal. 109. a

Iere. 31. f

Seynge now brethre, that we haue a * sure inraunce in to that holy place, by the bloude of Jesu (which he hath prepared vnto vs for a new and lyuynge waye, thorow the vayne, that is to saye, by his flesh) and seyng also that we haue an hye priest ouer the house of God, let vs drawe nye with a true hert in a full faith, sprentled in oure hertes from an euell conscience, and washed in oure bodies with pure water: and let vs kepe the profession of oure hope without wauerynge (for he is faithfull that hath promysed) and let vs conside one another to yf prouokinge of loue and of good workes: and let vs not forsake the fellowship that we haue amōge oure selues, as the maner of some is: but let vs exhorde one another, and that so much the more, because yf se that the daye draweth nye.

Ioh. 10. a
and. 14. a
Rom. 5. a
Heb. 9. b

* For yf we synne wylfully after that we haue receaued the knowlege of the trueth, there remayneth vnto vs nomore sacrifice

Num. 15. c
Heb. 6. a

The Epistle

unto the Hebrues. 350. ciiij.

for synnes, but a fearfull loyng for iudgment, and violente fyre, which shal deuoure y aduersaries. * He y despyseth Moses lawe, dyeth without mercy vnder two or thie witness: Of how moch soier punishment (suppose ye) shal he be counted worthy, which treadeth vnder sothe the sonne of God, and coureth the bloude of y Testamēt (wherby he is sanctified) an vnwholy thinge, z doth dishonoure to the spiete of grace: For we knowe him that hath sayde: * Vengeaunce is myne, I wil recompence, sayeth the LORDE. And agayne: The LORDE shal iudge his people. * It is a fearfull thinge to fall in to the handes of the lyuynge God.

But call ye to remēbrance y dayes y are past, i y which after ye had receaued lighte, ye endured a greate fighte off aduersities: partly whyle all mē wōdred z gased at you for the shame and tribulacion that was done vnto you: and partly whyle ye became cōpanyons of them which so passed their tyme. For ye haue suffred with my bōdes, and toke a worth y spoylinge of youre goodes, and that with gladnes, knowynge in youre selues, how that ye haue in heauen a better z an enduringe substaunce. Cast not awaye therfore y confidence, which hath so greate a rewarde. * For ye haue nede of patience, that after ye haue done the wil of God, ye might receaue the promes. * For yet ouer a litle whyle, and then he that shal come, wyl come, and wyl not tary. * But the inst shal lyue by his faith: And yf he withdraue himselfe awaye, my soule shal haue no pleasure in him. As for vs, we are not of those which withdraue them selues to damnacion: but of them that beleue to the wynnynge of the soule.

The XI. Chapter.

B Aith is a sure confidence of thinges which are hoped for, and a certaynte of thinges which are not sene. By it y Elders were well reported of. Thorow faith we vnderstonde, that the woulde and all the thinges which are sene, were made of naughte by the worde of God.

* By faith offered Abell vnto God a more plenteous sacrifice: by the which he opraied wytnesse, that he was righteous: God testifyenge of his gistes, by the which also he beyng deed, yet speaketh.

* By faith was Enoch takē awaye, that he shulde not se death: and was not founde, because God had taken him awaye. For afore he was taken awaye, he had recorde that he pleased God. But without faith it

is vnpossible to please God. For he that cometh vnto God, must beleue that God is, z y he is a rewarder of them that seke him.

* By faith Noe honoured God, after y he was warned of thinges which were not sene, z prepared the Arke, to y sauynge of his housholde: thorow the which Arke he condemned the woulde, and became heyre of the righteousness, which commeth by faith.

By faith Abraham (whā he was called) obeyed, to go out in to the place, which he shulde afterwarde receaue to inheritaunce: and he wente out, not knowynge whither he shulde go.

By faith was he a straunger in the lōde of promes as in a straunge countre, z dwelt in tabernacles: and so dyd Isaac z Jacob, heyres with him of the same promes: for he looked for a cite which hath a foundacion, whose buylder and maker is God.

By faith Sara also receaued strength to be with childe, and was deliuered of a childe whan she was past age, because she iudged him to be faithfull which had promysed. And therfore spronge there of one (yee euen off one which was as good as deed concernynge the body) so many in multitude * as the starres off the skye, and as the sonde off the See shore, which is innumerable.

All these dyed acordinge to faith, and receaued not the promyses, but sawe the as yet off, and beleued them, and saluted them: * and cōfessed, that they were straungers z pilgrims vpo earth. For they that saye soch thinges, declare, that they seke a naturall countre. And doubtles yf they had bene mynde full off that countre from whence they came out, they had leysure to haue returned agayne. But now they desyre a better, that is to saye, a heauely. * Wherfore God is not ashamed of the, eue to be called their God: for he hath prepared a cite for them.

By faith Abrahā offered vp Isaac, whā he was tempted, and gaue ouer his onely begotten sonne, in whom he had receaued the promyses, of whom it was sayde: In Isaac shal thy sede be called: For he considered, y God was able to rayse vp agayne from the deed. Therfore receaued he him for an example.

By faith Isaac blessed Jacob and Esau, concernynge thinges to come.

By faith Jacob, whan he was a dyenge, blessed both the sonnes off Joseph, z bowed himselfe towarde the toppe of his cepter.

By faith Joseph whan he dyed, remembered y departynge of the childre of Israel, z

Deu. 17. b
and 19. c

Deut. 31. e
and 32. e
Deu. 32. e

Heb. 12. a

Abac. 1. a

Rom. 1. b
Gal. 2. b

Gen. 4. a

Gen. 5. a
Sap. 4. b
Eccli. 44. b
and 49. c

Gen. 6. d
Eccli. 44. b

Gen. 12. a

Gen. 31. a

Gen. 15. a

Gen. 47. b

Exo. 3. c
Mat. 22. d

Gen. 22. a
Eccli. 44. c

Gen. 27. d

Gen. 48. c

Gen. 50. d

The Epistle

unto the Hebrewes.

The XII. Chapter.

Exod. 2. a gaue commaundemēt concernynge his bones.
By faith Moses whā he was borne, was
hyd thre monethes of his Elders, because
they sawe that he was a proper childe, ne-
ther feared they the Kynges commaundemēt.

Exod. 2. b By faith Moses whan he was greate,
refused to be called the sonne of pharaos
doughter: and chose rather to suffre aduersi-
te with the people of God, then to enioye
pleasures of synne for a season: and estemed
therebute of Christ greater riches, then the
treasure of Egipte: for he had respecte vnto
the rewarde.

Exod. 12. f By faith he forsoke Egipte, and feared
not the fearcenes of the Kyng: for he endu-
red, euē as though he had sene him which is
inuisible.

Exod. 12. b By faith he helde Easter, and the effu-
sion of bloude, lest he which slewe the firstbo-
rne, shulde touche them.

Exod. 14. e By faith they passed thorow the reed
See as by drye londe: which whā the Egi-
cians assayed to do, they were drowned.

By faith the walles of Jericho fell, whā
they were compased aboute seven dayes.

By faith the harlot Raab perished not
with the vnbelievers, whā she had receaued
the spyes to lodginge peaceably.

Judi. 7. 4. And what shal I more saye: y tyme wol
de be to shorte so, me to tell of. Gedeon, of
4. 11. Barac, and of Samson, z of Jephthae,
1. Reg. 17. * and of David, and Samuel, and of the
1. Reg. 12. prophetes, which thorow faith subdued

Dan. 2. Kyngdomes, wroughte righteousnes, optay-
ned y promyses, stopped y mouthes of lyōs
* quenched the violēce of fyre, escaped y edge
of the swerde, of weake were made stronge,
became valeaunt in batayll, turned to fligh-
1. Re. 17. c te the armyes of the aleautes, * the women
4. Re. 4. d receaued their deed agayne from resurrec-
tion. But other were racked, and accepted
no deliuerance, that they mighte optayne
the resurreccion that better is.

1. Re. 21. Other taisted of mockinges and scourgin-
ges, of bondes also and prisonment: * were
stoned, were hewen a sunder, were tempted,
4. Re. 1. b were slayne with the swerde, * wente aboute
Mat. 3. a in shepe skynnes and goates skynnes, in ne-
de, in tribulacion, in vexacion, which (men)
the wolde was not worthy of: they wan-
dred aboute in wyldernes, vpon moun-
taynes, in dennes and caues of the earth.
And these all thorow faith optayned good
reporre, and receaued not y promes: becau-
se God had prouyded a better thinge for vs,
that they without vs shulde not be made
perfecte.

Wherfore seynge we haue so greate a
multitude of witnessses aboute vs
* let vs also laye awaye all y pres-
seth downe, and the synne that hangeth on,
and let vs runne with pacience vnto the ba-
tayl that is set before vs, lokynge vnto Je-
sus y auctō and fynisher of faith: * which
whan the ioye was layed before him, abode
the crosse, and despyed the shame, and is set
downe on y righte hāde of y trone of God.
Cōsidre him therfore that endured soch spea-
kinge agaynst hī of synners, lest ye be weery
and faynte in youre myndes: for ye haue not
yet resisted vnto bloude, stryuyng agaynst
synne, and haue forgotten the consolacion,
which speaketh vnto you as vnto childien:
* My sonne, despyse not the chastenynge off
the LORDE, nether faynte whan thou art re-
buked of him: * for whō the LORDE loneth,
him he chasteneth, yee and he scourgeth eue-
ry sonne that he receauneth.

B If ye endure chastenynge, God offereth
himselfe vnto you as vnto sonnes. What
sonne is that, whom the father chasteneth
not? If ye be not vnder correccion (wherof
all are partakers) then are ye bastardes and
not sonnes. Morouer seynge we haue had
fathers off oure flesh which corrected vs, z
we gaue them reuerence, shulde we not then
moch rather be in subieccion vnto y father
of spirituall gistes, y we mighte lyue? And
they verely for a few dayes nurtred vs af-
ter their awne pleasure: but he lerneth vs
vnto y which is profitable, that we mighte
receaue of his holynes. No maner chastisyn-
ge for the present tyme semeth to be ioyous,
but greuous: neuertheles afterwarde it brin-
geth the quyet frute of righteousnes, vnto
them which are exercysed therby. * Life vp
therfore the handes which were let downe,
and the weake knees, and se that ye haue
straight steppes vnto youre fete, lest eny hal-
tinge turne you out of the waye, yee let it ra-
ther be healed.

E Solowe after peace with all men, and ho-
lynes, without the which no man shal se the
LORDE, and loke well, that no mā be destitu-
te of the grace of God, lest there sprynge vp
eny bytter rote, and cause disquyetnes, and
therby many be defyled: that there be no
whoremonger, or vncleane person, as Esau,
* which for one meate sake solde his byrth
righte. For ye knowe, how that afterwarde
whan he wolde haue inhereted the blessinge,
he was put by: for he founde no place of
repētaunce, though he desyred (y blessinge)

2
Eph. 4. 6
Col. 3. 4
1. Pet. 2. 8

Phil. 2. 2

Pro. 3. 11

Apoc. 3. 18

B

2. Cor. 12. 1

Gen. 25. 24

Gen. 27. 8

The Epistle

unto the Hebrues. Ho. ciiij.

Gen. 19. c with teares. For ye are not come to y^e mount that can be touched * and burneth with fyre, nether yet to myst and darcknes, and tempest of wedder, nether to the sounde of the trompe, and y^e voyce of wordes: which they that herde, wysshed awaye, that the worde shulde not be spoken to them, for they were not able to abyde that which was spoken.

Exo. 19. b * And yf a beest had touched the mountayne, it must haue bene stoned, or thrust thorow with a darre. And so terrible was the sighte which appeared, that Moses sayde: I feare and quake. But ye are come to the mount Sion, and to the cite of the lyuynge God, to the celestiaall * Jerusalem, and to the multitude of many thousande angels, and vnto the congregacion of the first borne, which are wrytten in heauen, and to God the iudge of all, and to the spretes of iust and perfecte men, and to Iesus the mediature of the new Testament, and to the sprentlyng off bloude, that speaketh better then the bloude of . Abel.

Gen. 4. b Se that ye despyse not him that speaketh vnto you: for yf they escaped not which refused him that spake on earth, moche more shal we not escape, yf we turne awaye from him that speaketh from heaue: whose voyce shoke the earth at that tyme. But now promyseth he, z sayeth: * Yet once more wyl I shake, not the earth onely, but also heauen. No doute that same that he sayeth yet once more, signifieth the remouynge awaye of those thinges which are shaken, as off thinges which are made: that y^e thinges which are not shaken, maye remayne. Wherefore, seynge we receaue the vnmoueable kyngdome, we haue grace, * wherby we maye serue God, z please him, with reuerence and godly feare.

Agg. 1. b * For oure God is a consumynge fyre.

1. Pet. 1. a Deut. 4. d

The XIII. Chapter.

Gen. 18. a 2. ad. 19. a Ro. 12. b 1. Pet. 4. b

2. **L**et brotherly loue cōtinue. * Be not forgetfull to lodge straungers: for therby haue dyuerse receaued angels in to their houses vnawares. Remember them that are in bondes, euē as though ye were bounde with them: and be myndefull off them which are in aduersite, as ye which are also in the bodye. Let weblocke be had in pryce in all poyntes, z let y^e chamber be vndefyled. For whoredompers and aduouterers God wil iudge. Let youre conuersacion be without couetousnes, * and be content with that ye haue already, for he hath sayde: * I wyl not sayle the nether scake the, so that we maye boldly saye: * The LORDE is my helper, and I wyl not feare

what man maye do vnto me. Remember the which haue the ouersight of you, which haue declared vnto you the worde of God. The ende of whose cōuersacion is that ye loke vpon, and folowe their faith.

Jesus Christ yesterdaye and * Todaye, B z the same cōtinueth for ever. Be not caried aboute wth dyuerse and straunge lernynge: for it is a good thinge that the herce be stablyshed with grace, and not with meates, which haue not profited them, that haue had their pastyme in them. We haue an altare, wherof they haue no power to eate, which serue in the Tabernacle. For the bodies of those beestes, whose bloude is broughte in to the holy place by y^e hye prest to purge synne, are brient without the tētes. Therefore Iesus also, to sanctifye y^e people by his awne bloude, * suffred without y^e gate. Let vs go forth therfore out of the tentes, and suffre rebuke with him: * for here haue we no contynynge cite, but we seeke one to come.

Exo. 29. b Num. 19. a Leuit. 4. c Ioh. 19. b Phil. 1. c

* Let vs therfore by him offre allwayes vnto God the sacrifice of prayse: that is to saye, the frute of those lippes which confesse his name. To do good and to distribute forget not, * for wth such sacrifices God is pleased. Obey them that haue the ouersight off you, and submytte youre selues vnto them: for they watch for youre soules, euen as they that must geue accōptes therfore, that they maye do it with ioye, and not with grese: for that is an vnprofitable thinge for you. Praye for vs. We haue confidence, because we haue a good cōscience in all thinges, and desyre to lyue honestly. But I desyre you y^e more abundantly, that ye so do, y^e I maye be restored vnto you the more quicly.

Phil. 4. c

The God of peace (that broughte agayn us fro the deed oure LORDE Iesus the * grea te shepherde of the shepe thorow the bloude of the everlastinge Testament) make you perfecte in all good workes, to do his wyll, workynge in you that which is pleasaunt in his sighte thorow Iesus Christ, to whom be prayse for ever and ever Amen. I beseeke you biethren, suffre the worde of exhortacion, for I haue wrytten vnto you in few wordes. Knowe o^r brother Timotheus, whom we haue sent from vs, with whom (yf he come shortly) I wil se you. Salute the that haue the ouersight of you and all y^e sayntes. The biethren of Italy salute you. Grace be with you all, Amen.

Eze. 34. b Ioh. 10. a 1. Pet. 5. a

Sent from Italy by
Timotheus.

The Epistle The Epistle of S. James.

The summe of this epistle.

Chap. I. He exhorteth to reioyse in trouble, to be feruent in prayer with stedfast beleue, to loke for all good thinges from aboue, to forsake all vyce: and thankfully to receaue the worde of God, not onely hearynge it and speakynge of it, but to do thereafter in dede. True religion or deuotion what it is.

Chap. II. He forbiddeth to haue any respecte of personnes, but to regarde the poore as wel as the ryche, to be louynge and mercifull, and not to boast of faith where no dedes are: for it is but a deed faith, where good workes followe not.

Chap. III. What good and euell commeth thorow the tonge. The dutye of soch as be lerned. The difference betwixte the wysdome of the gospell and the wysdome of the worlde.

Chap. IIII. Warre and fightynge commeth of voluptuousnesse. The frendshipe of the worlde is enemyte before God. An exhortacion to syle slander and the vanite of this life.

Chap. V. He threateneth the wicked ryche man, exhorteth vnto pacience, to bewarre of swearing, one to knowlege his fautes to another, one to praye for another, and one to laboure to brynge another to the truerth.

The first Chapter.

21



Act. 8. a

Ro. 5. a
1 Pet. 1. b
Zach. 13. b

Pro. 2. a

21 **A**mes the seruaunt of God and of the LORDE Jesus Chust, sendeth gretinge to the xij. trybes which are scatered here & there. My brethren, counte it excedyngre ioye whē ye fall in to diuers temptacions, for as moche as ye knowe, how & the * tryinge of youre faith bringeth pacience: and let pacience haue her parfekt worke, & ye maye be parfekte and sounde, lakinge nothinge.

* If eny of you lacke wysdome, let him aske of God, which geneth to all men indifferentlye, and casteth no man in the teth: and it shal be geue him. But let him aske in faith and wauer not. For he that douteth, is lyke the waves of & See, tost of the wynde, and caried w violence. Neether let & man thinke that he shal receaue eny thinge of & LORDE. A wauerynge mynded mā ys vnstable in all his waies.

B Let the brother of lowe degre reioyce, in & he is exalted: and the rich, in & he is made lowe. For euē as the flō of & grasse shal he vanyshe awaye. The Sonne rysyth w heat and the grasse wydereth, & his floure falleth awaye, and the beautie of the fassion of it

of S. James.

perisheth: euen so shal the ryche man perishe with his abundaunce.

Happy is the man that endureth in temptation, for when he is tryed, he shal receaue the crowne of life, which the LORDE hath promised to them that loue him.

Let no man saye when he is tempted, & he is tempted of God. For God tempteth not vnto euell, neether tempteth he eny man. But every mā is tempted, drawne awaye, & entysed of his awne concupiscence. The whē lust hath conceaued, she bringeth forth synne, & synne when it is fynished, bringeth forth deeth.

Erre not my deare brethē. Every good gifte, & every parfait gift, is from aboue, and cometh downe from & father of light, with whom is no variableness, neether is he chaunged vnto darcknes. Of his awne will begat he vs with the worde of life, that we shulde be the fyrst frutes of his creatures.

* Wherfore deare brethē, let every man be swifte to heare, slowe to speake, and slowe to wrath. For the wrath of mā worketh not that which is righteous before God.

Wherfore laye aparte all fylthines, all superfluite of maliciounes, & receaue with meeknes & worde & is grafed in you, which is able to saue youre soules. * And se that ye be doers of & worde & not heares only, deceauinge youre awne selues. * For yf eny heare the worde, and do it not, he is lyke vnto a mā that beholdeth his bodily face in a glasse. For assone as he hath looked on him selfe, he goeth his waye, and forgetteth immediatly what his fasshion was. But who so loketh in & perfect lawe of libertie, and continueth therein (yf he be not a forgetfull hearer, but a doer of the worke) the same shalbe happie in his dede.

If eny man amonge you seme deuoute, & refrayne not his tōge: but deceaue his awne herte, this mannes deuotion is in vayne. Pure deuotion and vndefiled before God the father, is this: to visit the frendlesse and widowes in their aduersite, and to kepe him selfe vnspotted of the * worlde.

The II. Chapter.

Brethren, haue not the faith of oure LORDE Jesus Chust & LORDE of glory in * respecte of persons. If ether come in to yo^r cōpany a mā w a golde rynge and in goodly aparell, & ether come in also a poore man in vyle raymēt, & ye haue a respecte to him & weareth the gaye clothinge & saye vnto hi: Sit thou here i a good place, & saye vnto & poore, stonde thou there or sit here vnder my fote stole: are ye not parciall

The Epistle

in youre selues, and haue iudged after euill choughtes?

Mat. 5. a

Harken my deare beloued brethre. Hath not God chosen the poore of this worlde, which are ryche in faith, and heires of the kyngdom which he promysed to the that loue him? But ye haue despised the poore. Are not the ryche they which oppresse you? they which drawe you before iudges? Do not they speake euill of that good name after which ye be named.

Leuit. 19. c

B If ye fulfill the royall lawe according to the scripture which saith: Thou shalt loue thyne neighbour as thyselfe, ye do well. But yf ye regarde one person more then another, ye comit synne, and are rebuked of the lawe as transgressours. Whosoener shal kepe the whole lawe, and yet faile in one poynt, he is gyltie in all. For he that sayde: Thou shalt not commit adulterie, sayed also: thou shalt not kyll. Though thou do none adulterie, yet yf thou kyll, thou art a transgressor of the lawe. So speake ye, and so do as they that shalbe iudged by the lawe of libertie. For ther shalbe iudgement merciles to him that sheweth no mercy, and mercy reioiseth against iudgment.

Mat. 7. c

1. Ioh. 3. c

What a wayleth it my brethre, though a man saye he hath faith, when he hath no dedes? Can faith saue him? If a brother or a sister be naked or destitute of dayly fode, and one of you saye vnto them: Departe in peace, God sende you warmnes and fode: not withstandinge ye geue them not the thinges which are needfull to the body: what helpeth it them? Euen so faith, yf it haue no dedes, is deed in it selfe.

Mat. 9. d

Marc. 1. c

C Ye and a man might saye: Thou hast faith, and I haue dedes: Shewe me thy faith by thy dedes: and I wil shewe the my faith by my dedes. Beleuest thou yther is one God? Thou doest well. The deuils also beleue and tremble.

Gen. 15. b

Rom. 4. b

Gal. 3. a

Iosue. 2. a

6. e

Wilt thou vnderstode o thou wayne man that faith with out dedes is deed: Was not Abraham oure father iustified theirow workes when he offered Isaac his sonne vpon the aulter? Thou seist how y faith wrought with his dedes, and through y dedes was the faith made perfect: and the scripture was fulfilled which saith: Abraham belened God and it was reputed vnto him for rightewesnes: and he was called y frende of God. We se then how that of dedes a man is iustified, and not of faith only. Likewise also was not Raab the harlot iustified theirow workes, when she receaued the messengers, and sent

of S. Iames. I. 50. cv.

them out another waye? For as the body, with oute the spiete is deed, euen so faith with out dedes is deed.

The III. Chapter.

My brethre, be not euery man a master, remembryng how that we shall receaue the more damnacion: for in many thinges we synne all. As a man synne not in worde, the same is a perfecte man, and able to tame all the body. Beholde, we put bittes into the horses mouthes y they shulde obeye vs, and we turne aboute all the body. Beholde also y shypes, which though they be so gret, and are dryuen of scarce windes, yet are they turned about with a very sinale helme, whither soeuer the violence of the gouerner wyll. Euen so the tonge is a lytell member, and bosteth greatchinges.

Beholde how gret a thinge a lytell fyre kindleth, and the tonge is fyre, and a worlde of wyckednes. So is the tonge set amonge oure membres, that it defileth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

All the natures of beastes, and of byrdes, and of serpentes, and thinges of the see, are meked and tamed of the nature of man. But the tonge can no man tame. It is an vnruely euill full of deedly poyson. Therwith blesse we God the father, and therwith curse we men which are made after the similitude of God. Out of one mouth proceedeth blessinge and cursynge. My brethre these thinges ought not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the fygge tree, my Brethren, beare oline beries: ether a vyne beare fygges? So can no fountayne geue bothe salt water and freshe also. If eny man be wyse and endued with learnynge amonge you, let him shewe the workes of his good couersacion in mekenes that is coupled with wysdome.

But yf ye haue bitter enuyenge and stryfe in yor hertes, reioyce not: nether belyars agaynst the trueth. This wysdome descendeth not from aboue: but is erthy, and natural, and dyuelishe. For where enuyenge and stryfe is, there is vnstablenes and all maner of euell workes. But the wysdom that is fro aboue, is fyrst pure, the peasable, gentle, and easy to be entreated, full of mercy and good frutes, without indyngne, and without simulation: yee, and the frute of rightewesnes is sowen in peace, of the that mayntene peace.

The IIII. Chapter.

From whence cometh warre and fightynge amonge you: come they

The Epistle

of S. James.

not here hence: euen of y^e voluptuousnesses that rayne in youre membres. Ye lust, and haue not. Ye envie and haue indignacion, and can not obtayne. Ye fight & warre, and haue not, because ye are not. Ye are & receaue not because ye are amysse: eue to cosume it vpo y^e voluptuousnes. Ye aduouterars, & weme that breke matrimonie: knowe ye not * how that the frenshippe of y^e worlde is enninite to godwarde: Whosoeuer wil be a frende of the worlde, is made y^e enemye of god. Either do ye thinke y^e the scripture sayth in vayne. The . spirete y^e dwelleth in you, lusteth euen contrary to ennie: but geueth more grace.

Submit youre selues to God, and * resist the deuell, & he wil flye fro you. Drawe nye to God & he wil drawe nye to you. Cense y^e hondes ye synners, and pouge youre hertes ye wauerynge mynded. Suffre afflictions: forowe ye and wepe. Let youre laughter be turned to mounyng, and youre ioye to heuynes. Cast downe youre selues before the LORDE, and he shal lift you vp. Backbyte not one another, brethien. He that backbyteth his brother, and he y^e iudgeth his brother, backbyteth the lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou art not an obseruer of the lawe: but a iudge. There is one lawe geuer, which is able to saue and to destroye. What art thou that iudget another man?

* Go to now ye that saye: to daye & to morow let vs go into soche a citie and continue there a yeaere, and bye and sell, and wynne: & yet ca not tell what shal happē to morowe. For what thinge is youre life? It is euen a vapoure that apereth for a lytell tyme, and the vanysheth awaye: For that ye ought to say: yf the LORDE wil, and yf welue, let vs do this or that. But now ye reioyce in youre bostinges. All soche reioysynge is euell. Therfore * to him that knoweth how to do good, and doth it not, to him it is synne.

The V. Chapter.

Go to now ye riche men, Wepe, and howle on y^e wretchednes that shal come vpon you. Your riches is corrupte, youre garnettes are motheaten. Your golde & y^e siluer are cancred, & the rust of them shalbe a witnes vnto you, & shal eate youre fleshe, as it were fyre. Ye haue heaped treasure togedder in y^e last dayes: * Beholde, the hyre of the labourers which haue reped downe youre felbes (which hyer is of you kept backe by fraude) cryeth: and the cryes of the which haue reped, are entred in to the eares of the LORDE Sabaoth. Ye ha

ue lined in pleasure on the earth and in wantannes. Ye haue noryshed youre hertes, as in a daye of slaughter. Ye haue cōdemned and haue killed the iust, and he hath not resisted you.

Be pacient therfore brethien, vnto the comynge of the LORDE. Beholde, the husbande man wayteth for the precious frute of y^e earth, and hath longe pacience there vpon, vntill he receaue the erly and the latter rayne. Be ye also pacient therfore, and settle youre hertes, for the comynge of the LORDE draweth nye. Godge not one agaynst another brethien, lest ye be damned. Beholde, the iudg^r stondeth before the doore. Take (my brethien) the prophetes for an ensample of sufferynge aduersitie, and of longe pacience, which spake in the name of the LORDE. Beholde we counte them happy which endure. Ye haue hearde * of y^e paciēce of Job, and haue knowen what ende the LORDE made. For the LORDE is very pitifull and mercifull.

But aboue all thinges my brethie, sweare not, nether by heauē, nether by earth, nether by eny other othe. Let youre ye be ye, and y^e naye naye: lest ye faule in to ypocricy. If eny of you be euell vexed, let hi praye. If eny of you be mery, let him singe psalmes. If eny be diseased amonge you, let him call for the elders of the congregacion, & let the praye ouer him, and anoynte him with oyle in the name of the LORDE: and y^e prayer of faith shal saue the sicke, and the LORDE shal raise him vp: and yf he haue committed synnes, they shalbe forgiven him.

Knowlege youre fautes one to another: and praye one for another, that ye maye be healed. The prayer of a righteous man auayleth moche, yf it be seruēt. * Elias was a man mortall euen as we are, and he prayed in his prayer, that it might not rayne: & it rayned not on the earth by the space of thre yeaeres and sire monethes. * And he prayed agayne, and y^e heauē gaue rayne, & y^e earth brought forth her frute.

Brethien, yf eny of you erre fro the tructh and another conuert him, let y^e same knowe that he which conuerted the synner from goynge astraye out off his waye, shal saue a soule fro death, and shal hyde the multitude of synnes.

The ende of the epistle of S. James.

The Epistle The Epistle of S. Jude.

The summe of this epistle.

He rebuketh such as beyng blynded with their owne lustes, resist the trueth, & that we maye knowe them the better, he sayeth they be such as synne beastly agaynst nature, and despise rulers &c. He exhorteth vs to edifie one another, to praye in the holy goost, to continue in loue, to loke for the comynge of the LORDE, and one to helpe another out of the fyre.

¶



¶ As the seruaunt of Jesus Christ, the brother off James. To the which are called, and sanctified in God the father, and preferred in Jesu Christ. Mercy vnto you, and peace and loue be multiplied.

Beloued, when I gaue all diligence to wryte vnto you of the comen saluacion: it was nedefull for me to wryte vnto you, to exhorte you, that ye shulde continually labour in the faith which was once geue vnto the sayntes. * For there are certayne craftely crept in, of which it was wrytten afore tyme vnto soche iudgement. They are vngodly, and turne the grace of oure God vnto wantānes, and denye God the onely LORDE, and oure LORDE Jesus Christ.

My minde is therfore to put you in remembrance, for as moche as ye once knowe this, how that I LORDE (after that he had deliuered the people out of Egypt) destroyed them which afterwarde beleued not. * The angels also which kept not their first estate: but lest their awne habitacion, he hath reserved in euerlastinge chaynes vnder darchnes vnto the iudgement of the greate daye: euen as Sodom and Gomor, and the cities aboute them (which in lyke maner defiled them selues with fornicacion and folowed straunge fleshe) are set forth for an ensample, and suffre the vengeaunce of eternall fyre. & ykewise these dreamers defyle the fleshe despise rulers, and speake euell of them that are in auctoritie.

* Yet Michael the archangell when he stroue agaynst the deuell, & disputed aboute the body of Moses, durst not geueralynge sentence, but sayde: the LORDE rebuke the. * But these speake euell off those thinges which they knowe not: and what thinges

of S. Jude. Ho. cxi.

they knowe naturally, as beastes which are without reason, in the thinges they corrupte them selues. Wo be vnto the, for they haue folowed the waye of Cain, and are vtterly geue to the erreure of Balaam for lukers sake, and peryshe in the treason of Core.

These are spottes which of youre kindnes I feast togedder, without feare, fedynge the selues. Cloudes they are withouten water, carried about of wyndes, and trees without frute at gadinge tyme, twyse deed and plucked vp by the rotes. They are the ragynge waues of the see, fominge out their awne shame. They are wandrynge starres, to whiche is reserved the myst of darchnes for euer.

* Enoch the seuenth from Adam prophesied before of such, saienge: Beholde, the LORDE shal come with thousandes of sayntes, to geue iudgement agaynst all men, and to rebuke all that are vngodly amonge the, of all their vngodly dedes, which they haue vngodly committed, and of all their cruell speakynges, which vngodly synners haue spoken agaynst him.

These are murmurers, complainers, walkynge after their awne lustes, whose mouthes speake proude thynges. They haue me in greate reuerence because of auantage. But ye beloued, remeber the wordes which were spoken before of the Apostles of oure LORDE Jesus Christ, how that they tolde you I their shulde be begylers in the last tyme, which shulde walke after their awne vngodly lustes. These are makers off sectes fleshlye, hauynge no spiete.

But ye derlye beloued, edifye youre selues in youre most holy faith, prayenge in the holy goost, and kepe youre selues in the loue of God, lokinge for the mercy of oure LORDE Jesus Christ, vnto eternall life. And haue compassion on some, separatinge the: and other saue with feare, pullinge them out of the fyre, and hate the fylchy vesture of the fleshe.

Vnto him that is able to kepe you, that ye faule not, and to present you faultlesse before the presence of his glory with ioye,

¶ It is to saye, to God oure sauoure which only is wyse, be glory, maiestie, dominion, & power, now and for euer. Amen.

SS iii

1. Pet. 2. 2

Nu. 14. d
Iob. 4. b
Apo. 10. 2

Gen. 19. c

Zach. 3. a

2. Pe. 2. c

Gen. 4. 2
Nu. 24. 2
Num. 16.

1. Pet. 2. d

Apo. 1. 2
Eia. 3. c

1. Tim. 4. 2
2. Tim. 3. 2
1. Pet. 5. 2

The Reuelacion The Apocalips or reuelacion of S. Ihon.

The summe of the Reuelacion.

- Chap. I.** Happy are they that heare the worde of God and kepe it. He wyrteth to the seven congregacions in Asia, seyth seuē candilstickes, and in the myddest of them, one lye vnto the sonne of man.
- Chap. II.** He exhorteth foure congregacions to amende, and sheweth the rewarde of him that ouercommeth.
- Chap. III.** He instructeth and enfourmeth the angels of thre cōgregacions, declaringe also the rewarde of him that ouercommeth.
- Chap. IIII.** He seyth the heauen open, and the seate and one syttinge vpon it, and xiiij seates aboute it with xiiij. elders syttinge vpon thē, and foure beastes prayseinge God daye and night.
- Chap. V.** He seyth the lābe openyng the booke, and therfore the foure beastes, the xiiij elders and the angels prayse the lambe and do him worships.
- Chap. VI.** The lambe openeth the vi seales, & many thinges folowe the openyng: therof.
- Chap. VII.** He seyth the seruauntes of God sealed in their foreheades out of all nacions and people: which though they suffre trouble, yet the lambe fedeth thē, ledeth them to the fountaynes of lyuyng water, and God shal wype awaye all teares from their eyes.
- Chap. VIII.** The seuenth seale is opened, there is sylence in heauen: the foure angels blowe their trompettes, and greute plagues folowe vpon the earth.
- Chap. IX.** The fift and sixte angell blowe their trompettes: the starre falleth from heauen: the locustes come out of the smoke: The first wo is past: the foure angels that were bounde are loosed, and the thirde parte of mē is kyled.
- Chap. X.** The angell hath the booke open, he sweareth there shalbe no more tyme: he geueth the booke vnto Ihon, which eateth it vp.
- Chap. XI.** The temple is measured, The seconde wo is past.
- Chap. XII.** The seuenth angel bloweth his trowper: There appeareth in heauen a woman clothed wth the Sonne: Michael fighteth with the dragon, which persecuteth the woman.
- Chap. XIII.** A beest ryseth out of the see with seven heades and ten hornes. Another beest cometh out of the earth with two hornes.
- Chap. XIII.** The lābe stonderth vpon the mount Sion, and the vndefyled congregacion with him: The angell exhorteth to the feare of God and telleth of the fall of Babilon.
- Chap. XV.** He seyth seven angels, hauyng seven vyalles full of wrath.
- Chap. XVI.** The angels poure out their vyalles.
- Chap. XVII.** He describeth the woman syttinge vpon the beast with ten hornes.
- Chap. XVIII.** The louers of the worlde are soz for the fall off Babilon, but they that be off God, haue cause to reioyse for hir destruccion.
- Chap. XIX.** Prayse and thankes are geue vnto God for iudginge the whore, and for auenginge the bloude of his seruantes. The angel wyl

of S. Ihon.

not be worshipped. The foules and byrdes are called to the slaughter.

Chap. XX. The dragon is boode for a thousand yeres. The deed arise, and receaue iudgment.

Chap. XXI. In this chapter is describde the new and spirituall Jerusalem.

Chap. XXII. The ryuer of the water of life, the frutefulnesse and light of the cite of God. The LORDE geueth euer his seruauntes warnyng of thinges for to come: The angel wyl not be worshipped. To the worde of God maye no thinge be added ner mynished there from.



The first Chapter.



In the Reuelacion of Iesus Christ, which God gaue vnto him, for to shewe vnto his seruauntes thinges which muste shortly come to passe. And he sent and shewed by his angel vnto his seruaunt Ihon: which bare record of the worde of God, and of the testimony of Iesus Christe, and of all thinges that he sawe. Happy is he that readeth, and they that heare the wordes of the prophesie and kepe thoo thinges which are wyrtten therein. For the tyme is at hande.

Ioh. 19. d
and. 21. d

Apo. 22. a

Ihon to the seven cōgregacions in Asia. Grace be with you & peace, frō him which is and which was, and which is to come, & frō the seven spirtes which are present before his trone, and from Iesus Christ which is a faithfull witnes, and first begotten of the deed: & LORDE ouer y kinges of the earth. Vnto him that loued vs and wesched vs frō synnes in his awne bloud, and made vs kinges & prestes vnto God his father, be glory, and dominion for euer more. Amen. Beholde, he cometh with cloudes, and al eyes shall se him: & they also which peerfed him. And all kinredes of the earth shal wayle. Euen so. Amen. I am Alpha and Omega, the begynninge and the endinge, sayte y LORDE almighty, which is and which was and which is to come.

Col. 1. b
1. Cor. 15. c
Heb. 9. b
1. Pet. 1. c
1. Ioh. 1. b

Zach. 12. c
Ioh. 19. d

* Esa. 44. b
Apo. 22. c

The Reuelacion

of S. Ihon. Ho. ciiij.

I Ihon youre brother and cōpanyon in tribulacion, and in the kygndome and paciēce which is in Jesu Chryste, was in the yle of pathmos for the worde of God, and for y witnesynge of Jesu Chryste. I was in the spiete on a sonda ye, and herde behynde me, a gret voyce, as it had bene of a trompe, sayenge: I am Alpha and Omega, the fyrst and y laste. That thou seist, write in a boke, and sende it vnto the cōgregacions which are in Asia, vnto Ephesus and vnto Smyrna, and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

C And I turned backe to se the voyce that spake to me. And whē I was turned: I sawe seuē goldē candestyc̄es, and in the myddes of the candestyc̄es, one like vnto the sonne of man clothed with a lynnin garnēt downe to the ground, and gyyd aboute the brest with a golden gyrdle. His heed, and his heares were whyte, as whyte woll, z as snowe: and his eyes were as a flamme of fyre: and his fete like vnto brasse, as though they brēt in a fōmace: and his voyce as the sōunde of many waters. And he had in his right honde seuē starres. And out of his mouth went a sharpe two edged swerde. And his face shone euen as the sonne in his strength.

D And when I sawe him, I fell at his fete, euen as deed. And he layde his right honde vpon me, sayenge vnto me: feare not. I am the fyrst, and the laste, and am alyue, and was deed. And beholde, I am alyue forever more, and haue the keyes of hell z of deeth. Wryte therfore the thinges which thou hast sene, and the thinges which are, and y thinges which shalbe fulfyllled here after: z the mistery of the seven starres which thou sawest in my right honde, and the seven golden candestyc̄es. The seven starres are the angels of the seven cōgregacions: And the seven candestyc̄es which thou sawest, are the seven cōgregacions.

The II. Chapter.

A Vnto the angell of the cōgregacion of Ephesus wryte: These thinges sayth he that holdeth the seven starres in his right honde, and walketh in the myddes of the seven goldē candestyc̄es: I knowe thy workes, and thy labour, and thy paciēce, z howe thou cannest not forbear them which are euell: and examinest them which saye they are Apostles, and are not: z hast founde the lyars and hast suffred. And hast paciēce: and for my names sake hast laboured and hast not faynted. Neuerthelesse

I haue somewhat agaynst the, for thou hast leste thy fyrst loue. Remember therfore frō whence thou art fallen, and repent, and do the fyrst workes. Or elles I wyl come vnto the shortly, and wil remoue thy cādēstyc̄e out of his place, excepte thou repent. But this thou hast because thou hatest y dedes of the Nicolaitans, which dedes I also hate. Let him y hath eares, heare, what y spiete saith vnto the cōgregacions. To him that ouercommeth, wyl I geue to eate of the tree of life, which is in the myddes of y paradys of God.

B And vnto the angell of the cōgregacion of Smyrna wryte: These thinges saith he that is fyrst, and the last, which was deed, and is aliue: I knowe thy workes and tribulacion and pouerte, but thou art ryche: And I knowe the blasphemie of them which call them selues Jewes and are not: but are the cōgregacion of Sathan. Feare none of the thinges which thou shalt soffre. Beholde, y deuell shal cast of you in to prison, to tempte you, and ye shal haue tribulacion x. dayes. Be faithfull vnto the deeth, and I wil geue y a crowne of life. Let him that hath eares, heare, what the spiete saith to the cōgregacions: he that ouercometh, shal not be hurte of the seconde deeth.

C And to the angell of the cōgregacion in Pergamos wryte: This sayth he which hath the sharpe swerde with two edges: I knowe thy workes, and where thou dwellest, euen where Sathans seat is, and thou kepest my name, z hast not denyed my saith. And in my dayes Antipas was a faithfull witnes of myne, which was slayne amonge you, where Sathan dwelleth. But I haue a fewe thinges agaynst the: that thou hast there, the that manyntayne the doctryne of y Balaam, which taught in Balak, to put occasion offsyn before the childien of Israell, that they shulde eate of meate dedicat vnto ydoles, and to commyt fornicacion. Euen so hast thou them that manyntayne y doctryne of the Nicolaitans, which thinge I hate. But be cōuerted, or elles I wil come vnto the shortly, and wil sight agaynst the with the swerde of my mouth. Let him y hath eares, heare, what the spiete saith vnto the cōgregacions: To him that ouercommeth, wil I geue to eate māna that is hyd, and wil geue him a whyte stone, z in the stone a newe name wryttē, which no man knoweth, sauinge he that receaueth it.

And vnto the angell of the cōgregacion of Thiatira wryte: This saith the sonne of

Dan. 7. b
10. a

Apo. 1. c
19. c

Apo. 19. c
Mat. 17. a

Esa. 22. d
Iob. 12. b
Apoc. 1. b

Luc. 13. a

Act. 6. a

Gen. 3. b

B

Esa. 41. a

Heb. 4. c

C

Nam. 25. a
and 31. c

The Reuelacion

of S. Ihon.

Apo. 1. c.
19. c.

God, which hath his eyes lyke vnto a flame of fyre, whose fete are like brasse: I knowe thy woikes and thy loue, seruice, and faith and thy pacience, and thy dedes, which are mo at the last then at the firste. Not withstandinge I haue a feawe thinges agaynst the, that thou sufferest that woman * Jesabel (which called her selfe a prophetisse) to teache and to deceane my seruantes, to make them committ fornicacion, and to eate meates offered vp vnto ydoles. And I gaue her space to repēt of her fornicacion, and she repented not. Beholde, I wil cast her into a bed, and them that commit fornicacion with her, in to gret aduersite, excepte they turne from their dedes. And I wil kyll her childre with deeth. And all the cōgregacions shal knowe, & I am he which searcheth the reynes and hertes. And I wil geue vnto every one of you acordinge vnto youre woikes.

3. Re. 16. d
4. Re. 9. c

psal. 2. b
Apoc. 19. c

Vnto you I saye, and vnto other of the of Thiatyria, as many as haue not this lernynge and which haue not knowen the depnes of Sathan (as they saye) I wil put vpon you none other burthen, but & which ye haue already. Holde fast tyll I come, and whosoever overcometh and kepeth my woikes vnto & ende, to him wil I geue power ouer nacions, and he shal rule them with a rodde of yron: and as the vessels of a potter, shal he breake them to shewers. Eue as I receaued of my father, so wil I geue him & mornynge starre. Let him & hath eares, heare, what the spiete sayth to the cōgregacions.

The III. Chapter.

And wryte vnto the angell of the cōgregacion off Sardis: this sayth he that hath the seven spietes of God, & the seven starres. I knowe thy woikes, thou hast a name that thou luyest, and thou art deed. Be awake, and strength the thinges which remayne, that are redy to dye. For I haue not founde thy woikes perfecte before God. Remember therfore how thou hast receaued and hearde, and holde fast, and repent. If thou shalt not warche, I wil come on the as a thefe, and thou shalt not knowe what houre I wil come vpon & Thou hast a fewe names in Sardis, which haue not defyled their garmentes: and they shal walke with me in whyte, for they are worthy. He that overcommeth, shalbe clothed in whyte aray, and I wil not put out his name out of the booke of life, and I wil cōfesse his name before my father, and before his angels. Let him & hath eares, heare, what

Mat. 24. d
1. Tess. 5. a
2. Pet. 3. b

Luc. 12. a

the spiete sayth vnto the congregacions.

And wryte vnto & angell of the cōgregacion of Philadelphia: this sayth he & is hely and true, which hath the keye of Dauid: which openeth and no man shutteth, and shutteth and no man openeth. I knowe thy woikes. Beholde, I haue set before the an open doore, and no man can shut it, for thou hast a lyttell strength and hast not denyed my name. Beholde, I shal geue some of the cōgregacion of Sathan, which call them selues Jewes and are not, but do lye: Beholde: I wil make them, that they shal come & worshippe before thy fete: and shal knowe that I haue loved the.

Esa. 22. d
Iob. 12. b
Apo. 1. d

Because thou hast kept the wordes of my pacience, therfore wil I kepe the from the houre of temptacion, which will come vpon all the worlde, to tempte them that drell vpon the earth. Beholde, I come shortly. Holde that which thou hast, that no man take awaye thy crowne. Him that ouercometh, will I make a pyllar in the temple of my God, and he shal goe no more out.

And I will wryte vpon him, the name of my God, and the name of & cite of my God, newe Jerusalem, which cometh downe out of heauen from my God, and I will wryte vpon him my newe name. Let him that hath eares, heare, what the spiete sayth vnto the congregacions.

And vnto the angell of the cōgregacion, which is in Laodicia wryte: This sayth Amen the faithfull and true witness, the begynnynge of & creatures of God. I knowe thy woikes, & thou art nether colde nor hote: I wolde thou were colde or hote. So then because thou art bitwene bothe, and nether colde ner hote I wyll spew the out off my mouth: because thou sayst thou art riche and increasyd with goodes and hast nede of nothynge, and knowest not how thou art wretched & miserable, poore, blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayste be riche: and whyte rayment, that thou mayste be clothed, that thy fylthy nakednes do not apere: anoynt thine eyes with eye salue, & thou mayste see.

* As many as I loue, I rebuke & chasten. Be feruent therfore and repent. Beholde, I stonde at the doore & knocke. If any man heare my voyce and open the doore, I wil come in vnto him and will suppe with him, & he with me. To him that overcometh, will I graunte * to syt with me on my seate, eue as I ouercam and haue syt with my father on his seate. Let him that hath eares, heare,

Pro. 3. b
Heb. 12. a

Luc. 22. b

The Reuelacion

what the spiete saith vnto the cōgregaciōs.

The III. Chapter.

After this I looked, and beholde, a dore was open in heauē, and the fyrste voyce which I harde, was as it were of a trompet talkinge with me, which sayde: come vp hydder, and I wil shewe the thinges which must be fulfilled her after. And immediately I was in the spiete: and beholde, a seate was set in heauen, and one sat on the seate. And he that sat, was to loke vpon like vnto a iaspas stone, and a sardyne stone: And there was a rayne bowe aboute the seate, in syght like to a Smaragde. And aboute the seate were xxiij. seates. And vpon the seates xxiij. elders sittinge clothed in whyte rayment, and had on their heades crownes of golde.

Dan. 7. b
Apo. 10. b

And out of y^e seate proceded lightnynges, and thundrynges, and voyces, and there wer seven lāpes offyre, burninge before the seate, which are the seven spietes of God. And before the seate there was a see of glasse like vnto crystall, and in the mydes off the seate, and rounde aboute the seate, were foure beastes full of eyes before and behynde. And the first beest was like a lion, the seconde beest like a calfe, and the thyrde beest had a face as a man and the fourth beest was like a flyenge egle. And the foure beestes had ech one off them vi. wynges aboute him, and they were full of eyes with in. And they had no rest daye nether night, sayenge: holy, holy, holy, is the **LORDE** God almyghty, which was, and is, and is to come.

Ala. 6. a

And when those beestes gaue glory and honour and thankes to him that sat on the seate, which lyueth for ever and ever: y^e xxiij. elders fell downe before him that sat on the trone, and worshipped him y^e lyueth for ever, and cast their crownes before y^e trone, sayenge: thou art worthy **LORDE** to receaue glory, and hono^r, and power, for thou hast created all thinges, and for thy willes sake they are, and were created.

The V. Chapter.

After this I sawe in the right hōde of him, that sat in the trone, a boke wrytten with in and on the backside, sealed with seven scales. And I sawe a stronge angell preachinge with a loude voyce: Who is worthy to open the boke, and to loose the scales thereof? And nomā in heauē ner in earth, nether vnder y^e earth, was able to opē y^e boke, nether to loke thereon. And I wepte moch, because no man was founde worthy to open and to rede the boke, nether to loke thereon.

Ezec. 2. b

of S. Iohn. Ho. cxiij.

And one of the elders sayde vnto me: wepe not: Beholde, the Lyon which is off the trybe of Juda, y^e rote of Dauid, hath obtrayned to opē the boke, and to loose the seven scales thereof. And I behelde, and lo, in the myddes of the seate, and of y^e foure beastes, and in the myddes of y^e elders, stode a lambe as though he had bene kyllid, which had seven hornes and seven eyes, which are the seven spietes of God, sent in to all the worlde. And he came and toke the boke out of the right hōde of him that sat vpon the seate.

Esa. 49. b
Esa. 51. b

And when he had taken the boke, the foure beestes and the xxiij. elders fell downe before the lambe, hauinge harpes and golden vialles full of odoures (which are y^e prayers of the sayntes) and they songe a newe songe saynge: thou art worthy to take the boke and to opē the scales thereof: for thou wast kyllid, and hast redemed vs by thy bloud, out of all kynredes, and tōges, and people, and nations, and hast made vs vnto y^e God, kynges and priestes, and we shal raygne on y^e earth.

Heb. 9. b
1. Pet. 1. c
1. Ioh. 1. b
Apo. 1. a

And I behelde, and I herd the voyce of many angilles aboute the trone, and aboute the beestes and y^e elders, and I herde thousand thousandes, sayenge with a loude voyce: Worthy is the lambe that was kyllid, to receaue power, and riches and wisdom, and strength, and honour and glory, and blessinge. And all creatures, which are in heauē, and on the earth, and vnder the earth, and in the see, and all y^e are in thē, herd I sayenge: blessinge, honour, glory, and power, be vnto him, y^e sitteth vpon the seate, and vnto the lābe for evermore. And the foure beestes saide: Amen. And y^e xxiij. elders fell vpon their faces, and worshipped him that lyueth for evermore.

Dan. 7. b

The VI. Chapter.

After this I sawe when the lābe opened one of the scales, and I herde one of the foure beestes saye, as it wer the noyse off thonder: come and se. And I sawe, and beholde: there was a whyte hoisse, and he sat on him had a bowe, and a crowne was geuen vnto him, and he went forth conqueringe and for to ouercome. And whē he opened the seconde scale, I herde the seconde beeste saye: come and se. And there went out another hoisse that was reed, and power was geuen to him that sat there on, to take peace from the earth, and that they shulde kyll one another. And there was geue vnto him a gret swearde.

Zach. 1. b
and 6. a

And when he opened the thyrde scale, I herde the thyrde beeste saye: come and se. And I behelde, and lo, a blacke hoisse: and he that

The Reuelacion

of S. Iohn.

sate on him, had a payre of balances in his honde. And I herde a voyce in the myddes of the foure bestes saye: a measure of wheat for a peny, and thre measures of barley for a peny: and oyle and wyne se thou hurte not.

B And when he opened the fourth seale, I herde the voyce of the fourth beste saye: come and se. And I lokyd, and beholde a pale horse, and his name that sat on him was death, and hell folowed after him, and power was geuen vnto them ouer the fourth parte of the earth, to kyll with swerde, and with hunger, and with death, of the vermen of the earth.

And when he opened the fyfte seale, I sawe vnder the aulter, the soules of them that were kyled for the worde of God, and for y^e testimony which they had, and they cryed with a lowde voyce sayenge: How longe taryest thou. **LORDE** holy and true, to indige to anenge oure bloude on them that dwell on the earth. And longe whyte garmentes were geuen vnto euery one of them. And it was sayde vnto them, that they shulde reste for a litle season, vntyll the nomber of their felowes, and brethre, and of them that shulde be kyled as they were, were fulfilled.

C And I behelde when he opened the sixte seale, and loo, there was a grett earthquake, and y^e sonne was as blacke as sacke cloth made of beare. And the mone waxed euē as bloude: and the starres of heauen fell vnto the earth, euē as a fygge tree casteth from her her fygges, when she is shaken off a mighty wynde. And heauen vanyshed awaye, as a scroll when it is rolled togedder. And all mountayns and yles, were moued out of their places. And the kynges of y^e earth, and the grete men, and the riche men, and the chiefe captaynes, and the myghty men, and euery freeman, hyd them selues in denes, and in rockes of y^e hylles, and sayde to the hylles, and rockes: fall on vs, and hyde vs from the presence of him that sitteth on the seate, and from the wrath of the lambe, for the grete daye of his wrath is come. And who can endure it?

The VII. Chapter.

A And after that sawe I foure angels stode on y^e foure cornes of the earth, holdynge y^e foure wyndes of y^e earth, y^e y^e wyndes shulde not blowe on y^e earth, neither on y^e see, neither on eny tree. And I sawe another angel ascende fro the ryfinge of the sonne: which had the seale of y^e lyuinge God and he cryed with a lowde voyce to the foure angelles (to whom power was geuen to

hurt the earth and the see) sayenge: Hurt not the earth neither the see, neither the trees, till we haue sealed the seruautes of oure God in their foreheades.

And I herde the nombre of them which were sealed, and there were sealed an c. and xliij. M. of all the trybes of the children of Israell. Of y^e trybe of Iuda were sealed xij. M. Of the trybe of Ruben were sealed xij. M. Of the trybe of Gad were sealed xij. M. Of the trybe of Asser were sealed xij. M. Of the trybe of Neptalym were sealed xij. M. Of y^e trybe of Manasses were sealed xij. M. Of the trybe of Symeon were sealed xij. M. Of the trybe of Levi were sealed xij. M. Of the trybe of Isacar were sealed xij. M. Of the trybe of Zabulon were sealed xij. M. Of the trybe of Ioseph were sealed xij. M. Of the trybe of Benjamin were sealed xij. thousande.

After this I behelde, and lo, a gret multitude (which no man coulde nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe, clothed wth longe whyte garmētes, and palmes in their hondes, and cryed with a lowde voyce, sayenge: saluacion be ascribed to him that sitteth vpon the seate of oure God, and vnto the lambe. And all the angels stode in the compase of the seate, and of the elders and of the foure bestes, and fell before y^e seate on their faces, and worshipped God, sayenge, amen: Blessynge and glory, wysdome and thākes, and honour, and power and might, be vnto oure God for euermore Amen.

And one of the elders answered, sayenge vnto me: what are these which are arayed in longe whyte garmētes, and whence came they? And I sayde vnto him: **LORDE** thou wotest. And he sayde vnto me: these are they which came out of gret tribulacion, and made their garmentes large, and made the whyte in the bloude of the lambe: therfore are they in the presence of the seate of God and serue him daye and night in his temple, and he that sitteth in the seate, wyll dwell amonge them. They shal hunger no more, neither thyrst, neither shal the sonne lyght on them, neither eny heate: For the lake which is in the myddes of the seate, shal fede them, and shal leade them vnto fountaynes of lyuynge water, and God shal wype awaye all teares from their eyes.

The VIII. Chapter.

And when he had opened the seventh seale, there was silēce in heauen aboute the space of halfe an houre. And I

4. Eld. 15. b
Dan. 11. b

Esa. 26. c

Esa. 3. c

Apo. 9. b

4. Eld. 15. f

C

Esa. 49. c

Esa. 25. b
Apocai. 1. a

The Reuelacion

of S. Iohn. Ho. cix.

sawe seuen angels stondinge before God, and to them were geuen seuen trompettes. And another angell cam and stode before the aul- tre, hauynge a golden senser, and moch of odoures was geuen vnto him, that he shul- de offre of the prayers of all sayntes vpon the golden aul- tre, which was before the sea- te. And the smoke of the odoures which ca- me of the prayers of all sayntes, ascended vppe before God out of the angelles honde. And the angell toke the senser, and fylled it with fyre of the aul- tre, and caste it into the earth, and voyces were made, and thōdryn- ges and lighnynges, and earthquake.

B And the seuen angels which had the se- uen trompettes, prepared them selues to blowe. The first angel blewe, and there was made hayle and fyre, which were myngled with bloud, ⁊ they were cast in to the earth: and the thyrd parte of trees was burnt, and all grene grasse was brient. And the seconde angell blewe: and as it were a greate moun- tayne burnynge with fyre was cast in to the see, and the thyrd parte of the see tur- ned to bloud, and the thyrd parte of the creatures which had life, dyed, and the thyrd parte of shippes were destroyed.

And the thyrd angell blewe, and there fell a greate starre from heauen, burnynge as it were a lampe, and it fell in to the thyrd parte of the ryuers, and in to fountaynes of waters, and the name of the starre is cal- led Wormwood. And the thyrd parte of the waters was turned to Wormwood. And ma- ny men dyed of the waters, because they we- re made bytter. And the fourth angel blew, and the thyrd parte of y Sonne was synyt- ten, and y thyrd parte of the mone, ⁊ the thyrd parte of starres: so that the thyrd parte of them was darkned. And the daye was synyttē, that the thyrd parte of it shul- de not shyne, and lyke wyse the nyght. And I behelde, and herde an angel flyenge tho- rowe themyddes of heauē, and sayēge with a lowde voyce: Wo, wo, wo to the inhabi- ters of the earth, because of the voyces toco- me of the trompe of the thre angels which were yet to blowe.

The IX. Chapter.

Zach. 9. b **A** And the fyfte angell blewe, ⁊ I sawe a starre fall from heauē vnto y earth. And to him was geue the keye of the bottomlesse pytt. And he opened the bot- tomlesse pytt, and there arose the smoke of a greate founace. And the Sonne, and y ayer

were darkned by the reason of the smoke of the pytt. And there came out of the smoke locustes vpon the earth: and vnto thē was geuen power as the scorpions of the earth haue power. And it was sayde vnto them, that they shulde not hurt the grasse of the earth: nether eny grene thynge: nether eny tre: but onely those men which haue not the seale in their foreheades, and to them was cō- manded, that they shulde not kyll thē, but that they shulde be vexed fyue monethes, and their payne was as the payne that cō- meth of a scorpion, when he hath stonge a man. And in those dayes shal mē seke deeth, **B** and shal not fynde it: and shal desyre to dye, and death shal flye from them. **Apoc. 7. a**

And the similitude of the locustes was ly- ke vnto horses prepared vnto battayll, and on their heades were as it were crownes, ly- ke vnto goide: and their faces were as it had bene the faces of men. And they had heere as the heere of women. And their tethe we- re as the tethe of Lyons. And they had hab- bergions, as it were habbergions of yron. And the sounde of their wynges, was as y sounde of charettes whē many hoiffes run- ne together to battayle. And they had tay- les lyke vnto scorpions, and there were styng- ges in their tayles. And their power was to hurt mē fyue monethes. And they had a kin- ge ouer them, which is the angel of the bot- tomlesse pyt, whose name in the hebrew ton- ge, is Abaddon: but in the greke tonge, Apol- lion. One wo is past, and beholde two woes come yet after this. **Apoc. 10. b**
Apoc. 6. c

And the sixte angel blewe, and I herde a **C** voyce from the foure comers of the golden aul- tre which is before God, sayenge to the sixte angel, which had the trompe: Loose the foure angels, which are bounde in the greate ryuer Eufates. And y foure angels were loosed, which were prepared for an hon- re, for a daye, for a moneth, and for a yere, for to slee the thyrd parte of men. And the nombre of hoismen of warre, were twenty tymes xlii. And I herde y nombre of them. And thus I sawe the horses in a vision, and them that sat on thē hauynge fyry habber- gions of a yalowe and brymstony colō, and the heades of y horses werre as the heades of Lyons. And out of their monthes went forth fyre, and smoke, and brymstone. And of these thre was the thirde parte of men kyl- led: that is to saye, of fyre, smoke, and brym- stone, which proceded out of the mouthes of thē: For their power was in their mouthes **T T**

The Reuelacion

of S. Iohn.

and in their tayles: for their tayles were like vnto serpetes, and had heades, and with the they dyd hurt: And the remmaunt of the me which were not kyled by these plagues, repented not of the dedes of their hondes, y they shulde not worshippe deuels, and ymages of golde, and syluer, and brasse, z stone, and of wod, which nether can se, nether heare, nether go. Also they repented not of their murther, and of their witchcraft, nether of their whordome, nether of their thefte.

The X. Chapter.

And I sawe another mightye angell come doune fro heauen, clothed with a cloude, and the rayne bowe vpon his heed. And his face as it were y Sonne, and his fete as it were pyllars of fyre: and he had in his honde a lytell boke opyn: and he put his right fote vpon y see, and his left fote on y earth. And cryed with a lowde voyce, as when a lyon roiet. And when he had cryed, seuē thondres spake their voyces. And when the seuē thondres had spokē their voyces, I was aboute to wryte. And I herde a voyce from heauen sayenge vnto me: seale vp those thinges which the seuē thondres spake, and wryte them not.

Dan. 12. b

And the angel which I sawe stonde vpo the see, and vpon the earth, lifte vpe his honde to heauen, and swore by him that lieth for euermore, which created heauen, and the thinges that therein are, and y see, and the thinges which are therein: that there shalbe no more tyme: but in the dayes of the voyce of the seuēth angel, when he shal begynne to blowe, the mistery of God shalbe fynished, as he preached by his seruantes the prophetes.

And the voyce which I herde from heauen, spake vnto me agayne, and sayde: go and take the lytle boke which is open in the honde of the angel, which stonde vpo the see, and vpon the earth. And I went vnto the angel, and sayde vnto him: geue me the lytle boke. And he sayde vnto me: Take it, and eate it vp, and it shal make thy belly bytter, but it shalbe in thy mouth as swete as hony. And I toke the lytle boke out of his honde, and ate it vp, and it was in my mouth as swete as hony, and as sone as I had eaten it, my belly was bytter. And he sayde vnto me: thou muste prophesy agayne vnto the people, and to the theythen, and tonges, and to many kynges.

The XI. Chapter.

And there was geuen me a rebe lyke vnto a rodd, and it was sayde vnto me: Xyse and mete the tēple of God, and the aultre, and them that worshippe therein: and the quyie which is within the temple, cast out, and mete it not: for it is geuen vnto the Gentyles, and y holy cite shal they treade vnder fote xliij. monethes. And I wil geue power vnto my two wytnesses, and they shal prophesy. M. iijc. and lx. dayes clothed in sacke cloth. These are two olyue trees, and two candellstyckes, stondinge besore the God of the earth.

Eze. 40. 41.
42. 43.

Zach. 4. 8

And if eny man wil hurt them, fyre shal procede out of their mouthes, and consume their enemyes. And yf eny mā wil hurt the, this wyse muste he be kyled. These haue power to shut heauen, that it rayne not in the dayes of their prophesyinge: and haue power ouer waters, to turnethem to bloud, and to smyte the earth with all maner plagues, as often as they will.

And when they haue fynished their testimony, the beest that cam out of the bottom lesse pytt, shal make warre agaynst the, and shal ouercomethem, and kyll the. And their bodies shal ly in the stretes of the greate cite, which spiritually is called zodom and Egypte, where oure LORDE is crucified. And some of the people and kynredes, and tonges, z of the naciōs, shal se their bodies, thre dayes, and an halse, and shal not suffre their bodies to be put in graues. And they that dwell vpo the earth, shal reioyce ouer them and be glad, and shal send giftes one to another: for these two prophetes vexed them that dwelt on the earth.

Dan. 7. d
Apoc. 12. b

And after thre dayes and an halse the sprete of life from God, entred in to them. And they stode vp vpon their fete: z greate feare came vpon them which sawe them. And they herde a greate voyce from heauen, sayenge vnto them: Come vp hidder. And they ascended vp in to heauen in a cloude, and their enemyes sawe the. And the same houre was there a greate earthquake, z the tenth parte of the cite fell, and in the earthquake were slayne names of men seuē M. and the remmaunt were feared, and gaue glory to God of heauen. The seconde wo is past, and beholde, the thyrde wo wyl come anone.

Dan. 12. b
Dan. 11. f

The XII. Chapter.

And the seventh angel blew, and there were made greate voyces in heauen, sayēge: the kyngdoms of this wolde are oure LORDES and his Chyistes, and he

21

The Reuelacion

shal reigne for euermore. And the foure and twenty Elders, which sat before God on their seates, fell vpon their faces, and worshipped God sayenge: we geue the thankes LORDE God almyghte: which art and wast, and art to come, for thou hast receaued thy greates might, and hast raygned. And the theythen were angry, & thy wraith is come, and the tyme of the deed that they shulde be iudged, and that thou shuldest geue rewarde vnto thy seruantes the prophetes and sayntes, and to the that feare thy name, small & greates: and shuldest destroye them which destroye the earth. And the temple of God was opened in heauen, and there was sene in his temple the arcke of his testament: and there folowed lighnynges, and voyces, and thondrynges and earth quake, and a greates haile.

And there appeared a greates token in heauen. A woman clothed with the Sonne, and the mone vnder her fete, and vpon her heed a crowne of twelue starres. And she was with childe, and cryed travaillinge in byrth, and payned redy to be deliuered. And there appeared another token in heauen, and beholde a greates reed dragon, hauinge seven heades, and ten hornes and seuen crownes vpon his heades: and his tayle due the thyrde parte of the starres, and cast them to the earth.

And the dragon stode before the womā, which was ready to be deliuered: for to deuoure her childe as sone as it were borne. And she brought forth a man childe, which shulde rule all nacions with a rod of yron. And her sonne was taken vp vnto God, and to his seate. * And the woman fled in to wyldernes, where she had a place prepared off God, that they shulde fede her there a M. ii. C. and lx. dayes.

Apo. 12. d
Dan. 11. f

And there was a greates batayll in heauen Michael and his angels foughte with the dragon, and the dragon fought and his angels, and preuayled not, nether was their place founde eny more in heauen. And the greates dragon that olde serpent (called the deuell and Sathanas) was cast out. Which disceaued all the worlde. And he was cast in to the earth, and his angelles were cast out with him also.

Esa. 14. b
Luc. 10. b

And I harde a lowde voyce, which sayde in heauen: Now is saluacion, and strenght and the kyngdome become oure Gods, and y power his Christes: for he is cast downe, which accused them before God daye and night. And they ouercame him by the blou-

of S. Ihon. No. cx.

de of the lambe, and by the worde of their testimony, and they loued not their lyues vnto the deeth. Therefore reioyce ye heuens, and ye that dwell in them. Wo to the inhabitors of the earth, and of the see: for the deuell is come downe vnto you, which hath greates wraith, because he knoweth, that he hath but a short tyme.

And when the dragon sawe, that he was cast vnto the earth, he persecuted the woman, which brought forth the man childe. And to the woman were geue two wynges of a greates egle: that she might flye in to the wyldernes, in to her place, where she is noryshed for a tyme, two tymes, and halffe a tyme, from the presence of the serpēt. And the dragon cast out of his mouth water after the womā, as it had bene a ryuer, that he might cause her to be caught of y floud. And the earth holpe the woman, and the earth opened her mouth, and swallowed vp the ryuer which the dragon cast out of his mouth. And the dragon was wroth with the womā: and went and made warre with the remnaunt of hyr seide, which kepe the commaundementes of God, and haue the testimony of Iesus Christ. And I stode on the see sonde.

Apo. 12. c

Dan. 7. b

The XIII. Chapter.

And I sawe a beest rise out of the see, hauinge seven heades, and x. hornes, and vpon his hornes x. crownes, and vpon his heed, the names of blasphemy. And the beest which I sawe was lyke a catt of the mountayne, and his fete were as the fete of a bear, and his mouth as the mouthe of a lyon. And y dragon gaue him his power and his seate, and greates auctonite: and I sawe one of his heades as it were wounded to death, and his dedly wounde was healed. And all the worlde wōdied at the beest, and they worshipped the dragon which gaue power vnto the beest, and they worshipped the beest, sayenge: who is like vnto the beest? who is able to warre with him?

Apo. 17. c

Dan. 7. a

And there was geuen vnto him a mouth to speake greates thinges & blasphemies, and power was geuen vnto him, to do xliij. monethes. And he opened his mouth vnto blasphemy agaynst God, to blasphemie his name, and his tabernacle and them that dwell in heauen. * And it was geuen vnto him to make warre with the sayntes, and to ouercome them. And power was geuen him ouer all kynred, tonge, and nacion: * and all that

Apo. 11. b

Dan. 11. f

TT ij

The Reuelacion

of S. Iohn.

Dwell vpon the earth worship him: whose names are not wrytten in the booke of life of the lambe, which was kylled from the beginninge of the worlde. If eny man haue an eare, let him heare. He that leadech in to captiuite, shal go in to captiuite: * he that killeth with a swearde, must be killed with y swearde. * Heare is the pacience, and the faith of the sayntes.

Gen. 9. a
Mat. 26. c
Apo. 14. c

And I behelde another best commynge vp out of the earth, and he had two hornes like a lambe, and he spake as dyd the dragō. And he dyd all that the first best coulde do in his presence, and he caused the earth, and them which dwell therein, to worshippe the first best, whose deedly wounde was healed. And he dyd greate wonders, so that he made fyre come downe from heaue in the sight of men. And deceaued them that dwelt on the earth by y meanes of those signes which he had power to do in the sight of the best, sayenge to them that dwelt on the earth: that they shulde make an ymage vnto the best, which had the wounde of a swearde and dyd lue.

And he had power to geue a spiete vnto the ymage of the best, and that the ymage of the best shulde speake, and shulde cause, that as many as wolde not worshippe the ymage of the best, shulde be kylled. And he made all bothe smale and greate, ryche and poore, fre and bond, to receaue a marke in their right hondes, or in their foreheades. And that noman might by or sell, saue he y hed y marke, or the name of the best, ether the nombre of his name. Here is wysdome. Let him that hath wyt, count the nombre of the best. For it is the nombre of a man, and his nombre is sixe hondred, thre score and sixe.

The XIII. Chapter.

And I lokted, and lo, a lambe stode on the mount Syon, and with him. C. and xliij. thousande hauynge his fathers name wrytten in their foreheades. And I herde a voyce from heauen, as the sounde of many waters, and as the voyce of a greate thondre. And the voyce that I herde, was as the harpers that playe vpon their harpers. And they songe as it were a newe songe, before the seate, & before y foure bestes, and the elders, and no man coulde learne y songe, but the hondred and xliij. M. which were redemed from the earth. These are they, which were not defyled with women,

for they are virgyns. These folowe the lambe whither soeuer he goeth. * These were redemed from men, beyng the first frutes vnto God and to the lambe, and in their mouthes was founde no gyle. For they are without spot before the trone of God.

1. Cor. 6. c
Apo. 5. b

And I sawe an angell flye in the myddes of heauen hauinge an everlastinge Gospell, to preache vnto them that sit and dwell on the earth, and to all nacions, kinreddes, and toges and people, sayenge with a lowde voyce: Feare God, and geue honour to him, for the houre of his iudgement is come: and worshippe him * that made heauen and earth, and the see, and the fountaynes off water. And there folowed another angell, sayenge: She is fallen, she is fallen: euē Babylon that greate cite, for she made all nacions drynke off the wyne off hyr whoredome.

Psal. 145. ac

Esa. 21. b
Hic. 51. b
Apo. 18. a

And the thyrde angel folowed the, sayenge with a loude voyce: If eny man worshippe the best and his ymage, and receaue his marke in his forehead, or on his honde, the same shall drynke of the wyne of the wrath of God, which is powred in the cuppe of his wrath. And he shalbe punyshed in fyre and brymstone, before the holy Angels, and before the lambe.

And the smoke of their torment ascenbeth vp evermore. And they haue no rest daye ner nyght, which worshippe the best and his ymage, and whosoever receaueth the prynt of his name. * Here is the pacience of sayntes. Heare are they that kepe the commaundementes and the faith off Jesu.

Apo. 9. a,
19. a

Apo. 11. b

And I herde a voyce from heauen, sayenge vnto me: wryte: Blessed are y deed, which here after dye in the LORDE. See the spiete sayeth, that they rest from their laboures, for their workes folowe them. And I lokted and beholde, a whyte cloude, and vpo y cloude one syttinge like vnto the sonne of man, hauinge on his heed a golden crowne, and in his hōde a sharpe sylle. And another angell came out of the temple, cryenge with a loude voyce to him that sat on the cloude: * Thruste in thy sylle and reepe: for the tyme is come to reepe, for the come of the earth is ripe. And he that sat on y cloude thrust in his sylle on the earth, and the earth was reaped.

Joel. 1. b
Mat. 13. c

And another angell came out of the temple, which is in heauen, hauinge also a sharpe sylle. And another angel came out from the aultre, which had power ouer fyre, and

12

The Reuelacion

cried with a loude cry vnto hym that had the sharpe syckle, and sayde: Thruste in thy sharpe syckle, and gather the clusters of $\mathfrak{z}$ earth, for hir grapes are ripe. And the angell thrust in his syckle on the erthe, and cut downe the grapes of the vynyarde of the earth, and cast them in to the greate wynefat of $\mathfrak{z}$ wrath of God: $\mathfrak{z}$ the wynefat was trodden without the cite, and bloude came out of the fat, euen vnto the horssse brydles by the space of a thousande and sixe hundred furlonges.

The XV. Chapter.

A **N**d I sawe another signe in heuen grett $\mathfrak{z}$ mervellous. vii. angells havinge the seven laste plagis, for in the is fulfilled the wrath of god. And I sawe as it were a glassye see, mingled with fyre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name, stonde on the glassye see, havinge $\mathfrak{z}$ harpes of God: and they songe the songe of Moses the servaunt of God, and the songe of the lambe, saynge: Greate and marvellous are thy workes LORDE God almyghty, iust and true are thy wayes, thou Kyng of sayntes. * Who shall not feare the $\mathfrak{O}$ LORDE and gloryfie thy name: For thou only art holy, for all gentiles shall come and worshippe before the, for thy iudgmentes are made manifest.

Iere. 10. a

Eze. 44. a

B And after that, I looked, and beholde, the temple of the Tabernacle of testimony was open in heauen, and the seven angelles came out of the temple, which had the seven plagis, clothed in pure and bryght lynnē, and havinge their brestes girded with golden girdelles. And one of the foure beestes gaue vnto the seven angelles seven golden vialles, full of the wrath of God which liueth for evermore. * And the temple was full of smoke for the glory off God, and for his power, and no man was able to entre in to the temple, tyll the seven plagis of the seven angels were fulfilled.

The XVI. Chapter.

A **N**d I herde a greate voyce out of the temple, sayenge to the seven angels: go youre wayes, poure out youre vialles of wrath vpon the earth. And the fyfth went, and poured out his viall vpon the earth, and there fell a noysom $\mathfrak{z}$ a sore botch

of S. Ihon. Ho. cxi.

vpon the men which had the marke of the beest, and vpon them that worshipped his ymage. And the seconde angel shed out his viall vpon the see, and it turned as it were in to the bloud of a deed man: and euery lyuinge thinge dyed in the see. And the thyrde angel shed out his viall vpon the ryuers and fountaynes of waters, and they turned to bloude. And I herde an angel saye: LORDE which art and wast, thou art righteous and holy, because thou hast geue soche iudgmentes, for they shed the bloude of sayntes, and prophetes, and therfore hast thou geuen them bloude to drynke: for they are worthy. And I herde another angell out of the altar, saye: euen so LORDE God almighty, true and righteous are thy iudgmentes.

And the fourth angell poured out his viall on the Sonne, and power was geuen vnto him to vex men with heate of fyre. And the men raged in gret heate, and spake euell of the name of God, which had power ouer those plagis, and they repented not, to geue him glory. And the fyfte angell poured out his viall vpon the seate of the beest, and his kyngdome waxed derke, and they gnerue their tonges for sorowe, and blasphemed the God of heauē for sorowe, and payne of their sores, and repented not of their dedes.

And the sixte angell poured out his viall vpon the gret ryuer Euphrates, and the water dried vp, that the waye of the kynges of the Easte shulde be prepared. And I sawe thre vncleane spretes like frogges come out of the mouth of the dragon, and out off the mouth off the beest, and out off the mouth of the false prophet. For they are the spretes of deuels workyng myracles, to go out vnto the kynges of the earth and of the whole worlde, to gaddie them to the battayle of that gret daye of God allmighty. * Beholde, I come as a thefe. Happy is he that watcheth and kepeth his garmentes, lest he be founde naked, and men se his filchynes. And he gaddered them togedder in to a place, called in the hebreue touge, Armagedon.

Mat. 24. d
Luc. 12. c
1. Tess. 5. a
2. Pet. 3. b

And the seventh angell poured out his viall in to the ayre. And there came a greate voyce out of heauen from the seate, sayenge: It is done. And there folowed voyces, thondringes, and lighenynges, and there was a gret earthquake, soch as was not sence men were vpon the earth, so myghty an earthquake and so greate. And the greate cite

TT iiij

The Reuelacion

was denyded in to thre parties. And the cities of nacions fell. And greate Babilon came in remembraunce before God, to geue vn to hyr the cuppe of wyne of the scarcenes of his wrath. And every yle fled awaye, and the mountaynes were not founde. And there fell a greate hayle, as it had bene talentes, out of heauē vpon the men, and the men blasphemed God, because of the plage of the hayle, for it was greate, and the plage of it sore.

The XVII. Chapter.

And there cam one of the seuen angels, which had the seven vialles, and talked with me, sayenge vnto me: Come, I wil shewe the the iudgment of the grea- te whore, that sitteth vpon many waters, with whom the kynges of the earth ha- ne commytted whordome, and the inhabi- ters of the earth are dronken with the wyne of her fornicacion. And he caryed me awaye into the wildernes in y spiete. And I sawe a woman syr vpon a rose colored beest, full of names of blasphemie, which had seuen hea- des & ten homes. And y woman was arrayed in purple and rose color, and decked with gol- de, precious stone, and pearles, and had a cupp of golde in her honde, full of abhomi- nacions, and fylthines of her wordome. And in her forhed was a name wyrtē, a mystery: greate Babilon the mother of whordome, and abominaciōs of the earth. And I sawe the wyse dronke with the bloude of sayntes, and with the blond of the witnesses of Je- su. And when I sawe her, I wondred with greate mervayle.

And the angell sayde vnto me: wherfore meruayllest thou? I wil shewe the the mys- tery of the woman, and of the beest that beerith her, which hath seuen heades, and ten homes. The beest that thou seest, was, and is not, and shall ascende out of the bot- tomlesse pytt, and shal go in to perdition, and they that dwell on the earth shal won- dre (whose names are not wyrtten in the bo- ke of life from the begynnyng of the worl- de) when they beholde the beest that was, and is not. And here is a mynde, that hath wysdome.

The seuen heades are seuen mountanes, on which the woman sitteth: they are also seuen kynges. Syue are fallen, and one is, and the other is not yet come. When he com- meth, he muste continue a space. And the beest that was, and is not, is euē the eyght,

of S. Ihon.

and is of the seuen, and shal go in to destruc- tion. And y ten homes which thou sawest, are ten kynges, which haue not yet recea- ued the kyngdome, but shal receaue power as kynges at one houre with y beest. These haue one mynde, and shal geue their power and strēgth vnto y beeste. These shal fyght with the lambe, and the lābe shal ouercome them: for he is. **LORDE** of all lordes, and kinge of all kinges: and they that are on his syde, are called, and chosen and faith full. Dan. 7. b
Apo. 13. a

And he saide vnto me: The waters which thou sawest, where y whore sitteth, are peo- ple, and folke, and nacions, and tonges. And the ten homes, which thou sawest vpon the beest, are they that shal hate the whore, and shal make her desolate, and naked, and shall eate hir fleshe, and burne her with fyre. For God hath put in their hertes, to fulfill his wyll, and to do with one consent, for to geue hir kyngdome vnto the beest, vntill the wordes of God be fulfilled. And the womā which thou sawest, is that greate cite, which raigneth ouer the kynges of the earth. 1. Tim. 6. e
Apo. 19. e

The XVIII. Chapter.

After that I sawe another angel come downe frō heauē, hauinge grea- te power, and y earth was lyghtned with his bryghtnes. And he cryed mightre- ly with a stronge voyce, sayenge: She is fal- len, she is fallen, euen greate Babilon, and is become the habitacion of deuils, and y hol- de of all foule spietes, and a cage of all vn- cleane and hatefull byrdes: for all naciōs ha- ue dronken of the wyne of the wrath of her whordome. And the kynges of the earth ha- ne committed fornicacion with her, and her marchauntes are waxed ryche of the abun- dauce of her pleasures. Esa. 21. b
Iere. 51. b
Apo. 14. b

And I herde another voyce from heauen saye: come awaye from her my people, that ye be not partakers of her synnes, lest ye re- ceauē of her plages. For her synnes are gone vnto heauen, and the **LORDE** hath remem- bred her wyckednes. Rewarde her euen as she rewarded you, and geue her dubble acoz- ding to her woikes. And poure in dubble to her in the same cuppe, which she fylled vnto you. And as moche as she glorified her selfe and lyued wantonly, so moch poure ye in for her of panyshment, and sorowe, for she sayeth in her herte: I syt beinge a quene, and am no wyddowe, and shall se no sorowe. Therfo- re shal her plages come at one daye, death, Gen. 19. f
Esa. 47. a
Dan. 8. d
1. Tess. 3. b

The Revelacion

of S. Iohn. No. cxij.

and sorowe, and hunger, and she shalbe bitt
with fyre: for stronge is the LORDE God
which shal iudge her.

C And the kynges of the earth shal bewepe
her and wayle ouer her, which haue commit
ted fornicacion and lyued wantonly with
her, when they shal se the smoke of her bur
nyng, and shal stonde a farre off for feare of
her punysshment, sayenge: Alas, Alas, that
greate cite Babylon, that mightey cite: for
at one houre is thy iudgment come. And
the marchauntes off the earth shal wepe
and wayle in them selues, because no man
will bye their ware any more, the ware of
golde, and syluer, and of precious stones, off
pearle, and sylke, and purple, and scarlet, and
Thynen wod, and all manner vessels of yue
ry, and all manner vessels of most precious
wod, and of brasse, and of yron, and synomom
and odours, and oyntmentes, and frankyn
sence, and wyne, and oyle, and fyne fleur,
and wheate, and catell, and shepe, and
horses, and charrettes, and bodies and sou
les of men.

D And the apples that thy soule lusted af
ter, are departed from the. And all thinges
which were deyntie, and had in pryce, are de
parted from the, and thou shalt fynde them
no more. The marchauntes of these thinges
which were wexed ryche by her, shal stonde
a farre off for feare of the punysshment of
her, wepyng and waylinge, and sayenge:
alas alas, that greate cite, that was do
thed in sylke, and purple, and scarlet, and dec
ked with golde, and precious stone, and pear
les: for at one houre so greate ryches is come
to naught.

1ere. 31. b

And enery shippe gouerner, and all they
that occupie shippes, and shippmen which
woike in the see, stode a farre off, and cryed,
when they sawe the smoke of her burnyng,
and sayde: what cite is like vnto this greate
cite? And they cast dust on their heades,
and cryed wepyng, and waylinge, and say
de: Alas, Alas the greate cite, wherein were
made ryche all that had shippes in the see,
by the reason of her wares: for at one houre
is she made desolate.

E Reioyce ouer her thou heauē, and ye ho
ly Apostles, and prophetes: for God hath
geuen youre iudgmēt on her. And a mighty
angell toke vp a greate stone lyke a mylsto
ne, and cast it in to the see, sayenge: with
suche violēce shal that greate cite Babylon
be cast, and shalbe founde nomore. And the
voyce of harpers, and musiciens, and of py

pers, and trempetters, shalbe herde no mo
re in the: and no craftes man (of what soeuer
craft he be) shalbe founde any more in the:
and the sounde of a myll shalbe herde no mo
re in the: and the voyce of the brydegrome
and of the bryde, shalbe herde nomore in the
for thy marchauntes were prynces of the
earth. And with thynne inchauntment were
deceaned all nacions: and in her was founde
the bloude of the prophetes, and of the
sayntes, and of all that were slayne vpo the
earth.

1ere. 16. 23

The XIX. Chapter.

After that, I herde the voyce of A
moch people in heauen, sayenge: Alle
luia. Saluacion and glory and ho
nour, and power be ascribed to the LORDE
of God, for true and righteous are his iudg
mentes, because he hath iudged the greate
whore (which did corrupt y earth with her
fornicacion) and hath auenged the bloud of
his seruantes of her hond. And agayn they
sayde: Alleluia. And smoke rose vp for ever
more. And y xiiij: elders, and the foure beestes
fell downe, and worshipped God that sat
on the seate, sayenge: Amen: Alleluia. And a
voice came out of the seate, sayenge: prayse of
LORDE God all ye that are his seruantes,
and yet that feare him both small and greate.

Apo. 9. c
14. c

And I herde the voyce of moch people, B
enē as y voyce of many waters, and as y voy
ce of stronge thondrynges, sayenge: Alleluia,
for God oumpotent raigneth. Let vs be
glad and reioyce, and geue honour to him:
for the mariage of the lābe is come, and his
wife made her selfe ready. And to her was
graunted, that she shulde be arayed with pu
re and goodly sylke. (As for the sylke, it is the
rightewesnes of sayntes.) And he sayde vnto
me: Blessed are they which are called vn
to the Lambes supper. And he sayde vnto
me: these are the true sayenges of God. And
I fell at his fete, to worshippe him. And
he sayde vnto me: Set thou do it not. For
I am thy felowe seruaunt, and one of thy
brethren, and of them that haue the testimo
ny of Iesus. Worshippe God. For the testi
mony of Iesus is y spierte of prophesy. And
I sawe heauē open, and beholde, a white horse
and he y sat vpon him, was called faithfull
and true, and in rightewesnes dyd iudge and
make battayle. His eyes were as a flame of
fyre, and on his heade were many crownes: and
he had a name wrytten, that noman knewe
but him selfe. And he was clothed with a

Luc. 14. 8

Act. 10. c
14. c
Apo. 22. c.

Apo. 1. c
2. c

Esa. 63. a

TT iij

The Reuelacion

of S. Ihon.

vesture dypt in bloude, and his name is called, & worde of God. And & warriors which were in heauen, folowed him vpon whyte horesses, clothed with whyte and pure sylke and out of his mouthe wente a sharpe swerde, that with it he shulde smyte the heithen: And he shall rule them with a rodde of yron, and he trode the wynefatte of the scarcenesse and wrath of allmightye God. And hath on his vesture and on his thyghe a name wrytten: * Kyng of all kynges, and

D And I sawe an angell stonde in the Sonne, and he cryed with a lowde voyce, sayenge to all the fowles that flye by the myddes vnder the heauen: Come and gaddre youre selues togedder vnto the supper of the gret God, that ye maye eate * the fleshe of kynges, and of hye captaynes, and the fleshe of mighty men, and the fleshe of horesses, and of the that syt on them, and the fleshe of all free men and bond men, both of small and greate. And I sawe the beeste and the kynges of & earth, and their warriors gaddred togedder, to make battayle agaynst him that sat vpon the horse, and agaynst his swordiers.

And the beeste was taken, and with him that false prophet that wrought myracles before him, with which he disceaued them that receaued the beestes marke, and then that worshipped his ymage. * These both were cast in to a ponde of fyre burnynge & byrmstone: and the remnaunte were slayne with the swearde of him that sat vpon the horse, which swearde proceded out of his mouth, and all the foules were filled with their fleshe.

The XX. Chapter.

A And I sawe an angell come downe from heauen, hauinge the keye of the bottomlesse pyt, and a gret chayne in his honde. * And he toke the dragon that olde serpent (which is the deuell and Sathanas) and he bounde him a thousand yeaeres: and cast him in to the bottomlesse pyt, and he bounde him, and set a seale on him, that he shuld disceau the people nomoare, tyll the thousand yeaeres were fulfilled. And after that muste he be lowsed for a littell season.

B And I sawe seates, and they sat vpon them, and the iudgement was geuen vnto them: and I sawe the soules of them that

were beheaded for the witnes of Iesu, and for the worde of God: which had not worshipped the beest, nether his ymage, nether had taken his marke vpon their foreheades, or on their hondes: and they lyued, and raygned with Christ a thousand yeaere: but the other of the deed men lyued not agayne, vntill the thousand yeaere were fynished. This is that fyist resurreccion. Blessed and holy is he that hath parte in the fyist resurreccion. On soch hath the seconde deeth no power, but they shalbe the prestes of God and of Christ, and shall raygne with him a thousand yeaere.

And when the thousand yeaeres are expyred, Sathan shalbe lowsed out of his prison, and shal go out to deceaue the people which are in the foure quarters of the earth. * Gog and Magog, to gadder them togedder to batayle, whose nombre is as the sonde off the see: and they went vp on the playne of the earth, and compased the tentes of the sayntes aboute, and the beloued cite. And fyre cam doune from God out of heauen, and deuoured them: * and the deuell that disceaued them, was cast in to a lake of fyre and byrmstone, where the beest and the false prophet were, and shalbe tormented daye and night for evermore.

And I sawe a gret whyte seate, and him that sat on it, from whose face fled awaye both the earth and heauen, and their place was nomore founde. * And I sawe the deed, both gret and small stonde before God: And the boke were opened, and another boke was opened, which is (the boke) of life, and the deed were iudged of the thinges which were wrytten in the boke accordinge to their dedes: and the see gaue vp her deed, which were in her, and deeth and hell deliuered vp the deed, which were in them: and they were iudged euery man accordynge to his dedes. And deeth and hell were cast in to the lake of fyre. This is that second deeth. And whosoeuer was not founde wrytten in the boke off life, was cast in to the lake of fyre.

The XXI. Chapter.

A And I sawe a * newe heauen and a newe earth. For the fyist heauen, and the fyist earth were vanished awaye, and there was nomore see. And I Ihon sawe that holy cite newe Jerusalem come downe from God out of heauen, prepared

The Reuelacion

as a bryde garnished for hyr husband. And
 I herde a greate voyce from the seate, sayen-
 ge: beholde, the tabernacle of God is with
 men, and he wil dwell with them. And they
 shalbe his people, and God himselfe shalbe
 with the, and shalbe their God. * And God
 shal wipe awaye all teares from their eyes.
 And there shalbe nomore deeth, nether so-
 rowe, nether shal there be eny more payne,
 for y olde thinges are gone. And he that sat
 vpon the seate, sayde: Beholde, I make all
 thinges newe. And he sayde vnto me: wyte
 for these wordes are faithfull and true,

And he sayde vnto me: it is done. I am
 Alpha and Omega, the begynnyng, and
 the ende. I wil geue to him that is a thyist
 of the well of the water of life fre. He that
 ouercommeth, shal inheret all thinges. * I
 wil be his God, and he shalbe my sonne. But
 the fearefull and vnbeleuyng, and the ab-
 hominable, and murtherers, and whor-
 mongers, and forcerers, and ydolaters, & all lyars,
 shal haue their parte in the lake, that bur-
 neth with fyre and brimstone, which is the
 seconde death.

And there came vnto me one of the seuen
 angels, which had the seuen vials full of the
 seuen last plagues: and talked with me, sayen-
 ge: come hydder, I wil shewethe the bryde,
 y labes wyse. And he caryed me awaye in y
 spire to a greate and an hye mountayne, and
 he shewed me the greate cite, holy Ierusalem
 descending out of heauen from God, hauyn-
 ge the bryghtnes of God. And her shynynge
 was lyke vnto a stone most precious, euen a
 Iaspas cleare as cristall: & had greate and
 hye walles, and had twelue gates, and at y
 gates twelue angels: and names wyrtten,
 which are the twelue trybes of Israel: on
 the est parte thre gates, and on the north sy-
 de thre gates, and towarde the south thre
 gates, and from the west thre gates: and the
 wall of the cite had twelue foundaciōs, and
 in them the names of the lambes twelue A-
 postles.

* And he that talked with me, had a gol-
 den reede to measure the cite with all, and the
 gates therof, and the wall therof. And the
 cite was bylt foure square, and the length
 was as large as the bredth of it, and he mea-
 sured the cite with the reede twelue M. fur-
 longes: and the length and the bredth, and
 y heyth of it, were equall. And he measured
 the wall therof, an cxiij. cubittes, after y
 measure of a man, which the angel had.
 And the buyldinge of the wall of it was of

of S. Ihon. No. cxij.

Iaspas. And the cite was of pure golde, like
 vnto cleare glasse: and y foundaciōs of the
 walles and of y cite were garnished with
 all maner of precious stones. The fyft founda-
 cion was a Iaspas, the seconde a Saphy-
 re, y thyrde a Calcedony, the fourth a Sma-
 ragde: the fyft a Sardonyx: the sixt a Sar-
 deos: the seuenth a Crysolite, the eyght be-
 rall: the nynt a Topas: the tenth a Cryso-
 prasos: the eleueth a Jacynthe: the twelste
 an Amatist.

And the twelue gates were twelue pear-
 les, and every gate was of one pearle, and y
 strete of the cite was pure golde, as a tho-
 roweshynge glasse. And I sawe no temple
 therin. For the LORDE God allmyghty and
 the lambe is the temple of it, and the cite
 hath no nede of the Sonne, nether of the mo-
 ne to lyghten it. For the bryghtnes of God
 doth lyght it: and the lambe is the lyght of
 it. And y people which are saued, shal wal-
 ke in the light of it: and the kynges of the
 earth shal bryng their glory vnto it. * And
 the gates of it shal not be shut by daye. For
 there shalbe no nyght there. And there shal
 entre in to it none vncleane thynge: nether
 what soeuer worketh abhominacion: or ma-
 keth lyes: but they which are wyrtten in the
 lambes boke of life.

The XXII. Chapter.

And he shewed me a pure ryuer of wa-
 ter of life clere as cristall: proceedinge
 out of the seate of God and of y lam-
 be in the myddes of the strete of it, and of
 ether syde of the ryuer was there wod of li-
 fe: which bare twelue maner of frutes: and
 gaue frute euery moneth: and the leaues of
 the wodd serued to heale the people with
 all.

And there shalbe no more curse, but the
 seate of God and y labbe shalbe in it: and his
 seruantes shal serue him: And shal se his
 face, and his name shalbe in their for heades.
 * And there shalbe no nyght there, and they
 nede no candle, nether lyght of the Sonne:
 for the LORDE God geueth the lyght, and
 they shal reygne for euermore.

And he sayde vnto me: these sayenges are
 faithfull, and true. And the LORDE God
 of the holy prophetes sent his angell to shew
 vnto his seruantes, the thinges which
 muste shortly be fulfilled. Beholde, I come
 shortly. * happy is he y keepeth y sayenge of
 y prophesy of this boke. I am Ihon, which

The Reuelacion

of S. Iohn.

Apoc. 1.5. sawe these thinges and herde them. And whē I had herde and sene thē, I fell downe to worshippe before the fete of the angell which shewed me these thinges. And he saide vnto me: * se thou do it not, for I am thy felowe seruaunt and the felowe seruaunt of thy brethren the prophetes, and of them, which kepe the sayenges of this boke. Wor- shippe God.

zach. 11. b. **C** And he sayde vnto me: seale not the sayen- ges of the prophesy of this boke. For the ty- me is at hōde. * He that doeth euell, let him do euell styll: and he which is filthy, let him be filthy styll: and he that is righteous, let him be more rig-: and he that is holy, let him be more holy. And beholde, I come shortly, and my rewarde with me, to geue every mā acordinge as his dedes shalbe. * I am Alpha and Omega, y beginnyng and the ende: the first & the last. Blessed are they that do his commaundementes, that their power maye be in the tree of life, and maye entre in thorow the gates into the cite. * For without are dogges and inchaunters and whomongers, and murtherers, and ydola- ters, and whosoever loueth or maketh lesin- ges.

ters, and whosoever loueth or maketh lesin- ges.

I Iesus haue sent myne angell, to testifie vnto you these thinges in the cōgregacions. I am the rote and the generacion of Dauid, and the bright moynynge starre. And the spire and the bryde saye: Come. And let him that heareth, saye also: Come. * And let him that is a thyrst, come. And let whosoever wyll, take of the water of life fre. Esa. 55. a
Ioh. 7. d

I testifie vnto every man that heareth the wordes of prophesy of this boke * yf eny man shal adde vnto these thinges, God shal adde vnto him the plagues that are wrytten in this boke. And yf eny man shal mynyshe of the wordes of the boke of this prophesy, God shal take awaye his parte out of the boke of life, and out of the holy cite, and fro the thinges which are wrytten in this boke. He which testifieth these thinges, sayeth: Yee I come quykly, Amen. Euen so: come LORDE Iesu. The grace of oure LORDE Iesu Christ be with you all. Amen. Deut. 4. e.

The ende of the new testament.

A fante escaped in pryntinge the new Testament.

Vpon the fourth leafe, the first syde, in the sixte chapter of S. Mathew.

Seke ye first the Kyngdome of heauen: &c.

Reade.

Seke ye first the Kyngdome of God. &c.

Printed in the yeare of oure LORDE M. D. XXXV.
and fynished the fourth daye of October.

